SCHEME OF TRANSLITERATION.

$$\Delta = bh$$
.

$$\dot{r} = kb.$$

$$\dot{s} = db.$$

$$\dot{\omega} = \dot{q}$$
.

$$\dot{\epsilon} = gh$$
.

$$5 = k$$
.

SYNOPSIS OF CONTENTS.

Various Readings and Orthography of the Kur'ān. No. 1 Commentaries on the Kur'ān. No. 1 Commentaries on the Kur'ān. Nos. 2-12 Commentaries on the Kur'ān according to Shī'a School. Nos. 13-20		Page 1		Pana
General History. Nos. 195–197 227 Lives of the Prophets. No. 198 230 Early Caliphs. Nos. 199–201 231 'Ali and his Descendants. Nos. 406–410	graphy of the Kur'ān. No. 1 Commentaries on the Kur'ān. Nos. 2-12 Commentaries on the Kur'ān according to Shī'a School. Nos. 13-20 Traditions (Hadīth). No. 21-48 Shī'a Traditions. Nos. 49-54 Prayers. Nos. 55-62 Shī'a Prayers. Nos. 63-84 Scholastic Theology. Nos. 85-110 Polemical Works. Nos. 111-116 Asceticism and Sufism. Nos. 117-134 The Principle of Jurisprudence. Nos. 135-144 The Principle of Jurisprudence according to Shī'a School. Nos 145-149 Statues of Law (al-Furū')— Hanafis. Nos. 150-170 Shāfi'ās. Nos. 171-178 Shī'as. Nos. 171-194	1 2 13 21 48 58 65 94 123 129 156 165 170 193	Ghaznavis. No. 215 Aiyubides. No. 216 History of Egypt. Nos. 217-219 Appendix to History. No. 220 Biography. Nos. 221-276 Shi'a Biography. Nos. 277-279 Cosmography and Geography. Nos. 280-282 Logic. Nos. 283-311 Philosophy. Nos. 312-337 Mathematics and Astronomy. Nos. 338-352 Astrology. No. 353 Alchemy. Nos. 354-356 Magic. No. 357 Interpretation of Dreams. No. 358 Mechanics. No. 359 Medicine. Nos. 360-363 Dialectics. Nos. 364-367 Lexicography. Nos. 368-373 Etymology. Nos. 374-378 Syntax. Nos. 379-396 Rhetoric. Nos. 387-405	267 268 267 307 308 312 338 370 387 387 390 404 414 418 422
HISTORY. General History. Nos. 195–197 227 Lives of the Prophets. No. 198 230 Early Caliphs. Nos. 199–201 . 231 'Ali and his Descendants. Nos. 'Ali and his Descendants. Nos. Proverbs and Maxims. Nos. 406–410	Statues of Law (al-Furū')— Hanafis. Nos. 150–170 Shāfi'is. Nos. 171–178	170 193	Dialectics. Nos. 364-367 Lexicography. Nos. 368-373 Etymology. Nos. 374-378 Syntax. Nos. 379-396	410 414 418 422
General History. Nos. 195–197 227 Lives of the Prophets. No. 198 230 Early Caliphs. Nos. 199–201 . 231 'Ali and his Descendants. Nos. Miscellaneous. Nos. 448–466 . 486	History.		Proverbs and Maxims. Nos.	
	Lives of the Prophets. No. 198 Early Caliphs. Nos. 199–201 'Alï and his Descendants. Nos.	230 231	Prose. Nos. 411-425 Poetry. Nos. 426-436 Fables and Tales. Nos. 437-447 Miscellaneous. Nos. 448-466	448 461 482 486

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Various Readings and Orthography of the Kur'ān.

No. l.

foll. 51; lines 24; size $9\frac{3}{4} \times 7$; $7\frac{1}{2} \times 5\frac{3}{4}$.

tilim it is seemalis KITAB AT-TAISTR.

A well-known treatise on the seven principal "Readings" of the text of the Kur'an, by إبر عبرو عثمان بن سعيد الدائي القرطبي Abū 'Amr 'Uthmān bin Sa'īd ad-Dānī al-Kurtubī. He was born in Denia in Spain in A.H. 371, A.D. 981 and made the pilgrimage to Mecca in A.H. 397, A.D. 1006. He remained four months at Kairawān and a year at Cairo. On his return he settled in his native town and died there in A.H. 444, A.D. 1053. For details of the author's life see al-Makkarī, Vol. I., p. 550; Yākūt, Vol. II., p. 540; Wüstenfeld, Gesch. No. 197; Nöldeke Gesch. d. Qorān, p. 336; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 407. Beginning:—

* الحمد لله المنفرد بالدرام المنطول بالنعام الع *

The author says in the preface that he composed the present short work on the seven "Readings' of the text of the Kur'an at the request of his friends and pupils, and concerning each reading he quotes two reliable "narrations" of that "Reading." Before dealing with the "Readings" of the text of the Kur'an, the author gives a short account of the "Seven Readers" of the text of the Kur'an and some of their pupils.

For chapters of the work see Berlin Cat. No. 579.

For copies see Bodleian Cat. Vol. II., p. 87a; Cairo Cat. Vol. I., pp. 34, 40, 43; Gotha Cat. No. 550; India Office Cat. No. 41; Berlin Cat. Nos. 579-589; Brill's Cat. 1886, No. 319; Rosen, Marsigli Collection, No 56; British Mus. Cat. pp. 69b, 71b, 378b; Br. Mus. Supp. No. 84; Rampur List, p. 46; Hyderabad List, Fann Tajvīd Nos. 1 and 26; and Bankipur Cat. p. 95.

Lithographed, Dehli A.H. 1328.

Headings of chapters are in large character. The last folio has been supplied in a modern hand. Slightly injured by worms. Written in Naskh. Not dated, apparently 14th century.

considerable time. It is regrettable and surprising that there should be so great an uncertainty as regards the date of al-Baidāvī's death, whose name is universally familiar to all students of Arabic literature. According to Taj al-'Urus, Vol. V., p. 11, and Iktifa al-Kunū', p. 114, he died in A.H. 691, A.D. 1291; Mir'at al-Janan (library copy). Vol. II., fol. 313b, and Habib as-Siyar, Vol. III., juz' I, p. 77, place the date one year later, i.e. A.H. 692, .. A.D. 1292; Tārīkh-i-Guzīda (Gibb Memorial edition), p. 118 calls him Nasīr ad-Dīn Abū Sa'd (according to Hāji Khalīfa, Vol. I., p. 469, Abu Sa'īd) 'Abdallāh bin Muhammad bin 'Alī al-Baidāvī; and gives A.H. 605, A.D. 1208, as the date of his death. Miftahas-Sa'āda, Vol. I., p. 436 mentioned two dates—A.H. 641, A.D. 1243, and A.H. 685, A.D. 1286; as-Suyūtī, in Bughyat al-Wu'āt, p. 286, points to A.H. 685, A.D. 1286, and A.H. 691, A.D. 1291. But in my opinion his death took place in A.H. 685, A.D. 1286, as this date is given by Miftah as-Sa'ada (Vol. I., p. 436) on the authority of as-Salāh as-Safadī (d. A.H. 764, A.D. 1362) who again bases the authenticity of this date, A.H. 685, A.D. 1286, on the authority of Najm ad-Dīn Sa'īd ad Dehlī, nearest in point of time to al-Baidavi. See also Nuzhat al-Jalīs, Vol. II., p. 88; Subkī, Tabakāt al-Kubrā, Vol. V., p. 59; Rawdāt al-Jannāt, p. 685; Elliot History of India, Vol. II., p. 252; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 416; Rieu, Persian Cat., Vol. II., p. 823; and Casiri, Eacuria Cat., No. 1296.

Beginning:

التحمد الله الذي نزل الفرقان على عبدة ليكون للعالمين نذيوا النم *

This commentary is chiefly based on az-Zamakhsharī's al-Kashshāf, but in it the author has added much matters in refutation of Mu'tazilite doctrines, and other matters drawn from other sources. It is the favourite commentary of the Sunnīs in the east. See Ḥājī Khalīfa, Vol. I., p. 469.

For copies, see Berlin Cat. Nos. 817-823; Leyden Cat. Nos. 1676, 2696, India Office Cat. Nos. 70-93; Madrid Cat. No. 124; Munich Cat. No. 88; Escuria Cat. Vol. I., No. 1296; Rampur List, pp. 20-22; Bankipur Cat., p. 11; Asiatic Society's Cat., p. 1; and Hyderabad List, Fann Tafsīr Nos, 30-34.

For glosses see Hājī Khalīfa, Vol. I., p. 473; Berlin Cat. Nos.

835-869 and Rampur List, pp, 27-30

The work has been edited by Fleischer in 2 Vols., Leipsic, 1844–48; and in Būlāķ with the supercommentary by Shaikhzāda al-Khafājī, A.H. 1283, A.D. 1866; and in Constantinople, A.H. 1303, A.D. 1885 (with the commentary of Jalālain in the margin). It has been lithographed in Lucknow, A.H. 1282, A.D. 1865 and in Bombay A.H. 1277, A.D. 1860.

D.S. Margoliouth has translated and explained the commentary of al-Baidāvī on Sura II, called Sura al-'Imrān, which is printed under the title of Chrestomathia Baidawiana, London, 1894.

The first 3 foll, have been recently added. Gold and blue lines are round the pages with a beautiful 'Unwan at the beginning. The verses of the Kur'an are in red ink. The first and last foll, bear the seals of Sulaiman Jah and Amjad 'Alī.

Written in good Naskh. Not dated, apparently 16th century.

No. 5.

foll. 208; lines 25: size 10×6 ; $8 \times 4\frac{1}{4}$.

الحاشية على انوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL,

A supercommentary to al-Baiḍāvī's commentary on the Kur'ān (see No. 4) by عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيذي ابراهيم بن محمد بن عربشاه الاسفرائيذي الاهيم بن محمد بن عربشاه الاسفرائيذي الإهيم بن محمد بن عربشاه الاسفرائيذي الإهيم بن محمد بن عربشاه الاسفرائيذي الإهيم بن الإهيم بن المحمد الم

Beginning:

الحمد لله الرحمن الرحيم رجاء أن يهدي الى مراط مستقيم قولة الحمد

لله الذي فزل الفرقان على عبدلا ليكون للعالمين نذيرا النع *

For copies see Berlin Cat. Nos. 836-7; British Mus. Suppl. No. 117.; India Office Cat. No. 84; Aya Sofia Cat. Nos. 324-34; Rampur List, p. 27; Bankipur Cat, p. 125; Hyderabad List., Fann Tafsīr No. 52; and Asiatic Society's Cat., p. 2.

The first 84 foll are in one hand and the rest in another. The foll are not in proper order; foll. 33-48 should come after fol. 24, fol. 49 after fol. 32, fol. 196 after fol. 194 and fol. 197 after fol. 195

fol. 195.

Wrongly designated on the title page as Rawdat al-Jannat by Jamal ad-Din al-Karamani.

Written in ordinary Nasta'lik. Not dated, apparently 18th century.

No. 6.

foll. 402; lines 22; size $9\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

الحاشية على انوار التغزيل

AL-HĀSHIYA 'ALĀ ANWĀR AŢ-TANZĪL.

A supercommentary to al-Baidavi's commentary (see No. #Mull ملا عبد الحكيم بن شمس الدين السيالكوتي f the Kur'an, by ملا عبد الحكيم بن 'Abd al-Hakīm bin Shams ad-Dīn as-Siyālkūtī. He was born and brought up at Siyalkūt in the Punjab. He was the pupil of Mawlānā Kamāl ad-Dīn al-Kashmīrī and was regarded by his contemporaries as a most sound and perfect scholar. During the time of the Emperor Jahangir (A.H. 1014-1037, A.D. 1605-1628) he was teaching students in his native land, but in the Emperor Shah Jahan's reign (A.H. 1037-1069, A.D. 1628-1659) he came to The Emperor received him with marked consideration and favour, bestowed on him several villages as Jā'igīr and ordered him to teach students and compose books. He died on the 18th Rabī' I, A.H. 1067, A.D. 1656. Azād Bilgirāmī in Subhat al-Marjan, p. 66, has enumerated 15 works of this author. See Khulāşat al-Athar, Vol. II., p. 318; Ḥadā'ik al-Ḥanafīya, p. 401; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

This copy is defective; two foll. are missing at the begin-

ning. The first line of the MS. runs as follows:-

لا فرق بينهما في اللغة الا انه قد يراد من التذريل الانزال نجما نجما

على سبيل التدريج النج *

In the preface of the lithographed copy we find that the author dwells upon the benevolence and justice of Shah Jahan, to whom he dedicated this work.

For copies see India Office Cat. Nos. 90-1; Aya Sofia Cat. Nos. 301-2; Rāghib Cat. Nos. 140-1; Cairo Cat. Vol. I., p. 166, Asiatic Society Cat., p. 2; Rampur List, p. 28; Hyderabad List, Fann Tafsīr No. 53.

It has been lithographed, Dehli by Muḥammad 'Abd al-Majīd. Foll. 13-18, should come after fol. 10; and foll. 11 and 12 after fol. 18. Some foll. are missing after fol. 223 and after fol. 395. Two foll. are blank after foll. 12. The words of al-Baiḍāvī are introduced with the word قولة in red ink. Wrongly described on the first fol. as تفسير سورة طلاق. Slighty injured by worms. The MS. ends abruptly with the following words:—

قولة و أنه يصم النم على قولة أن الخلع

Written in ordinary Nasta'līķ. Not dated. C. 18th century.

No. 7.

foll. 593; lines 21; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4$.

الحاشية على انوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A fragment of a supercommentary on al Baidavi's commentary known as Anwar at-Tanzîl (see No. 4) by شهاب الدين احمد -Shihāb ad-Dīn Ahmad bin Muham بن محمد بن عمر التخفاجي المصري mad bin 'Umar al-Khafājī al-Miṣrī. He first studied under his uncle. Abu Bakr ash-Shanawani and then became a pupil of Shaikh al-Islam Muhammad ar-Ramli and other eminent 'Ulama of his time. After finishing his studies, he proceeded with his parents on a pilgrimage to Mecca. From there he came to Constantinople and soon became a Kādī in Romailia. Sultān Murād being convinced of his ability, appointed him a Kādi of Salonica. Later on he was given the Kādīship of Egypt, but owing to some reason or other he was dismissed from his post. He then undertook a journey to Constantinople. First he went to Damascus and then to Aleppo and from there he arrived at Constantinople. Yahā bin Zakarīya, the chief muft: of the Capital, refused to receive him, but later on he became favourably disposed towards him and al-Khafājī was again given the Kādīship of Egypt. He died on the 12th Ramadan, A.H. 1069, 23rd May, A.D. 1658. For details of the author's life see Khulasat al-Athar, Vol. I., p. 331; his autobiography at the end of his work, called Raihanat al Alibba, p. 350; Wüstenfeld, Gesch. No. 571; and Brockelmann, Gesch. d. Arab. Litter. Vol. 11., p. 285.

The MS, is imperfect at the beginning and the first words

are :-

عن جر ثم انه قبل أن في كلام المصدف رحمه الله أشارة ألى أن التسمية بفاتحة الكتاب من قبيل تسمية المكل النو *

It contains only a portion of the glosses on Sūrat al-Baķr. For copies see Yeni Cat. Nos. 108-117; Raghib Cat. Nos. 103-110; Algiers Cat. Nos. 338-9; Hyderabad List, Fann Tafsīr, No. 35; and Bankipur Cat., p. 473.

This suppercommentary is known by the name of Inayat al-Kādī wa Kifāyat ar-Rādī and is published in S Vols. at Būlāk, Egypt, A.H. 1283, A.D. 1866.

Wrongly designated on the top of the first fol. as حاشيه

تفسير سورة أل عموان

Written in ordinary Nastalik in different hands. Not dated, apparently 18th century

No. 8.

foll. 30; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

الحاشية على انوار التنزيل

AL-HĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baidāvī's commentary (see No. 4) of Sūrat al-Ḥamd by ملا المجار الجار الجار الجار الجار المجارة المجار

Beginning:

الحمد الله الذي هدانا لهذا و ما كنا لنبتدي لولا ان هدانا الله الغ •

The author says in the preface that during his lectures onal-Baidāvī, he found that many commentators of it had not paid sufficient attention to some abstruse passages of the book and had remained very far from grasping the real sense of them. Consequently he had been led to prepare a supercommentary of al-Baidāvī in order to explain the more subtle and difficult points of the said work.

Half of fol. 10a and the whole of fol. 10b are blank. The last six foll. have been replaced, evidently not long ago.

Written in Nasta'lik. Not dated, apparently 18th century.

No. 9.

foll. 406; lines 25; size $14 \times 9\frac{1}{2}$; $10\frac{1}{2} \times 6$.

جامع التفاسير Jāmi' AT-TAFāSīR.

A fragment of a commentary on the Kur'an, imperfect both at the beginning and at the end.

Beginning:

البلدة اخير بمكة كل شي فقال وله كل شي.اي جميع الاشياء داخلة في ربوبيته الني *

On fol. 1b سورة القصص commences and its commentary runs as follows:—

هذا السورة مكية كلها قاله الحسن و عطاء و عكرمة و مقاتل فيها من المدني الدين أتيفا هم الكتاب من قبله الى الا يذبغي الجاهلين قيل نزلت بين مكة و الجحفة الني *

رالشمس It ends abruptly with the commentary on the Sura والشمس and the concluding words of the MS. are وضحاها والقمر اذا تلاها آلاية وهذان مادتان مختلفان لا تسبق احداهما

A note, in red ink, in a hand differing from that of the MS, on the top of the first extant fol, of this commentary, calls it جامع Jāmi' at-Tafāsīr known as Tafsīr Snāhī.

There is in the Rampur Library a commentary on the Kur'ān entitled Tafsīr Shāhī. Unfortunately that commentary is also incomplete and covers the first three chapters. Its author is Ahmad bin 'Abd Muḥammad bin Sulṭān 'Alī bin Fatḥallāh al-Badaklıshī. It was written in A.H. 1057, A D. 1647; as the chronogram عناسير in the following passages of the preface indicates:—

سميت هذا التفسير بتفسير شاه و شاه تفاسير و هما التاريخان الذال نظمتهما

في وزن الرباءي * مي گفت يكي مراكه تاريخ بجو تفسير شاه را گفتم كه همو تفسير رشاه يگ عديي كم آمد گفت اين دل من شاه تفاسير بگو Shāh 'Abd al-'Azīz in his work, Tuḥfa Ithnā 'Asharīya, p 233 also cites Tafsīr Shāhī.

The verses of the Kur'ān are sometimes written in red ink, and sometimes overlined with red ink. In foll. 67-68a, 69-70, and 285b-287 the copyist leaves larger space between the lines than usual in the MS. One volume of the MS. seems to have been completed on fol. 26a and another on fol. 260a, because from foll. 27b and 261b the commentary commences with the usual headings of a new volume. Foll. 26b, 27a, 260b and 261a are blank but without causing any break in the MS. Slightly injured by worms.

Written in Nasta'lik. Not dated. C. 18th century.

No. 10.

foll 221; lines 17; size $6 \times 3\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

تفسير سورة يوسف TAFSIR SÜRAT YÜSUF

A commentary on the 12th Sura of the Kur'an, called Sura Yusuf, containing also an account of the prophet Yusuf.

Regarding its author, Dr. Loth, in his Catalogue of the India

Office, No. 114, says, "It is ascribed to the celebrated Ghazālī (d A.H. 505).'' On fol. 135 α the author mentions as his own work the Kitāb al-Aḥyā' (admitted on all hands to be a work of al-Ghazālī); so there can be no doubt that the book under notice was, indeed, written by that al-Ghazālī. His full name was حجة Ḥujjat al-Islām الاسلام زين الدين ابو حامد محمد بن محمد الغزالي Zain ad-Dīn Abū Hāmid Muhammad bin Muhammad al-Ghazālī. He was born in A.H. 450, A.D. 1059 (not in A.H. 441, A.D. 1049 as given by Huart in his History of Arabic Literature, p. 265) at Chazala, a dependency of Tus in Khurasan. After studying in his native land, he went to Jurjan for further studies and then proceeded to Naisābūr where he sat at the feet of the Imām al-Haramain Abū'l Ma'ālī 'Abd al Malik al Juwainī, died, A.H. 478, A.D. 1085 (for his life sen De Slane, Ibn Khallikan, Vol. II., p. 120), under whose instruction he became a profound scholar. After the death of his master he attached himself to the famous Vizir Nizām al-Mulk (for his life see De Slane, Ibn Khallikan, Vol. I., p. 413) who in A.H. 484, A.D. 1091 (not in A.H. 446, A.D. 1054 as written by Huart, p. 265) appointed him as the Principal of the Nizāmīya College at Baghdad. But in the month of Dhū'l Ka'da, A.H. 488, November, A.D. 1095, he gave up all the occupations in which he had been hitherto engaged and gave himself up to asceticism and dervishhood. He then undertook the pilgrimage to Mecca and, on his return, proceeded to Syria and stopped for sometime at Damascus. He then set out for Jerusalem, where he applied himself with ardour to the practices of devotion and visited the holy monuments and venerated spots of that sacred ground. He next passed on to Egypt and remained for some time at Alexandria, and finally returned to his native land, where he died in A.H. 505, A D. 1111.

The word Ghazālī is also pronounced with double Z as Ghazzālī. De Slane in the translation of Ibn Khallikān's Biographical Dictionary, Vol. I., p. 80 says, "Ghazzālī is a derivative from Ghazzāl (cotton spinner), formed after the system generally followed by the people of Khawārizm and Jurjān, who form Kaṣṣār (a fuller) from Kaṣṣārī; and form 'Aṭṭārī. Some pronounce Ghazālī with a single Z, deriving it from Chazāla, the name of a village in the dependencies of Tūs; but this pronunciation differs from the one in general use, though as Sam'ānī has adopted it in his Anṣāb.' For his life, see Ibn Khallikān (Teherān edition) Vol. II., p. 37; Subki, aṭ-Tabaṣāt al-Kubrā, Vol. IV, pp. 101-182; Yāṣūt, Mu'jam al-Buldān, Vol. III., p. 560; Nafaḥāt al-Uns, p. 422; Gosche, Ghazzālī's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239-311; Munk, Mélanges de philosophie, p. 336; Schefer Chrestoma-

thie Persane, Vol. II., p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 419; and Macdonald, Development of Muslem Theology, pp. 215-241.

Beginning :— المكونات بوحدانيته الني∗: الحمد لله الذي `دت المكونات بوحدانيته الني∗:

In Rampur List, p. 31, this commentary is named ad-Durr al-Baidā.

For copies see India Office Cat. No. 114; Hyderabad List,

Fann Tafsīr, No. 6; Rampur List, p. 31.

The verses of the Kur'an are marked partly with red and

partly with black ink. Slightly worm-eaten.

Written in Naskh. Not dated, apparently 17th century. Copyist عمر بن المرحوم المغفور علاء الدين ساكن قصبة امن اباد.

No. 11.

foll. 102; lines 16; size 7½ × 4½; 5¾ × 3.

الدر النظيم في فضائل القران العظيم

AD-DURR AN-NAZĪM FĪ FADĀ'IL

AL-KUR'ĀN AL-'AZĪM.

A treatise on the excellence and the mystic virtues of the Kur'an by مجمد بن الحمد بن الجوزى العبرون العبرون الخشاب Muḥammed bin Aḥmad bin Suhail al-Jawzī known as Ibn al-Khashshāb. He flourished in A.H. 650, A.D. 1252. See Brockelmann, Vol. I., p. 414. In Madīnat al-'Ulūm, fol. 181a, this work is attributed to 'Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin Asa'd bin 'Alī al-Yāfī'ī ash-Shāfī'ī, died, A.H. 767, A.D. 1365 or A.H. 768, A.D. 1366 See for his life No. 196. But Ellis in his Catof the Printed Books, Br. Mus., Vol. II., p. 140 says that it is wrongly ascribed to 'Abdallāh bin As'ad al-Yāfī'ī.

Beginning on fol. 47b:—

الحمد لله الذي اطلع من آفاق كتابه العزيز النج *

For copies see Berlin Cat. No. 452; Leyden Cat. No. 2195; Paris Cat. No. 643; Derenbourg, No. 1329; and Bankipur Cat. p. 272. See also Hāji Khalīfa, Vol. III., p. 197.

Printed, Cairo 1880; and lithographed, Lucknow, 1885. The MS. is incomplete and ends abruptly with these words:—

فقيه او واعظ او متكلم قبل قوله و اثر في القلوب تاثيرا عظيما قوله تعالى .

Foll. 91-102 are a little defective on account of the pasting of some strips of paper over the writing. Foll. 1-45a contain a commentary in Persian by Burhān bin Shihāb ad-Dīn 'Abdallāh al-Jāmī on an-Nasafī's treatise called al-Akā'id. Foll. 45b-46a are blank but without causing any break in the MS. Foll. 46b-47a contain no text but the names of the owners.

Written in Nasta'lik. Not daid. C. 19th century.

No. 12.

foll. 454; lines 19; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3$.

الاتفان في علوم القران

AL-ITKAN FĪ 'ULŪM AL-KUR'AN.

A work on the exegetic Sciences of the Kur'an by ابر الفضل Abū'l Fadl

Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī. He belonged to a Persian family who had been residing for three hundred years at Suyūṭ in Upper Egypt; but he himself was born at Cairo in A.H. 849, A.D. 1445. He studied under renowned teachers in every branch of Islamic learning. In A.H. 869, A.D. 1464 he went on the pilgrimage to Mecca. On his return, through the influence of his master, 'Alam ad-Dīn Bulkīnī, he was appointed the senior professor of jurisprudence at the Shaikhūnīya Madrasa at Cairo. He lost his post in A.H. 906, A.D. 1501. On the death of Ibn Ballān, the successor to his professorial chair, the same appointment was again offered to him, but he refused it. He died in retirement on 18th Jumādā I, A.H. 911, 17th October, A.D. 1505.

as-Suyūṭī most probably wrote a larger number of books than any other Islamic writer. Brockelmann, Gesch. d. Arab. Litter, Vol. II., pp. 143-158 contains the names of three hundred and sixteen works written by as-Suyūṭī. Flügel (Ḥājī Khalīfa Vol. VI., p. 666) has drawn up a list mentioning five hundred and

sixty one of his works.

An autobiography of the author will be found in Husn al-Muḥādara, Vol. I., pp. 153, 203 and Vol. II., p. 65. Also consult al-Khiṭaṭ at-Tawfikīya al-Jadīda, Vol. XII., p. 105; at-Taˈlīkāt as-Sanīya 'Ala'l Fawā'id al-Bahīya, p. 11; Wüstenfeld, Gesch. No. 506; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 143; and Goldziher, Sitzungsberichte der Viener Akademie, LXI. (1871), p. 28.

Beginning:

الحمد لله الذي انزل على عبدلا الكتاب النح *

This work was completed by the author in A.H. 878, A.D. 1473.

For copies see Berlin Cat. Nos. 423-24; Leyden Cat. No. 1096; Paris Cat. Nos. 656-8; Aya Sofia Cat. No. 63; Algiers Cat. No. 314; Cairo Cat., Vol. I., p. 120; Rampur List, p. 19; Bankipur Cat., p. 9; and Asiatic Society Cat., p. 1.

This work has been edited by Mawlavis Basheerood-Deen and Noorul Haqq, with an analysis by A. Springer in the Bibliotheca Indica, Asiatic Society of Bengal, 1852-54, and also in Cairo, A.H. 1278 (A.D. 1861) and in A.H. 1306 (A.D. 1888).

Foll. 1-9 are somewhat worm-eaten, foll. 2b, and 3b are completely pasted over with thin paper. Marginal corrections are occasional. It has been compared with the original from which it has been copied. Stained with damp.

Written in Naskh. Dated A.H. 1067,

Commentaries upon the Kur'an according to the Shi'a School.

No. 13.

foll. 309; lines 21; size $10\frac{1}{3} \times 7$; $6\frac{3}{4} \times 4$].

تفسير الاصام جعنر الصادق

TAFSĪR AL-IMĀM J'FAR AŞ-ŞĀDIĶ.

A commentary on the Kur'ān, by المار جعفر الصابق بن صحود al Imām Ja'far aṣ-Sādik bin Muḥammad al-Bākir bin 'Alī bin al-Ḥusain bin 'Alī. Ho was born at Madīna in A.H. 80, A.D. 699 or A.H. 83, A.D. 702 and died, according to Ibn Kutaiba, Kitāb al-Ma'ārif, p. 110, in the same city in the reign of Abū Ja'far al-Mansūr (A H. 136–158, A D. 754–775) in A.H. 146, A.D. 763, or according to other biographers in A.H. 148, A.D. 765. He is reckoned as the sixth Imām and was very famous for his learning. Sec Kitāb al-Ma'ārif, p. 110; Mir'at al-Janān (library copy), Vol. I., fol. 102b; Ibn Khallikān (Teheran edition), Vol. I., p. 112; Khazīnat al-Aṣfiyā', Vol. I., p. 37; Safīnat al-Awliyā', p. 25; Tārīkh Guzīda (Gibb Memorial edition), p. 205; and Rawḍāt al-A'imma, p. 140.

The commentary is preceded by an introduction, foll. 1 to 9a, treating in general the various useful subjects connected with the meaning of words and with the abrogated and abrogating

verses of the Kur'an.

The introduction begins:—

تفسير الكتاب المجيد المنزل من عندالعزيز الحميد على محمد النبي الرشيد الناء *

The commentary begins on fol. 9b as follows:—

فاتحة الكتاب مدنية وهي سبع آيات بسم الله الرحمٰن الرحيم قال حدثني ابي عن محمد بن ابي عمير عن الغضر بن سويد عن ابي بصير عن ابي عبد الله النج *

This commentary is narrated by Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī on the authority of his father and others from the said mām. an-Nu'mānī was a pupil of Muḥammad bin Ya'kūb al-Kulainī who died in A.H. 328, A.D. 939 or A.H. 329, A.D. 940 (vide Rawḍāt al-Jannāt, p. 550) and was a recognised authority on Ḥadīth. He died in Syria. For other particulars of his life see Aml al-Āmil, p. 58; Muntaha'l Makāl, p. 252; Shu-Dhūr al-Ikyān, Vol. II., fol. 17; and Rawḍāt al-Jannāt, p. 555.

Dr. Loth in his catalogue of the India Office, No. 50, states that Abū'l Hasan 'Alī bin Ibrāhīm (bin Hāshim al-Ķummī), who flourished in the fourth century, is the author of a commentary founded chiefly on the alleged sayings of Imāms Abū Ja'far (Muḥammad Bāķir) and Abū 'Abdallāh (Ja'far aṣ-Ṣādiķ). The general description of the book, which is given in the said catalogue, shows that the MS. under notice is identical with that of the India Office, and I am of opinion that the narrator of the commentary is Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī and not 'Alī bin Ibrāhīm bin Hāshim al-Ķummī as supposed by the learned doctor. No doubt al-Ķummī is also an author of a commentary which begins as follows:—

الحمد لله الواحد الاحد الصمد المتفرد الذي لا من شي كان ولا من شي خلق النج *

But his commentary is not founded on the authority of Imam Ja'far. See Kashf al-Ḥujub, p 131. The only commentary which is composed on the sayings of the said Imām is by an-Nu'mānī. See Kashf al-Ḥujub wa'l Astār, p. 130; and also Biḥār al-Anwār, Vol. I., p. 7, in which the author, Muḥammad bin Muḥammad at-Takī al-Majlisī, has included this whole commentary in the 19th Vol. of the said book which deals with Kitāb al Ķur'ān.

For copies see India Office Cat. No. 50; and Asiatic Society Cat., p. 2.

This MS, is much worm-eaten and papers have been pasted on many foll. The text of the Kur'an is marked with red line. Written in ordinary Naskh. The Colophon runs thus:-

قد وقع الفراغ من تسويد هذا الكتاب المبارك ضحوة يوم السبت الخامس عشر من جملاى الآخر ختم الله بالخير والظفر سنة الف و تسعة عشر من الهجرة على صاحبها السلام على يد 1 أير الى رحمة رب الغني الرؤف الرحيم محمد قاسم بن شيخ ابراهيم حامدا لله على نعمائه و شاكرا للائه و صلى الله على رسوله محمد و آله الطيبين الطاهرين و سلم تسليما *

No. 14.

foll. 307; lines 17; size $9\frac{1}{2} \times 64$; $6\frac{3}{4} \times 4$.

تفمير الامام العسكري

TAFSĪR AL-IMĀM AL-'ASKARĪ.

A commentary on the Kur'ān by الامام الحسن بن على بن محمد الامام الحسن بن على بن محمد الامام الحسن بن على بن محمد al-Imām al-Ḥasan bin 'Alī bin Muḥammad al-'Askarī. He was born at Madīna in A.H. 231, A.D. 845 or A.H. 232, A.D. 846 and died, A.H. 260, A.D. 874. He is considered by the Shī'a theologians as the eleventh Imām. See for his life Ibn Khallikān (Teheran edition), Vol. I., p. 147, Mir'at al-Janān (library copy), Vol. I., fol. 217; Tārīkh Guzīda, p. 207; and Safīnat al-Awliyā', p. 29.

Shī'a scholars differ in opinion about the authorship of the present commentary. Some authorities consider it to be fraudulently attributed to the said Imām, while trustworthy authorities, like Abū Ja'far Muḥammad bin 'Alī bin Bābūya al-Kummī, known as ash-Shaikh aṣ-Ṣadūk, d. A.H. 381, A.D. 991 (see for his life No. 50) and others believe it to be the work of the said Imām. al-Majlisī in his famous work Biḥār al-Anwār, Vol. I., p. 9, has also supported the latter view and said that the commentary is one of the known and reliable books and that many learned scholars profusely quoted from it. See also Muntaha'l Makāl, p. 288; Kashf al-Ḥujub Wa'l Astār, p. 129. Sbāh 'Abd al-'Azīz ad-Dehlavī, in Tuḥfa Ithnā 'Asharīya, p. 119, considers it to be a spurious work.

The MS. is defective at the beginning and begins abruptly as follows:—

زيدي على ظهر الارض و أن السعادة فيه قصدوه لفضله النع .

The beginning of the commentary of Sürat al-Hamd on fol. 10a runs thus:—

الحمد لله رب العالمين قال الاصام عليه السلام جاء رجل الى الرضا عليه السلام وقال به ابن رسول الله اخبرني عن قوله تعالى الحمد لله رب العالمين ما تفسيرة الني *

For conies see Hyderabad List, Fann Tafsīr, No. 112. It has been lithographed in Teheran under the editorship of

Yūsuf bin Ibrāhīm al Kājūrī A.H. 1268 (A.D. 1851).

The 6 foll. of the MS. at the beginning are much defective. Two foll. are annexed at the end of the MS., which contain a discussion about the authorship of the commentary.

Written in fine Naskh. The colophon runs thus:-

فرغ من كتابة التفسير العزيز اضعف عبادة الله المحتاج الى رحمة ربه محمد بن شيخ لحمد بن پير لحمد المشهدي غفر ذنبه و ستر عيوبه في عرة شهر محرم الحرام سنة لحدي و خمسين و تسعمائة بدار الحزن قزرين *

No. 15.

foll. 454; lines 33; size 14×8½; 10×5½. مجمع البيان لعاوم القران MAJMA' AL-BAYAN Li 'ULŪM' AL-KUR'AN.

Vol. I.

The first volume of a commentary on the Kur'ān by ابرعلى الفضل بن الحسن بن الفضل الطبرسى Abū 'Alī al-Faḍl bin al-Hasan bin al-Faḍl aṭ-Tabarsī. He was an eminent and reliable 'Ulama of the Shī'a sect. He went from Mashhad to Sabzāwār in A.H. 523, A.D. 1128 where he remained till his death in A.H. 548, A.D. 1153. See Muntaha'l Maķāl, p. 241; Aml al-Āmil, p. 56; Shudhūr al-'Ikyān, Vol. I., fol. 534; Rawḍāt al-Jannāt, p. 512; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 405. Beginning:—

الحمد لله الذي ارتفعت عن مطارح الفكر جلالته الن *

Hājī Khalīfa, Vol V., p. 400, has wrongly assigned the authorship of this book to Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭusī, who died in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067 (see No. 52) and not in A.H. 561, A.D. 1165 as given by him.

For copies see India Office Cat. Nos. 61-3; British Mus.

Cat. p. 671; Bodl. Cat. Vol. I., p. 50; Rampur List, p. 40; Asiatic Society, Govt. Collection Nos. 889-890; Hyderabad List,

Fann Tafsir, Nos. 15-16; and Bankipur Cat., p. 767.

Written in elegant Naskh. Not dated. C. 18th century.

No. 16.

foll. 453; lines 33; size 14×8 ; $10 \times 5\frac{1}{4}$.

THE SAME

Vol. II.

The second volume of the work noticed above. This volume is a commentary on the remaining part of the Kur'an up to the end, by the same author.

Beginning:-

الرسول و الدين أمنوا معه منى نصر الله الا أن نصر الله قريب و هذا

يعيد النے *

The lower part of fol. 1a is blank, as the commentary on Sūra Yūsuf ends here. There are similar blank spaces on foll. 75a, 173b and 262b. On fol, 1b begins the commentary on Sūra ar-Ra'd سورة الرعد with the following line:—

الحمد لله رب العالمين والصلوة و السلام على محمد و آنه الطاهوين اللخيار

سورة الرعد النح •

Foll. 174a, 263a, 356b and 357" are blank. At the end there is an index of all the Sūrahs. This volume also has the seal of Wājid 'Alī Shāh, the last King of Oudh.

The two volumes constitue a complete and apparently correct copy of this work. Both the volumes have been lithographed at Teheran.

Written in the same hand and same year as the preceding volume.

Beginning:

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نديرا *

This work is based on different reliable sources, such as Tahdhīb al-Ahkām by Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067, see No. 52, Kitāb al Iḥtijāj by Aḥmad bin 'Alī aṭ-Ṭabarsī, Majma' al-Bayān and so on. This commentary is in four volumes and our copy contains the commentary of the Kur'ān from the beginning up to the end of Sūrat al-An'ām.

For copies see India Office Cat. No. 106.

Foll. 11-14 are missing, and fol. 37 has been bound by mistake in a wrong way. There are seals of Amjad 'Ali Shāh and others. Marginal corrections are occasional.

Written in ordinary Naskh. The colophon runs thus:—

تم الجزء الإول من نور الثقلين من تاليف الشيخ الفاضل و المحقق المدقق الكامل رحمة الله بحرمة النبى شيخ عبد على بن جمعة العروسي المحويزي غفر الله له و لوالديه ولجميع المؤمنين و المؤمنات الاحياء منهم و الاموات * * * في سنة ست و ستين بعد الالف من الهجرة النبوية المصطفوية اللهم اغفر لكاتبه و مالكه *

No. 20.

foll. 395; lines 12; size $9 \times 6\frac{1}{8}$; $7 \times 4\frac{1}{2}$.

زين الفتي في تفسير هل اتي ZAIN AL-FATA FI TAFSIR HAL ATĀ.

A commentary on the Sura of the Kur'ān, سورة هل اتي , by ابو محمد احمد بن محمد بن على العاصمى Abū Muḥammad Aḥmad bin Muḥammad bin 'Alī al- ' Āṣimī.

It begins abruptly:-

و سماته اصدق السمات و اصله ازكى الاصول النج .

The author says in the preface that after finishing his commentary on the Sūra ar-Raḥmān, he composed the present book at the request of his friends. Foll. 2b-13a contain traditions regarding the excellence of 'Alī bin Abī Ṭālib. The work is divided into ten chapters as follows:—

الفصل الأول في ذكر الذرول و عدد آيات السورة و حروفها ، 13b. [Fol, 13b. و كلمانها و ثواب قاربها

الفصل الثاني في ذكر اعراب هذه السورة و رقوفها: Fol. 38a أ الفصل الثالث في ذكر بعض فوائد هذه السورة على رجم Fol. 41b الايجاز و الاختصار

الفضل الرابع في ذكر نظم هذه السورة وتلفيق آباتها وخصائصها 190. 63a الفصل الخامس في ذكر نظم هذه السوتضي سلام الله عليه 191. 81a الفصل الخامس في ذكر اسامي المرتضى سلام الله عليه 190. 354a الفصل السابع في ذكر خصائص المرتضى سلام الله عليه الفصل الثامن في ذكر خصائص السبطين الفصل الثامن في ذكر خصائص السبطين الفصل الثامن في فضائل الله البيت و العقرة الفصل العاشر في فضائل الله البيت و العقرة

The last four chapters do not exist in the present copy. Foll. 386b and 387a are left blank. The latter part of the MS. is wormeaten.

Written in ordinary Nas<u>kh</u> in different hands. Dated A.H. 1271.

Traditions.

No. 21.

foll, 290; lines 7; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2$.

شمالال النبي S<u>H</u>ANA'IL AN-NABI

A collection of Traditions concerning the person, manners and character of the Prophet by الزعيسى الترمذي الترمذي Abū Isā Muhammad bin 'Īsā at-Tirmidhī. He was born at Būgh near Tirmidh, a small town on the bank of the Oxus in Central Asia. He studied Traditions under al-Bukhārī (died, A.H. 256, A.D. 869) and travelied all over the Islamic countries in search of Traditions. He died in his native land in A.H. 279, A.D. 892. About the pronunciation of the word Tirmidh, Dr. Slane in his translation of Ibn Khallikan, Vol. II., pp. 602 and 679 says: "The word Tirmidh is pronounced differently. Some say Turmidh, and some Tirmidh; the inhabitants themselves pronounce it Tarmidh; the pronunciation which was long familiar to us was Tirmidh; but persons, who pretend to exactness and possess information on the subject, pronounce it Turmulh. Each of these pronunciations as its partisans,

who give reasons in support of their respective opinions." See also Sam'ānī, Kitāb al-Ansāb (Gibb Memorial Series), p. 105b and

Yākūt, Mu'jam al-Buldān, Vol. I., p. 843.

For a further account of his life see Ibn Khallikan (Teheran edition), Vol. II., p. 59; adh-Dhahabī, Tadhkirat al-Huffāz, Vol. II., p. 207; Itaḥāf an-Nubalā', p. 380; Bustān al-Muḥadithīn, p. 108; al-Ḥiṭṭa fī Dhikr aṣ-Ṣiḥāḥ as-Sitta, p. 103; Wüstenfeld Gesh. No. 75; and Brockelmann Gesch. d. Arab. Litter., Vol. I., p. 161.

Beginning:

الحمد لله و سلام على عبادة الذين اصطفى قال الشيخ ابو عيسى محمد البي عيسى ابن سورة الترمذي رحمة الله النج *

It is a most reliable work of its kind, and is divided into 55

chapters.

For copies see India Office Cat. No. 133; Berlin Cat. No. 9634; Rampur List, p. 94; Hyderabad List, Fann, Ḥadīth, No. 124; and Asiatic Society Cat. p. 9.

For commentaries see Hājī Khalīfa, Vol. IV., p. 70; and

Berlin Cat. Nos. 9635-9640.

It has been printed in Cairo, A.H. 1273, 1306 and with an Urdu translation in Calcutta, A.H. 1252. For other editions see Ellis, Cat. of Arabic books, Vol. II., p. 197 and Iktifā' al-Ķunū', p. 133.

The first two pages are beautifully decorated with a fine 'Unwān at the beginning. Gold and coloured lines are in the margin. Here and there are some glosses. Vocalised throughout. Headings of chapters are in red ink. A list of contents has been recently added at the beginning.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 22.

foll. 9; lines 4; size $11\frac{1}{4} \times 6\frac{1}{8}$; $8 \times 3\frac{3}{4}$.

الحلية المباركه

AL-HULYAT AL-MUBĀRAKA.

A description of the personal features of the Prophet. It is an extract from the chapter called باب ما جاء في خلق رسول الله عليه وسلم of the famous work called Shamā'il an-Nabī, by ملى الله عليه وسلم Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī, died, A.H. 279, A.D. 892. See No 21, for both the author and the entire work.

Beginning on fol. 2a:—

حدثنا سفيان بن وكيع حدثنا جميع بن عمير قال سالت خالي هند ابي هالة و كان وصّافا عن حلية النبي صلى الله عاية و سلم النج ،

From fol. 4a the description of the personal features of the

Prophet begins. It has an interlinear Persian translation.

On fol. la the utility of writing out and reciting an account of the personal features of the Prophet, is expounded in Persian. It contains only one Tradition. The title page has several seals, among which we notice the seal of Muḥammad Shāh, dated A.H. 1133. The first two foll are beautifully decorated with two fine Unwāns at the beginning. Gold rules, and coloured lines are found all through.

Written in fine large Naskh. Not dated. C. 17th century.

Scribe , ابو العلاء

No. 23.

foll. 723; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

شرح السنة SHARH AS-SUNNA

A large collection of authentic Traditions by البر محمد الحسين. Abū Muḥammad al-Ḥusain bin Mas'ūd al-Farrā' al-Baghavī. He was born at Bāghshūr, between Hirāt and Merv, and was a pupil of al-Ķādī Ḥusain bin Muḥammad. He died in Merv, according to some in A.H. 510, A.D. 1116, and according to others in A.H. 516, A.D. 1122 For details of his life see Ibn Khallikān (Bulāķ edition, 1299), Vol. I., p. 182; adh-Dhahabī, Tadhkirat al-Ḥuffāz, Vol. IV., p. 54; Subkī, Ṭabaķāt al-Kubrā, Vol. V., p. 214; Suyūtī, Tabaķāt al-Mufassirīn (Meursing edition), p. 12; Bustān al-Muḥaddithīn, p. 52; Ithāf an-Nubalā', p. 244; and Brockelmann, Gesch. d. Arab Litter., Vol. I., p. 363.

Beginning:

الحمد لله الذي لم يتخذ ولدا ولم يكن له شويك في الملك النم .

This work is divided into three parts, bound together in one volume. The first part commences on fol. 2b as follows:—

كتاب الايمان قال الله سبحانة و تعالى هدى للمتقين الدين الآية .

The second part commences on fol. 241b as follows:—

باب الوتر ثلاث و بخمس و بسبع و اكثر الني

The third part begins on fol. 445b as follows:-

باب المخلق و التقصير النح *

For copies see Berlin Cat. No. 1295; Cairo Cat. Vol. I., p. 357; Yeni Cat. No. 235; Rampur List, p. 90; Asiatic Society Cat. (Govt. Collection) No. 556. See also Hājī Khalīfa, Vol. IV., p. 37.

The headings of all the chapters are written in large red or black letters. The seginnings of the separate Traditions are also written in red ink. Fol. 241a and the greater part of fol. 444b and of fol. 445a are blank but without causing an interruption in the book. It is slightly worm-eaten and pasted over in many places.

Written in ordinary Naskh. Dated A.H. 1090 (A.D. 1679).

No. 24.

foll. 207; lines 25; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الشفاء في حقوق المصطفى

ASH-SHIFA' FĪ ḤUĶŪĶ AL-MUŞŢAFĀ.

A book on Traditions relating the character, the habits and ابو الفضل عياض بن موسى اليحصبي the prerogative of the Prophet by السبتي المالكي Abū'l Fadl 'Iyād bin Mūsā al-Yaḥṣubī as-Sibtī al-Mālikī. He was born at Sibta (Ceuta) on the 15th Sha'ban in A.H. 476, December 1083. He came to Spain in pursuit of learning and studied at Cordova. He was appointed Kadī of his native town. In A.H. 532, A.D. 1137 he was transferred to Grenada in the same capacity, but he did not remain there for long. at Morocco on Friday, the 7th Jumādā II (but according to some biographers in Ramadan), A.H. 544, 13th October, A.D. 1149. The word Yahşubī, pronounced also Yaḥṣabī and Yaḥṣibī, means descended from Yaḥṣub (or Yaḥṣab or Yaḥṣib) bin Mālik, the progenitor of a Himyarite tribe. For further particulars of his life see Ibn Khallikān (Teheran edition), Vol. I., p. 428; adh-Dha habī; Tadhkirat al-Ḥuffāz, Vol. IV., p. 99; Bustān al-Muḥadithīn, p. 129; Itahāf an-Nubalā', p. 329; Wüstenfeld Gesch. No. 246; and Brockelmann, Gesch. d. Arab, Litter., Vol. I., p. 369.

Beginning:

الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى النم .

The book contains four parts, each of which is called Kism, and is subdivided into several chapters. A list of the Kisms and chapters is given in Berlin Cat. No. 2559. It is the most authen-

tic and reliable work of its kind. Hājī Khalīfa, Vol. IV., p. 58 says that "no similar work is composed in Islamic literature."

For copies see Berlin Cat. Nos. 2559-63; Paris Cat. Nos. 1953-6; Br. Mus. Suppl. Cat. No. 159; Munich Cat. No. 447; Cairo Cat. Vol. I., pp 245, 288; Gotha Cat. No. 719; India Office Cat. No. 163; Leyden Cat. No. 2000; Bankipur Cat. p. 598; Asiatic Society Cat., p. 27; and Hyderabad List, Famil Hadith, No. 106.

For commentaries and abridgement, see Haji Khalifa. Vol.

IV., pp. 56-62; and Berlin Cat. Nos 2564-2566.

It has been printed in Constantinople in A. H. 1264 (A.D. 1847); 1290 (A.D. 1873), 1203 (A.D. 1876), in Cairo A.H. 1276 (A.D. 1859), and lithographed in India, A.H. 1287 (A.D. 1870).

The MS. is vocalised from beginning up to middle of fol. 169b. The headings are generally written in red ink. Coloured marginal lines are to be found here and there. It is stained by damp, Foll. 201-207 are bordered with thick paper. Marginal corrections are occasional.

احمد Written in ordinary Naskh. Dated A.H. 1178. Scribe

ساكن رباط قره باش مدينه مذوره شرفها الله تعالى

No. 25.

foll. 436; lines 23; size $12\frac{1}{2} \times 6$; $9\frac{1}{4} \times 4\frac{1}{2}$.

هرح الشفا

SHARḤ ASH-SHIFĀ'

A portion of an extensive commentary on 'Iyāḍ bin Mūsā's work called ash-Shifā' (see No. 24), by مرالخفاجى المصرى Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī, died in A.H. 1069, A.D. 1658 (see for his life No. 7). The text of ash-Shifā' shows that this copy commences with the commentary of the latter half of the 5th chapter called نصل وما تدعو ضرورة الحياة له الباب الثانى of the 2nd section نصل وما تدعو ضرورة الحياة له ألمةالما خلقا خُلقا المحاس خلقا المحا

It begins abruptly:-

و التفاتة لما هو اهم منة ولا يتشهاه مضارع تشتهى تفعل من الشهوة الم *

Compare Vol. I., p. 549, line 19th of the printed copy of the same, Constantinople, A.H. 1317. It ends with the commentary of the chapter فصل و قد عد جماعة من الائمة و مقلدى الائمة في المابع فيما اظهر الله على of the fourth section اعجازة وجوها كثير

of the first part. Compare Vol. II., p. 594 of the same edition. This commentary is called Nasīm ar-Riyāḍ, and was composed in A.H. 1058, A.D. 1648.

For copies see Algiers Cat. Nos. 1673-6; Yeni Cat. Nos. 238-

40; Cairo Cat. Vol. I., p. 443; and Bankipur Cat. p. 828.

It was printed in four Vols. in Constantinople in A.H. 1267,

and again in A.H. 1317.

From the beginning up to fol. 17, the borders are partly pasted with thick paper. The text of ash-Shifa' is overlined with red ink up to fol. 379b.

It is slightly worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century. Scribe

No. 26.

foll. 353; lines 33; size $14\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{4}$.

جامع الاصول لاحاديث الرسول JAMI' AL-UŅŪL LI AḤĀDĪŢḤ AR-RASŪL.

Vol. I.

The first volume of an extensive collection of Traditions by مجدد الدين ابو السعادات مبارك بن ابي الكرم محمد بن محمد الشيباني Maj dad-Dīn Abū's Sa'ādāt Mubārak bīn المعروف بابن الاثير الجزري Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī. He was born in A.H. 544, A.D. 1149 in the city called Jazīra bin 'Umar, situated on the Tigris, and hence he is surnamed al-Jazari After passing his early youth in that place he went to Mosul and entered into the service of Mujāhid ad-Dīn Ķā'imāz (for his life, see De Slane, Vol. II, p 510), the Lieutenant-Governor of that place, and was employed by him to write his correspondence. After the imprisonment of Ka'imaz he served 'Izz ad-Din Mas'ud bin Mawdud, the Lord of Mosul. After that prince's death, his son Nür ad-Din Arsalan Shah (see De Slane, Vol. I., p. 174) treated Ibn al-Athīr with much consideration and showered his favours upon him. Ibn al-Athīr served him for some time in the capacity of Secretary of State, till a disease prevented him from further fulfilling the duties of his office. He gave up that appointment and confined himself to his house where he wrote many useful books. He died at Mosul on Thursday, the 29th Dhū'l Ḥijja, A.H. 606, June, A.D. 1209.

There were three persons known by the surname of Ibn a1-

Athir. These three persons were brothers and well-known authors. One of these was our author who was the eldest brother. The second brother was the well-known historian, the author of al-Kāmil; his full name was Abū'l Ḥasan 'Alī bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī; he died in Sha'ban A.H. 630, May-June, A.D. 1233 (for his life, se De Slane, Ibn Khallikan, Vol. II., p. 288). The third brother was Diya' ad-Din Abû'l Fath Nasrallah bin Abi'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī, the author of al-Mathal as-Sā'ir fī Ādāb al-Kātib wa'sh Shā'ir, and died on Monday, the 29th of Rabī' II, A.H. 637, 28th November, A.D. 1239 (for his life, see De Slane, Vol. III., p 541). For further information about our author, see Ibn Khallikan (Teheran edition), Vol. II., p. 12; Subkī, Tabakāt al-Kubrā, Vol. V, p. 153; Nāma-i-Dānishwarān, p. 634; al-Fawā'id al-Bahīya, p. 19; Itaḥāf an-Nubalā', p. 343; De Slane, Translation of Ibn Khallikan, Vol. II., p. 551; Huart, History of Arabic Literature, p. 229; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 357.

--: Beginning الحمد لله الذي ارضح لمعالم الاسلام سبيلا وجعل السفة على الاحكام دليلا لغ •

The whole work is divided into three parts, called ar-Rukn الركن. The first part or الركن الأول, fol. 1b, deals with miscellaneous subjects concerning the science of Tradition. The second part or subjects concerning the science of Tradition. The second part or fol. 16a, contains Traditions arranged in alphabetical order. In this part the author inserts the contents of the six authentic collections of Tradtions by al-Bukhārī, at-Tirmidhī, Abū Dā'ūd, an-Nisā'ī, and Ibn Māja. The third part is devoted to biographical notices of Companions of the Prophet and the Traditionists in alphabetical order.

For copies see Berlin Cat. Nos. 1311-14; Paris Cat. Nos. 728-9; Br. Mus. Suppl. Cat. No. 143; Yeni Cat. Nos. 181-93; Cairo Cat. Vol. I., p. 294; Bankipur Cat., p. 143; Asiatic Society Cat., p. 7; and Rampur List, p. 72. See also Ḥājī Khalīfa, Vol.

II., p. 501, and Iktifa' al-Kunu', p. 131.

The volume under notice contains the first part and Traditions of the second part up to the letter را الظاء. Fol. 300b is blank but without causing any break in the MS. Headings of all chapters are in red ink. There are coloured rules in the margin throughout. Foll. 7 to 17 of the MS. are a little damaged in the middle by insects.

Written in ordinary Nasta'līk. Dated A.H. 1115. Scribe اصغر على بن حسين على

No. 27.

foll. 230; lines 27; size $12\frac{3}{4} \times 8\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME.

Vol II.

This volume contains a portion of the third part and also a portion of the second part of the work, of which the previous book (No. 26) is only the 1st volume. By mistake, the portion which belongs to part III, has been placed at the beginning of this volume and it terminates abruptly on fol. 110b.

Beginning:

الفن الثاني من الركن الثالث في الاسماء والكذي والابذاء والالقاب والانساب يشتمل على اربعة ابواب النو .

From fol. 111a, part II, الركن الثاني, commences abruptly as follows:—

ذكرة في قولة لا بيع على بيع بعض فلا حاجة الى اعادته النم *

This fol. is very much damaged. It seems to me that many

foll. are missing from this volume.

The first volume (No. 26) terminated with letter Z (حرف الظاء), and in the present volume the letter 'ain (حرف العني) commences from fol. 166b. Fol. 43 should come just after fol. 40, fol. 49 after fol. 47, fol. 54 after fol. 52. fol. 53 : fter fol. 54, and fol. 181 after fol. 174. Worm-eaten.

Written in bad Nasta'līk. Not dated. C. 18th century.

No. 28.

foll. 210; lines 25; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الاصول في احاديث الرسول TAJRĪD AL-UŞŪL FĪ AHADĪ<u>TH</u> AR-RASŪL.

Vol. I.

An abridgement of Ibn al-Athīr's Jāmi' al Uṣūl (see No. 26), by شرف الدين هبة الله بن عبدالرحيم بن ابراهيم الجهني التصوي الشهير Sharf ad-Dīn Hibatallāh bin 'Abd ar-Raḥīm bin Ibrāhīm al-Juhanī al-Ḥamawī, known as Ibn al-Bārizī. He was born in A.H. 645, A.D. 1247. He remained for a long time the Ķādī of Ḥamāh, and died there in A.H. 738, A.D. 1337. For details of his life see Subkī, Tabaķāt al-Kubrā, Vol. VI, p. 248; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 116.

Beginning:

الحمد الله رب العالمين حمد الشاكرين والصلوة والسلام على سيد المرسلين النود

The author has (following the plan of the original book of which his is an abridgement) arranged all chapters in this book in alphabetical order. He has not quoted the full names of his authorities, but uses abbreviations which are written throughout the book in red ink. These abbreviations are explained on fol. 2a. Foll. 2a to 4a contain lives of al-Bukhārī, Muslim, at-Tirmidhī, Abū Dā'ūd, and an-Nisā'ī, the best known and most reliable authorities of Traditions.

For other copies see Munioh Cat. No. 129; Cairo Cat. Vol. I., p. 278; Berlin Cat. No. 1317; Koprūlūzādah Cat. No. 257; Yeni

Cat. No. 173; Nūri Osmānīya Cat. No. 714.

A few foll, at the beginning are much injured by insects. The headings of all chapters are written in bold character. This volume ends with those Traditions which come under the heading of the liquid of the liquid in the liqui

This copy seems to be a correct one, as it has been twice collated, once in A.H. 947 (A.D. 1540) with its original (which has been compared with the copy of the jurist Nūr ad-Dīn al-Ḥusain bin'Abī Bakr ar-Ramlī) and again with the said jurist's copy itself, as the Colophon says:—

قوبل وصحح على اصله المنسوخ منه و قوبل الاصل على نسخة شيخنا الفقيه نورالدين الحسين بن ابي بكر الرملي متع الله بحياته و فرغت المقابلة نهار الخميس السادس عشر من ربيع الاخر سنة سبع و اربعين بعد تسعمائة فالحمد لله على ذلك وقوبل مرة اخرى على نسخة الفقيه العلامة سيدنا الحسين ابى بكر الرملي رحمه الله *

Written in fine Naskh, Dated A.H. 940. Soribe لحمد بن محمد بن عبد الله بن محمد بن علي بن سليمان بن عبد الرحمن بن لحمد بن السعد المغربي نسبا و الشافعي مذهبا *

No. 29.

foll. 169; lines 25; size $11\frac{1}{2} \times 8$; $9\frac{1}{8} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above commencing with Traditions coming under the letter $\dot{\omega}$

Beginning:

حرف الضاد و فيه كتابان كتاب الضيافة النر •

About one fol. at the end has not been copied, as the following remark of the scribe indicates:—

سقط من الام المنسوخ قدر ورقة فاذا وجد اصل يتم به •

The MS. proper begins from fol. 9b. The preceding foll. have been added through a mistake. They (foll. 1 to 8) are pages from the weil-known book on Traditions called as-Ṣaḥiḥ by Abū'l Ḥasan Muslim bin al-Ḥajjāj al-Ķushairī an-Naisābūrī, died on the 25th Rajab, A.H. 261, 6th May, A.D. 875. These foll. contain a few chapters of the section of Kitāb al-Īmān of the said work. Fol. 1b contains traditions quoted from the middle of a section called باب الدليل على ان مات على التوحيد دخل الجنة and these begin with the following:—

ثم قال ثما معاذ بن جبل قلت لبيك يا رسول الله و سعديك قال هل تدري ما حق الله على العباد الحديث .

Compare Sahih al-Muslim (lithographed with the commentary of an-Nawawi, Delhi, A.H. 1230), p. 44. Fol. 8 ends abruptly with traditions of the chapter called باب بيان الرسوسة في الايمان from the said work, with the following words:—

ليسالنكم الناس عن كل شي حتى يقولوا الله خلق كل شي فمن خلقه . Compare Ṣaḥīḥ al-Muslim, same edition, p. 79.

Written in ordinary Naskh. Not dated, apparently 16th century.

No. 30.

foll. 109; lines 17; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

مشارق الانوار النبوية من صحاح الاخبار المصطفوية MASHĀRIĶ AL-ANWĀR AN-NABAVĪVA MIN ŞIḤĀḤ AL-AKHBĀR AL-MUSTAFAVĪYA.

An authentic collection of Traditions alphabetically arranged by رضي الدين الحسن بن محمد بن الحسن الصغائي الهذدي Radī ad-Dīn al-Hasan bin Muḥammad bin al-Hasan as-Saghānī al-Hindī. He was born at Lāhūr, A.H. 577, A.D. 1181. His pedigree can be traced up to the Caliph 'Umar (A.H. 13-23, A.D. 634-644). He is called aṣ-Ṣaghānī as one of his f refathers emigrated from

Saghān, in Māwarā 'an-Nahr (Transoxiana) and settled at Lāhūr. From the early part of his life he devoted himself assiduously to the acquisition of learning under his father, and after having completed his studies went to Baghdād in A.H. 615, A.D. 1218. He twice visited India on affairs of state from the Baghdād Court. The first time he visited India was in A.H. 617, A.D. 1220, and after remaining there for seven years returned to Baghdād in A.H. 624, A.D. 1227 The date of his second visit is not known, but he came on the same errand and went back to Baghdād in A.H. 637, A.D. 1239 where he died, A.H. 650, A.D. 1252. His corpse, according to his instruction, was carried to Mecca, and was interred there. See Tāj at-Tarājim, p. 17; I'lām al-Akhyār, (library copy), fol. 275; al-Fawā'id al-Bahīya, p. 29; Subḥat al-Marjān, p. 28; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 360.

Beginning:

الحمد لله محيى الرمم و مجرى القلم و ذارى الامم النم *

This work contains 12 chapters الابراب, and, according to Ḥājī Khalīfa, Vol. V., p. 547, it contains 2246 Traditions. The author instead of giving the full names of al-Bukhārī and Muslim uses the abbreviations Kh خ, and mīm مير, for them respectively. The letter K ن, after a Tradition indicates that both of them agree about its authenticity.

For copies see Berlin Cat. No. 1322; Paris Cat. No. 737; Br. Mus. Cat., p. 713a; Br. Mus. Suppl. Cat. No. 145; Algiers Cat. No. 476; Yeni Cat. Nos. 280-4; Cairo Cat Vol. I., p. 308; Upsal.

Cat. No. 394; and Rampur List, p. 113.

For commentaries and glosses see Hājī Khalīfa, Vol. V., p. 547; and Berlin Cat. No. 1327.

It has been lithographed with an Urdu translation, called

Tuhfat al-Akhyār, Lucknow, A.H. 1319.

Foll. 1 to 13 contain marginal notes, written in a minute character, mostly taken from books not specified. It is vocalized throughout. Worm-caten. Foll. 95-104 are much damaged; the ink has eaten away the paper in many places. Headings of chapters and abbreviations are in red ink. Coloured lines are in the margin. On the title page it bears the seal of Kāḍī al-Kuḍāt Hāmidallāh which has the date A.H. 1208 (A.D. 1793).

Written in ordinary Nasta'lik. Not dated. C. 17th century.

محبوب علي بن عنايت الله Soribe

No. 31.

foll. 217; lines 32; size $14\frac{1}{2} \times 9\frac{3}{4}$; $10\frac{3}{4} \times 7$.

كتاب التوذيب والنرهيب

KITĀB AT-TARGHĪB WA'T TARHĪB.

A collection of Traditions from reliable sources by ابو محمد Abū Muḥammad 'Abd al-'Azīm bin 'Abd al-Ķavī al-Mundhirī. He was born in Sha'bān, A.H. 581, November, A.D. 1185 in Egypt. He studied at Mecca, Damascas, Harrān, Edessa and Alexandria. For about twenty years, he remained a professor of Traditions in a college called Kāmilīya in Cairo, and he died in that city on the 4th of Dhū'l Ka'da, A.H. 656, 3rd November, A.D. 1258. For further particulars of his life see Fawāt al-Wafayāt (Bulāķ edition, A.H. 1299), Vol. I., p. 296; adh-Dhahabī, Tadhkirat al-Huffāz, (Hyderabad edition), Vol. IV., p. 228; Subkī, Tabakāt al-Kubrā, Vol. V., p. 108; Suyūtī Ḥusan al-Muḥāḍara, Vol. I., p. 163; Wüstenfeld, Gesch. No. 342; and Brokelmann, Gesch. d. Arab. Litter., Vol. I, p. 367.

Beginning:—

الحمد لله المبدي المعيد الغذي الحميد ذى العفو الواسع والعقاب

الشديد النم *

In this book Traditions prompting to good actions are placed separately, but side by side with those advising the avoidance of evil. The author wrote this work at the request of some of his friends, after he had written other books on Traditions. This MS. is divided into two parts, bound together. The second part begins on fol. 105b as follows:—

For copies see Berlin Cat. Nos. 1328-31; Paris Cat. Nos. 740-1; Yeni Cat. Nos. 175-6; Cairo Cat. Vol. I., p. 284; Rampur List, p. 70; and Bankipur Cat., p. 97.

Printed in the margin of Mishkāt al-Maṣābīḥ at Dehli, A.H. 1327.

Headings of chapters and the word 'An عن, with which the Traditions begin, are in red ink. The margins of fol. 178a contain in a different hand some Traditions which the copyist has omitted. Throughout the MS. coloured lines are in the margin. From fol. 214a up to the end of the MS., there are short lives of Tradition-

ists in alphabetical order. The first eight foll. are somewhat damaged at the bottom. The MS. is slightly worm-eaten. The second part is in bolder characters than the first one, but is in the same hand.

Written in ordinary Naskh. No dated. C. 18th century. .عبد الغنى ساكن قصبة انباله Scribe

No. 32.

foll. 799; lines 15; size $9\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3$.

مشكوة المصابيح

MISHKĀT AL-MASĀBĪH.

ولى الدين صحمد A very popular collection of Traditions, by -Walī ad-Dīn Muḥammad bin 'Ab بن عدد الله الخطيب التبريزي dallāh al-Khatīb at-Tabrīzī. He was an eminent Traditionist and flourished in the first half of the 8th century, Hijra. See Itahāf an-Nubalā', p. 149; Hājī Khalīfa, Vol. V., p. 567; Huart, History of Arabic Literature, p. 228; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 195.

Beginning:

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا النم *

The work is an enlarged recension of an older book by al-Husain bin Mas'ūd al-Farrā' al-Baghavī, died, A.H. 516, A.D. 1122 (see No. 23), entitled Maṣābīḥ as-Sunna. Át-Tabrīzī completed this work on the last day of Ramadan, A.H. 737, A.D. 1336. See Hājī Khalīfa, Vol. V., p. 567.

For copies see Berlin Cat. No. 1292; Gotha Cat. No. 597; Cairo Cat., Vol. I., p. 420; India Office Cat. No. 152; Rampur List, p. 113; Hyderabad List, Fann Hadīth, No. 77; Bankipur Cat., p. 711; Asiatic Society Cat., p. 11; and Calcutta Madrasa

Cat., p. 7.

For commentaries see Ḥājī Khalīfa, Vol. V., pp. 567–572.

It has been repeatedly printed and lithographed in Egypt and India, see Ellis, Catalogue of Arabic Books, British Museum, Vol. II., pp. 124-5. It has been translated into English by Captain

A. N. Matthews and printed, Calcutta, A.D. 1810.

A table of contents has been added by a modern hand at the beginning of the volume. The headings of all chapters and the word عري with which a tradition commences, are written in red ink. Coloured and gold lines are throughout in the margin. The first two foll. are decorated with a bear tiful 'Unwan at the beginning The MS. is slightly worm-eaten. The borders of foll. 796-799 have been altogether supplied with a different kind of paper.

Written in a very fine Naskh. Not dated. C. 17th century.

No. 33.

foll, 353; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME,

Another copy of the above work. It begins in the same manner as the former one. It has a beautiful '*Unwān* at the beginning. Headings of chapters and beginnings of all Traditions are in red ink. Written in ordinary Naskh. Not dated. C. 18th century,

No. 34.

foll. 440; lines 30; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مشكوة المصابيح SHARḤ MISHKĀT AL-MAṢĀBĪḤ.

A portion of a commentary on Mishkāt al-Maṣābīḥ (see No. 32) by سين بن عبد الله بن محمد الطيبي Ḥasain bin 'Abdallāh bin Muḥammad aṭ-Taiyibī. He was a contemporary of Walī ad-Dīn Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrīzī, the author of Mishkāt al-Maṣābīḥ, and it was at aṭ-Ṭaiyibī's suggestion that at-Tabrīzī composed his work Mishkāt al-Maṣābīḥ. He died in A.H. 743, A.D. 1342. See Ḥājī Khalīfa, Vol. V., p. 567; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 364, Vol. II., p. 64.

This portion begins with the commentary on the chapter on marriage کتاب النکاح as follows:—

This commentary is called al-Kāshif 'an Ḥaķā'ik as-Sunan. For copies se Berlin Cat. No. 1287; Paris Cat. Nos. 751-2;

India Office Cat. No. 157; Rāghib Cat. No. 321; Yeni Cat. Nos. 245, 259; Rampur List, p. 103; Hyderabad List, Fann Ḥadīth, No. 82; and Asiatic Society Cat. p. 10.

Lithographed at Dehli.

The text of the Mishkāt is introduced with the word The headings of chapters and the abbreviations which the commentator has used for his different authorities are in red ink. The MS, is slightly worm-eaten. The first two foll, are partially pasted with thick paper. The last fol is a little damaged and also pasted with paper. From the beginning up to fol. 119 the transcript seems to be of the 8th century Hijra. From fol, 120 up to the end the MS, is in a different hand.

Written in Naskh. The date is not very legible. Only the words ثمانمائة and ثمانمائة can be deciphered. Scribe حميد بن محمد

ابن سعید الله

No. 35.

foll. 248; lines 27; size $14\frac{1}{8} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{2}$...

شرح مشكوة المصابيح SHARH MISHKAT AL-MASABĪH.

A concise commentary of the Mishkāt al-Maṣābīh (see No. 32) based chief y on at-Ṭaiyibī's commentary (see No. 34), by على بن على المعروف بالسيد الشريف الجرجاني 'Alī bin Muḥammad bin 'Alī known as as-Ṣaiyid ash Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289. 'Ali al-Ķārī in his commentary of Mishkāt al-Maṣābīḥ, Vol. III., p. 17, had denied the authorship of this commentary by as-Ṣaiyid ash-Ṣharīf al-Jurjānī and gave two reasons in support of his statement. The first reason is that this commentary is not mentioned in the list of the works by al-Jurjānī, and the second is that it is inconceivable that an author of such erudition and distinction could have been satisfied by merely abridging the work of at-Ṭaiyibī without adding any comments of his own. These are the words of 'Alī al-Ķārī:—

و هو یشعر بان خلاصة الطیدی حاشیة من السید الشویف علی المشكاة كما هو مشهور بین الفلس و هو بعید جدا اما اولا فلافه غیر مذكور فی اسامی مولفاته و ثانیا افه مع جلالته كیف بختصر كلام الطیدی اختصارا مجردا لایكون له تصرف فیه ابدا . I am personally inclined to ascribe the authorship of this commentary to al-Jurjānī, notwithstanding the two above arguments which 'Alī al-Ķārī puts forward against such an assumption, for the following reasons:—

as-Sakhāvī in his work ad-Daw al-Lāmi' mentions, on the authority of a great-grandson of al-Jurjānī this book among his other works. Then, again, it is not correct to say that the book is a mere abridgement of at-Ṭaiyibī's work. al-Jurjānī has added remarks and comments of his own, though, indeed, their number is small. Further Ḥājī Khalīfa, Vol. V., p. 568, remarks that as-Saiyid ash-Sharīf wrote a commentary on al-Mishkāt.

Though the book begins abruptly, its identity has been established by the fact that a passage which the Mirkat al-Mafatīh quotes from al-Jurjānī's commentary, Vol. III., p. 16, is also found

in this book, on fol. 155b.

The commentary without any preface begins on fol. 4b as follows:—

قولة الحمد الله مطلق يتذاول حمد الله تعالى نفسة و ارفع حمد ما كان من ارفع حامد النع .

Foll. 1-4a contain a treatise by al-Jurjānī on the science of Tradition and the technical terms used in it. This treatise begins:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و ^{مقامد} و خاتمة النج*

In ad-Daw al Lāmi' where the works of al-Jurjānī are enumerated, it has been named as التخلاصة للطيبي في اصول الحديث

For copies see Cairo Cat. Vol. I., p. 332.

All the quotations from the Mighkāt al-Maṣābīḥ follow after the word قولل which is written in red ink. The MS. is somewhat soiled by damp. Foll. 1-9 and 240-248 have been partially bordered with modern paper. The commentary on the last chapter of the Mighkāt باب ثراب هنه اللمة commences on fol. 248b but it ends with the following words:—

اى قال سبع مرات و قيل من كلام النبي صلى الله عليه وسلم والمراد به التكثير *

It is noted on the title page that Saiyid Jamal ad-Din is the author of the work.

Written in ordinary Naskh. Not dated. C. 18th century

No. 36.

foll. 518; lines 27; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكوة المصابيح

SHARH MISHKĀT AL-MASĀBĪH.

A portion of a commentary on Mishkāt al-Maṣābīḥ (see No. 32) by على بن سلطان محمد القارى الهروى 'Alī bin Sulṭān Muḥammad al-Ķārī al-Harawī. He was born at Hirāt, but the greater part of his life was spent at Mecca where he studied Traditions and other branches of learning under eminent 'Ulamā', like Aḥmad bin Ḥajar al Makkī (see No. 44), etc. He is the author of many useful books. He died in Mecca in A.H. 1014, AD. 1605, and neither in A.H. 1013, A.D. 1607 as given by Ḥājī Khalifa, Vol. II., p. 548 nor in A.H. 1044, A.D. 1634 as in Ḥājī Khalifa, Vol. I, p. 242. For further particulars of his life see Khulāṣat al-Athar, Vol. III., p. 185; at-Ta'līķāt as-Sanīya, p. 10; Ḥadā'ik al-Ḥanafīya, p. 399; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 394.

This portion commences with the commentary of the chapter

and begins abruptly as follows :— باب تیام شهر رمضان

See printed copy of this commentary Vol. II, p. 168. It also ends abruptly with the commentaries on Traditions, imploring the mercy of God and asking forgiveness for sin, as follows:—

This commentary is called Mirkāt al-Mafātīḥ and is said to have been completed in A.H. 1008, A.D. 1599. See Ḥājī Khalīfa,

Vol. V., p. 568.

For copies see India Office Cat. Nos. 158-60; Br. Mus. Suppl. Cat. Nos. 140; Algiers Cat. No. 510; Rāghib Cat. Nos. 319-20; Yeni Cat. Nos. 246-54; Cairo Cat. Vol. I., p. 416; Rampur List, p. 410; Hyderabad List, Fann Hadīth No. 78; and Bankipur Cat. p. 725.

It was printed in Egypt in five volumes, A.H. 1309.

Foll. 31-40 should go just after fol. 489 and some foll. are missing after foll. 466, 506 and 517. This commentary includes the text of the Mishkat overlined with red ink. From fol. 499 up to the end of the volume the inner edges are pasted with thick paper, and consequently many words cannot be read. The

MS. is slightly worm-eaten and gold and coloured lines are round each page. Erroneously inscribed on the first fol. عربى شرح

Written in ordinary Naskh. Not dated. C. 18th century.

supplies to No 37, was not and

foll. 233; lines 24; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

عمدة القاري شرح صحيح البخاري

'UMDAT AL-KÄRĪ SHARH SAHĪH AL-BUKHĀRĪ.

An incomplete volume of an extensive commentary upon Abū Abdallāh Muhammad bin Ismā'īl al-Bukhārī's (died, A.H. 256. A.D. 869) famous work on Traditions called al-Jāmi' as-Sahīh by Badr ad-Din Abū بدر الدين ابو محمد محمود بن احمد بن موسى العينى Muḥammad Maḥmūd bin Aḥmad bin Mūsā al-'Ainī. He was born on the 17th Ramadan, A.H. 762, 22nd July, A.D. 1360 at Aintab, on the north of Alleppo, and hence he was surnamed al-'Ainī. He studied law under his father who was a Kādī of 'Aintāb. After the death of his father he visited various Syrian towns, undertook a pilgrimage to Mecca, and returned from there in A.H. 788, A.D. 1386. He settled finally at Cairo and served the Government there in various capacities. In A.H. 829, A.D. 1425 he became the supreme Kādī of the Hanafites, and held this appointment for twelve consecutive years. He died on the 4th Dhū'l Hijja, A.H. 855, 29th December, A.D. 1451. For further particulars of his life sec Husan al-Muḥāḍara, Vol. I., p. 218; al-Khitat al-Jadīda, Vol. VI., p. 10; al-Fawā'id al-Bahīya, p. 86; Wüstenfeld, Gesch. No. 489; Encyclopaedia of Islam, p. 213; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 52.

This commentary was published in Constantinople in A.H. 1308 (A.D. 1890) in eleven volumes. The MS under notice comprises portions of the 2nd and 3rd volumes. It begins abruptly with the commentary on the chapter called كتاب مراتيت الصارة, the first line of the MS. being:—

In the printed copy this chapter occurs on p. 504 of the 2nd volume. Our MS also ends abruptly at fol. 232 with the following words:—

See Vol. III., p. 17, line 22 of the printed copy.

The commentator commenced his work in A.H. 821, A.D. 1418, and completed it in A.H. 847. A.D. 1443.

For-other copies see Berlin Cat. Nos. 1206-9; Paris Cat. Nos. 698-700; Algiers Cat. Nos. 448-458; Rāghib Cat. Nos. 300-5; Yeni Cat. Nos. 213-16; Nüri Osmānīva Cat. Nos. 854-61; Aya Sofia Cat Nos. 671-8; Rampur List, pp. 97-8; and Hyderabad List, Fann Hadith, No. 32.

For other commentaries on al-Bukhārī see Hājī Khalīfā, Vol. II., pp. 512-541; and Berlin Cat. No 1225.

The last fol. of the MS. has been bound in by mistake. It is a page of some work dealing with the law of inheritance. The text of al-Bukhari is overlined with red ink. The borders of many foll, have been supplied with thick paper. A line or two at the top of foll. 2b, 4b, 5a, 6a and 7a are unreadable on account of some paper being pasted. The ink is faded on foll. 3a and The MS, is slightly worm eaten. By mistake this MS, has been named on the title page Kitab Farjarī Sharh Sahīh Bukhārī .It bears a seal of Aurangzīb. کذب فرجاری شرح صحیے بخاری

Written in ordinary Naskin. Not dated. C. 17th century.

kar († 16. júl) saparent establik († 1661) (**No. 38.** – Skrett eritt dationt karlanda kaparen eriperanda († 1641)

foll. 342; lines 19; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

البخاري المنافقة المن MUKHTAŞAR AL-BUKHĀRĪ.

An abridgement of the famous collection of Traditions, commonly known Sahih al-Bukhārī.

The name of the author could not be traced.

Beginning:—

الحمد لله الذى نزل احس الحديث كتابا متشابها مثانى على النبى

The author says in the preface that after omitting isnāds, he entirely rearranged Sahīh al-Bukhārī on the method of Mishkāt al Masābīh (see No. 32).

All the margins have been bordered with a different kind of paper. The headings of chapters and the beginnings of Traditions are written in red ink. The MS. is slightly worm-eaten.

Written in elegant Naskh. Not dated. C. 16th century.

foll. 495; lines 21; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

aic ant) alimni an aciga Tunto iniii anii amaka Tunto iniii iniiii

AL-JĀMI' AŞ-ŞAGHĪR.

A collection of Traditions from authentic sources arranged ابو الفضل جلال الدين غبد الرحمن من ابي بكر بن alphabetically by محمد السيرطى Abū'l Faḍl Jalal ad-Din 'Abd ar-Raḥman bin Abī Bakr bir Muhammad as-Suyūtī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي بعث على راس كل مائة سنة من يجدد لهذه الامة المردينها النو*

The preface shows that this book is an abridgement of Jāmi'

al-Jawami' by the same author.

For copies see Berlin Cat. Nos. 1353-60; Paris Cat. No. 766; Yeni Cat. Nos. 194-7; Cairo Cat., Vol. I., p. 321; Br. Mus. Suppl. Cat. Nos. 147-50; Rampur List, p. 76; Bankipur Cat., p. 145; Asiatic Society Cat. p. 7; and Hyderabad List, Fann Hadīth, Nos. 85–88.

For commentaries on this work see Hājī Khalīfa, Vol. II., p.

550 and Berlin Cat. No. 1368.

It was printed in Bülāk, A.H. 1286.

The first 200 foll. have been supplied in a modern hand. The headings and the first word of each Tradition are in red ink. Written in ordinary Naskh. The colophon runs thus:-

تم بحمد الله و عونه و حسن تونيقه على يد العبد الفقير محمد عبدالرحمن الشهير بالسباعي وذلك في شهر ربيع الاول لخمسة عشر خلت مذه سنه ٢١٩٩ غفرالله له و لوالديه *

wall back or No. 40. We down to

foll. 270; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

الخصائص الكبرك سيستسيد سيستسي

AL-KHASĀ'IŞ AL-KUBRĀ.

A work on the special attributes of the Prophet that distinguished him from all other human beings, by ابوالفضل جلال الدين Abū'l Faḍl Jalāl ad-Dìn 'Abd عبدالرحمن بن ابي بكر بن محمد السيوطي ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūtī, died on the

18th Jumādā 1, A.H. 911; 17th October, A.D. 1505. For his life see No. 12.

A few pages are missing at the beginning; and the identity of the book is established by a comparison with passages from the printed copy of the same work under the title of Kifāyat aṭ-Ṭālib al-Labīb fī Khaṣā's al-Habīb.

It begins abruptly:-

والتحميد والتوحيد في مساجدهم و مجالسهم و مضاجعهم النع *

For copies see Berlin Cat. No. 2567; Paris Cat. No. 1978; Algiers Cat. No. 1687; Cairo Cat. Vol. I., p. 338; Kopruluzādah Cat. No. 283; and Hyderabad List, Fann Ḥadīth, Nos. 268-9.

Printed at Hyderabad, Deccan.

Foll. 75b and 106b are blank with the remark بياض صحيح Foll. 109, 127 and 128 are missing. Fol. 110 is placed after fol. 111. Fol. 124 should come just after fol. 121. Fol. 169 is placed after fol. 170 of which again the second page wrongly comes before the first. In foll. 33b and 34 rubricks are omitted. Foll. 35-36 are a little damaged by the pasting of papers. The headings of each chapter and the beginnings of the Traditions are in red ink. Marginal glosses are here and there. A list of the chapters of the book is affixed in a modern hand.

Written in Naskh, but in different hands. Not dated. C.

17th century.

No. 41.

foll. 81; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفوز العظيم في لقاء الكريم

AL-FAUZ AL-'AZĪM FĪ LIĶĀ' AL-KARĪM.

A treatise describing the condition of a man after his death, by ابوالفضل جلال الدين عبدالرحمن بن ابى بكر بن محمد السيوطى Abū'l Fadl Jalal ad-Dīn 'Abd ar-Rahman bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:

الحمد لله الذي جعل الموت وسيلة إلى لقائه والصلوة والسلام على سيدنا

محمد خاتم انبيائه النو * المحمد خاتم البيائه النو *

The preface says that the author has abridged the present book from his more detailed work on the same subject called Sharh as-Sudur fi Sharh Hal al-Mawta wa'l Kubur.

From colophon, we know that the composition of this work

was concluded in A.H. 882, A.D. 1477.

For copy see Cairo Cat. Vol. I., p. 168.

The headings of chapters are written in red ink. The whole MS. has been bordered with modern paper. It is much injured by insects.

Written in bad Naskh. Not dated. C. 18th century.

No. 42. A State of the state of

foll. 228; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

والمرابع البدور السافرة في امور الآخرة

AL-BUDŪR AS-SĀFIRA FĪ UMŪR AL-ĀKHIRA.

A work describing in detail the nature of a man's existence after he will emerge from his grave, by ابوالفضل جلال الدين عبد الرحمن Abū'l Faḍl Jalāl ad Dīn 'Abd ar-Raḥmān bin 'Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:

. والمحمد الله الذي خلق السموات والارض و جعل الظلمات و الذور النج *

The author states in the preface that he wrote the present book in fulfilment of the promise which he made in the preface of Kitāb al-Barzakh of writing a book about man's resurrection, his state in the next life, etc. The book is founded solely upon the Kur'ān and Traditions.

For copies see India Office Cat. No 176; Aya Sofia Cat. No. 1676; Algiers Cat. No. 853; Cairo Cat. Vol. II., p. 146; Hyderabad List, (Library of Failsūf Jang) No. 514 Also see Ḥājī Khalīfa, Vol. II, p. 30.

It was lithographed, India, A.H. 1311.

It is divided into 169 chapters and an epilogue. A list of them is annexed at the beginning of the volume. The headings and the beginning of each Tradition are in red ink.

Written in ordinary Nasta'līk. Dated 16th Rabī'l, A.H. 1312. Scribe البردواني الجردواني.

No. 43.

foll. 142; lines 8; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الله المعالمة المعال

A book describing the condition of a man in the grave, by an unknown author.

Beginning:

الحمد لله الذي خلق الموت والحيوة للشريعة الني .

The author of this book, after following the general custom of Divine praise and asking His blessings for the Prophet, says:—

I think that it is most probably an abridgement of as-Suyūṭī's work called Sharh aṣ-Ṣudūr fī Sharh Aḥwāl al-Mawtā wa'l Kubūr, as the arrangements and wordings of the chapters generally tally. Ḥājī Khalīfa Vol. II., p. 266 also mentions an abridgement of as-Suyūṭī's at Tadhkira bi Aḥwāl al-Mawtā wa'l Ākhira by an unknown author. Wrongly lesignated on the first fol. تفسير أيات In the colophon it is named as احكام.

Written in Nast'lik. Not dated. C. 19th century. Scribe

No. 44.

foll. 344; lines 28; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الزواجر عن اقتراف الكبائر

AR-ZAWĀJIR 'AN IKTIRĀF AL-KABĀ'IR.

A work describing the grievous sins and founded upon Tra-Ahmad احمد بن محمد بن على بن حجرالهيتمي المكي Ahmad bin Muhammad bin 'Alī bin Hajar al-Haitamī al-Makkī. He was born in Egypt in A.H. 909, A.D. 1503 according to an-Nur as-Safir (the library copy, fol. 127a). But Rieu in his Arabic Suppl. Cat No. 192, has given two dates, viz. A.H. 907, A.D. 1501, and A.H. 911, A.D. 1505, as the date of his birth. The latter date is given also by Brockelmann in his work Gesch. d. Arab. Litter., Vol. II., p. 388. He studied in Cairo and, after making several pilgrimages to Mecca, he at last settled there in A.H. 940, A.D. 1533. He is called muftī of Hijāz. He died, according to an-Nür as-Sāfir (the library copy fol. 126b) in A.H. 974, A.D. 1566. both Rieu (in his Arabic Suppl. Cat. p. 117, on the authority of Kawākib as Sā'ira) and Brockelmann (Vol. II., p. 388) fix the year of his death at A.H. 973, A.D. 1565; and Khulaşat al-Athar, Vol II., p. 427, gives the date of his death as A.H. 994, A.D. 1585. He was given the surname of al-Haitami from his early dwelling place, Mahallat Abī'l Haitam, in the Gharbīya province of Egypt. For other particulars of his life see an Nur as-Safir

(the library copy) foll. 126b-135a; at-Ta'līkāt Ala'l Fawā'id al-Bahīya, p. 101; Itaḥāf an-Nubalā', p. 221; Wüstenfeld, Gesch. No. 529; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 387. See also the preface of the 1st Vol. of Tuḥfat al-Muḥtāj, printed at Cairo in A.H. 1282, where a detailed life of al-Haitamī is given.

Beginning:

الحمدالله الذي حمى من أجل رافته بعبادة النه

The author says in the preface that he made use of the work of Abū 'Abdallāh a dh-Dhahabī (died, A.H. 748, A.D 1348), called Kitāb al-Kabā'ir wa Bayān al-Mahārim on grievous sins and began to write this work in A.H. 953 (A.D. 1546) in Ummal-Kurā (Mecca). The book consists of an introduction, two parts, and an epilogue. The introduction or ما المال الموالية beginning on fol. 2a, gives the definition of grievous sins. The first part or الكبائر الباطنية beginning on fol. 16b, treats of the "mental sins" الكبائر الباطنية beginning on fol. 77b, deals with the external sins" الكبائر الطاعرة beginning on fol. 77b, deals with the external sins" الكبائر الطاعرة 'The 2nd part is subdivided into separate chapters in the order usually adopted by Shāfi'ī jurists in their law book. The epilogue or الخاتية deals with four subjects as below:—

1. Repentance, beginning on fol. 324b.

II. The day of judgment, beginning on fol. 328a.

III. Hell, beginning on fol. 335a.

IV. Paradise, beginning on fol. 338a.

For copies see Cairo Cat. Vol. II., p. 160; India Office Cat.

No. 185; and Bankipur Cat., p. 342.

This work was printed at Būlāk, A.H. 1284, and at Cairo, A.H. 1310. The first fol. has a 'Unwān and the space between the lines on the first two pages is gilded. It has gold and coloured lines in the margin. Headings of chapters are in bold letters and marked with red ink. At the end of the MS. some prayers for protection from cholera have been inserted.

Written in minute mixed Nasta'lik and Naskh. Not dated.

C. 17th century.

No. 45.

foll. 6; lines 11; size $12 \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

KITAB AL-ARBA'IN.

A collection of forty Traditions without the Collector's name. Beginning:—

الحمد الله رب العالمين و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و آله اجمعين قال رسول الله صلى الله عليه و سلم النع *

These Traditions deal with different religious subjects, such as prayer, reciting the Kur'an, giving alms, etc.

For a copy, see Berlin Cat. No. 1542.

The MS, has been bordered with modern paper. It is damaged on account of ink which has caused foll, to stick to each other. Gold and coloured lines are round each page. Vocalised throughout.

Written in large letter in fine Naskh. Not dated. C. 17th

century.

No. 46.

foll. 287; lines 17; size 8×5 ; $6\frac{1}{2} \times 3\frac{3}{4}$.

الفتح المهين في شرح الاربعين

AL-FATH AL-MUBĪN FĪ SHARH AL-ARBA'ĪN.

An elaborate commentary upon the forty select Traditions of Yaḥyā bin Sharaf an-Nawawī (died, A.H. 676, A.D. 1278) by المكنى ال

Beginning:-

الحمد لله الذي وفق طائفة من علماء كل عصر للقيام النج *

The author says in the preface that the forty Traditions which an-Nawawī (died, A.H. 676, A.D. 1277) collected were most authentic and contained much matter about Islām and that he consequently ventured to write a short commentary upon them to elucidate their meanings and to explain in a concise manner the injunctions and prohibitions which they contained.

The first Tradition begins on fol. 24b as follows:—

التحديث الأول ابتدأ به اقتداء بالسلف عن سعيد بن يحيى ابن سعيد الانصاري عن امير المؤمنين و هو اول من سمى به من الخلفاء عمر بن الخطاب بن نفيل بن عدد العزى الحديث *

This MS. contains 42 Traditions instead of 40.

For copies see Berlin Cat. Nos. 1493-6; Paris Cat. No. 748;
India Office Cat. Nos. 169, 170; Cairo Cat., Vol. I., p. 379; Ram-

pur List, p. 102; Bankipur Cat. p. 375; Hyderabad List, Fann Hadīth No. 258; and Asiatic Society Cat. p. 9.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. I.,

p. 238, Vol. IV., p. 33; and Berlin Cat. Nos. 1488-1504.

The book has been printed in Cairo A.H. 1307 (A.D. 1899)

with the glossary of al-Mudabighī.

Some foll. are missing after fol. 286. The MS. is pasted here and there with thick paper. The text is written in red ink up to fol. 278b, and afterwards marked with red lines.

Written in different kinds of bad Naskh. Not dated. C.

18th century.

No. 47.

foll. 100; lines 23; size 11×7 ; $7\frac{1}{8} \times 3\frac{3}{4}$.

تذكرة الموضوءات

TADHKIRAT AL-MAWDU'AT.

A treatise on Traditions falsely attributed to the Prophet, by Muḥammad bin Ṭāhir bin 'Alī al-Fatanī. He was born at Patan in Gujarāt, A.H. 914, A.D. 1508. After completing the course of education in his native land, he proceeded to Mecca for higher studies. He studied Traditions there with eminent scholars, such as Ibn Hajar al-Haitamī, who died, A.H. 973, A.D. 1565 (see No. 44) and others. He acquired much learning from 'Alī bin Husām ad-Dīn al-Muttaķī, who died, A.H. 975, A.D. 1567, and also became one of his devoted disciples in the Kādirī and Shādhilī orders. After his return to his native land, he tried his utmost to spread learning and to uproot the doctrines of Muḥammad al-Jawnpūrī who had claimed to be the Mihdī of his time. These doctrines much prevailed amongst the Buhras, a tribe of Gujrat to which Muhammad bin Tāhir belonged.

In A.H. 980, A.D. 1572, Akbar (A.H. 963-1014, A.D. 1556-1605) set out to conquer Gujarāt. After its conquest he conferred honour on Muḥammad Tāhir by tying with his own hand the turban on his head, as, he thought, it was incumbent on him (Akbar) to spread the true principles of Islam. When Khān A'zam 'Azīz Muḥammad Kūkaltāsh was appointed governor of Gujarāt he helped Muḥammad Tāhir in uprooting the new doctrines of the said Mihdī. But when 'Abd ar-Raḥim Khān Khānān came as governor after the said Khan 'Azam, Muḥammad Tāhir suffered much trouble at the hands of the followers of the Mihdī, and proceeded to the Court of Akbar in Akbarābād for redress. On his way he was murdered at Ujjain by some followers of the Mihdī in A.H.

986, A.D. 1578. He is the author of many books. The word Fatan is an arabicized form of Patan, otherwise called Naharwāla. For other particulars of his life see Akhbar al-Akhyār, p. 272; Subhat al-Marjān, p. 43; at-T'alīķat as-Sanīya, p. 67; Abjad al-'Ulum, p. 895; Itahāf an-Nubalā', p. 397; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 416.

Beginning:

الحمد الله الذي ميز الخبيب من الطيب و احرز الحديث بالعلماء

النقاد النح *

The author says in the preface that 'Abd ar-Rahman bin 'Alī called Ibn al Jauzī, died, A.H. 597, A.D. 1200, had written a book on this subject; but as the latter had included many authentic Traditions in the category of forged ones, he compiled the present book from reliable sources, in order that it might be of some use to the students of Traditions. The book is divided into a prologue and several chapters, a list of which is prefixed at the beginning.

For copies see Rampur List, p. 69; Asiatic Society's Cat., p.

6; Hyderabad List, Fann Hadīth, No. 133.

It has been lithographed in India.

Foll. 2 and 3 of the list should go after fol. 5. The MS. is defective at the end and is worm-eaten. The borders have been supplied with thick modern paper. A few foll. are missing after fol. 1.

Written in bad Naskh. Not dated, apparently 18th century.

No. 48.

foll. 105; lines 23; size $10\frac{3}{4} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

م تذكرة الموضوعات المستعمل المستعمل

TADHKIRAT AL-MAWDŪ AT.

A work on spurious Traditions by على بن سلطان محمد القارى Alī bin Sulṭān Muhammad al-Ķāri al-Harawī, died, A.H. 1014, A.D. 1605 (see for his life No. 36).

Beginning:

الحمد لله الذي انزل القرآن العظيم القديم النح *

The author in the first 13 foll, describes the punishment of those who compose spurious Traditions and at the end of the said foll, says that his intention in writing this work is to collect all those sayings which have been wrongly attributed to the Prophet. This work is divided into several chapters called in these

chapters are arranged in alphabetical order. The full title of the work is الهبات السنيات في تبدين الاحاديث المرضوعات. See Ḥājī Khalīfa, Vol. VI., p. 472.

For copies see Berlin Cat. No. 1636; Cairo Cat. Vol. I., p. 404; Vol. VII., pp. 122, 401, 514; Aya Sofia Cat. Nos. 938-9; Algiers Cat. No. 552; Bankipur Cat., p. 709; and Hyderabad

List, Fann Hadīth, No. 177.

It was printed in Egypt, A.H. 1289, A.D. 1872 and lithographed at Lahore, A.H. 1302, A.D. 1884.

The headings of chapters are in red ink. Colured lines are in

the margin.

Written in ordinary Naskh. The colophon runs thus:-

تمت الكتاب بعون الملك الوهاب في سفة الف و مائتين و احدى و سبعين هجرة النبي آخر الزمان و كل من عليها فان في بلدة اورنگ آباد *

Shī'a Traditions.

No. 49.

foll. 164; lines 15; size $7\frac{3}{4} \times 4\frac{5}{4}$; $5\frac{3}{4} \times 3$.

en de la companya de

KURB AL-ISNAD.

A collection of Shī'a Traditions. Biographers differ about its authorship. Some attribute it to الموالية الله بن جعفر الله بن جعفر الكميرى القمى Abū'l 'Abbās 'Abdallāh bin Ja'far bin al-Ḥusain bin Mālik bin Jāmi' al-Ḥimyarī al-Ḥummī, and others to his son الموجعفر محمد بن عبد الله بن جعفر الحميري القمى Abū Ja'far Muḥammad bin 'Abdallāh bin Ja'far al-Ḥimyarī al-Ḥummī. See Biḥār al-Anwār, Vol. I., p. 5. The former was the author of several works. He came to Kūfa about A.H. 290, A.D. 902 and many people heard Traditions from him. He is regarded as a trustworthy authority by Shī'a Traditionists. The date of his death is not known. For further details of his life, see Sprenger, Fihrast Ṭūsī, p. 189; Rijāl an-Najjāshī, p. 152; Shudhūr al-'Ikyān, Vol. I., fol. 360; Muntaha'l Makāl, p. 183; and Kashf al-Ḥujub, p. 411.

The latter, viz. Abū Ja'fer Muḥammad bin 'Abdallāh was also a reliable authority on Traditions. The date of his death, also, is not known. See Rijāl an-Najjāshī, p. 251; and Muntaha'l Makāl,

p. 279. This wor; is divided into three parts.

The first part beginning on fol. I:-

محمد بن عبدالله بن جعفر الحميري عن ابيه عن هرون بن مسلم بن مسعدة ابي صدقة قال وحدثني جعفر عن ابيه قال كان على يقول في دعائه النج *

It narrates those Traditions which the author has attributed to al-Imām Ja'far aṣ-Ṣādiķ (died, A.H. 148, A.D. 765), who was the eldest son of al-Imām Muḥammad al-Bāķir (born, A.H. 57, A.D. 676 and died in A.H. 113, A.D. 731, or A.H. 114, A.D. 732 or A.H. 117 A.D. 735 or A.H. 118, A.D. 736; vide Ibn Khallikān, Teheran edition, Vol. II., p. 23). For the life of al-Imām Ja'far aṣ-Sādiķ see No. 13. This part commences with various kinds of prayers which the Imām Ja'far has narrated on the authority of his father. Towards the end it deals with miscellaneous religious subjects.

The second part commences with Traditions zhich al-Imām Mūsā Kāzim has narrated. He was the son of al-Imām Ja'far aṣ-Ṣādik and is considered the seventh Imām. He was born in Madīna, A.H. 128, A.D. 745 or A.H. 129, A.D. 746; and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 256.

The second part beginning on fol. 74b:-

باب قرب الاسذاد الى ابى ابراهيم موسى بن جعفر عليهما السلام حدثذا عبد الله بن الحسن العلومي عن جده علي بن جعفر قالت سالت اخي موسى ابن جعفر عليه السلام عن الرجل عليه الخاتم الضيق لا يدري يجري الماء تحته الني *

This part begins with matters connected with ablution and prayer without any heading up to fol. 88.

The other chapters are as below:

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" 99b.		باب الهدى
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,, 109a.		باب الصبد
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" 111 <i>b</i> .		باب المكاتبة
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" 112b.	لى الايمان	باب ما جاء
" 1126.	من الفضة رغي	
" 113a.	من الاشياد	باب ما يجو
" 113 <i>b</i> .		باب ما چار ف
, , 1136. manifestation from the second of the	and the second of the second o	باب ما جار ف

The third part narrates the Traditions which the author atcributes to al-Imām 'Alī ar-Riḍā bin Mūsā al-Kāzim. He was born in Madīna, some say in A.H. 151, A.D. 768; and others in A.H. 153, A.D. 770 and died at Tūs, A.H. 202, A.D. 817 or A.H. 203, A.D. 818. He is considered the eighth Imām. For details of his life, see Ibn Khallikān, Teheran edition, Vol. I., p. 348.

This part beginning on fol. 138a:—

باب قرب الاسفاد الى الرضا عليه السلام و رحمة الله و بركاته حدثفي الريان ابى الصلت قال سمعت الرضا عليه السلام يقول كان رسول الله صلعم الع

This part deals with different religious subjects without any headings. Foll. 115a, 160, 161b, 162, 163b and 164a contain laounae.

For copies see Asiatic Society (Govt. Collection) No. 746.

I have seen another copy of this book in the private collection of Shams al-'Ulama' Nașir Ḥusaın, Lucknow.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 50.

foll. 535; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

من لا يحضره الفقية

MAN LA YAHDURUHU'L FAKĪH.

One of the four celebrated collections of Shī'a Traditions by Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Kummī aṣ-Ṣadūķ. In his prime of life, A.H. 355, A.D. 966, he went from Khurāsān to Baghdād, and many learned men of the place became his pupils. Malik Rukn ad-Dīn Dailamī (A.H. 320-366, A.D. 932-976) had a great regard for our author and used to treat him with great respect. It is said that he was the author of three hundred books. An-Najjāshī, in his Kitāb ar-Rijāl, p. 276, enumerated 193 works of this learned author. He died in Rai, A.H. 381, A.D. 991. For further particulars of his life, see Ṭūsī's al-Fihrist, p. 304; Muntaha'l Maķāl, p. 282; Aml al-Āmil, p. 65; Najjāshī, Kitāb ar-Rijāl, p. 276; Rawdāt al-Jannāt, p. 557; and Brockelmann, Gesch. d. Arab. Litter., Vcl. I., p. 187.

Beginning:

اللهم انى احمدك و اشكرك و اومن بك و اتوكل عليك قال الشيئ السعيد الفقية ابو جعفر محمد بن علي بن الحسين بن موسى بن بابوية القمي مصدف هذا الكتاب قدس الله روحة اما بعد فانة لما ساقذي القضاء الني *

This work is one of the four Canonical Books (al-Kutub al-Arba'a) which are held in the highest veneration by the Shī'a sect. The other three books are (1) al-Kāfī fī 'Ilm ad-Dīn by Abū Ja'far Muḥammad bin Ya'kūb al-Kulainī, died, A.H. 328, A.D. 939, or AH. 329, A.D. 940; (2) al-Istibṣār; and (3) Tahdhīb al-Aḥkam, both by abū Ja'far Muḥammad bin al-Hasan bin 'Alī at-Ṭūsī, died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. See for his life No. 52.

It is divided into four parts which are bound together. The first part begins on fol. 2a and deals with ablution and prayer. The second part begins on fol. 211b and treats of legal alms, fasting and pilgrim ge. The third and fourth parts treat of civil and

criminal laws. The third part begins on fol. 325b and the fourth part begins on fol. 429b. The number of Traditions which this work contains is 5963. See Kashf al-Hujub, p. 563.

For copies see Berlin Cat. Nos. 4782-3; Petersburg Cat. No. 250; Paris Cat. No. 1108; Br. Mus. Cat., p. 415; India Office Cat. No. 289; Bodl. Cat. Vol. II., p. 91; and Bankipur Cat. p. 766.

Lithographed, Lucknow, A.H. 1306-7. It is a splendid copy. The first fol. of each part has a beautiful 'Unwan, and the fourth part, beginning fol. 429b, besides having the usual 'Unwan on the first fol., has also another 'Unwan on fol. 444a. The tops of several chapters of second, third and fourth parts are thickly gilded. Marks of pause are in gold and the names of the Imams are either in gold or red letters. ed throughout. On the margins, there are some occasional notes and gold and coloured lines are throughout the MS. It bears the seals of Sulaiman Jah and Amjad 'Alī, etc. The work ends on fol. 516a and foll. 517b-535 contain a treatise by the same author on the اسانيد of this work. It begins as follows :-

بسم الله الرحمن وبه ثقتى يقول محمد بن على بن الحسين بن موسى بن بابويه القمى مصنف هذا الكتاب رحمه الله كلما كان في هذا الكتاب عن عمار بن موسى الساباطي فقد رويته النر *

This treatise has also a 'Unwan at the beginning. Written in a very elegant Naskh. Each part has a separate colophon; the colophon of the 4th part, fol. 5156, runs thus:

اما بعد نقد وقع الفراغ من اتمام هذا الكتاب المستطاب الموسوم بمن لا يحضره الفقية من تصانيف الشيئ السعيد محمد بن على بن الحسين بن موسى بن بابويه القمى تغمده الله بغفرانه و اسكنه بحبوحة جنانه حسب الاصر الصلحب الاكرم و الوزير المكرم خادم عباد الله و ناصر اولياء الله حافظ ارباب الاستحتقاق و الاستطاعة معيى المامورين بالعبادة و الطاعة والر مشاهد ا صحاب الارتضا و ساكن عتبة على بن موسى الرضا الداخل في زمرة حجاج بيت الله الحرام و الثابت من جملة زوار سيد الانام عليهم صلوات الله الملك العلام الآصف القومي حاجي محمد حسين بيك رزير بيكلربيكي المشهد الرضوى ابد الله دولته و اجلاله و احسن في الدارين حاله و مآله على يد احقر عباد الله الملك الصمد محمد صادق بن حاجي محمد الحافظ لحرم المحترم الرضوي سلام الله على من حل بها عفى عنهما رصار آخر آوان اختتام

كتابته ضحوة يوم الاربعاء الواقع في سبع عشر من شهر الثاني من شهور السنة الرابعة الداخلة في العشر السابع من الاعشار الواقعة في المائة الاولى الثابتة من جملة المئات الواقعة في الالف الثاني من الهجرة النبوية على مهاجرها و آله سلام الله و صلواته و الحمد لله و صلى الله على محمد و آله و ختمته علم المعافى *

No. 51.

foll. 171; lines 10; size 73 × 43; 53 × 23.

كفاية الاثر في النصوص على الائمة الاثنيان عشر

KIFĀYAT AL-ATHAR FĪ'N NUŞŪŞ AL'AL
A'IMMATA'L ITHNĀ 'ASHAR.

A work dealing with those Traditions which are exclusively applicable to the twelve Imams and show their superiority over others. With regard to the authorship of the work, reliable authorities differ in their opinions.

- ابر جعفر محمد بن على بن الحسين بن بابويه Some say that ابر جعفر محمد بن على بن الحسين بن بابويه Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Ķummī aṣ-Ṣadūk, died, A.H. 381, A.D. 991 (for his life see No. 50), was the author of the book.
- (2) Others consider بالتعمل البغدادي المعروف Muḥammad bin Muḥammad bin a-Nu'mān al-Baghdādī, known as ash-Shaikh al-Mufīd, to be its author. ash-Shaikh al-Mufīd was born in A.H. 336, A.D. 947 or A.H. 338, A.D. 949. While he was young he accompanied his father to Baghdād. He became a great orator and debater. He is a recognised authority among the Imāmites. He died in A.H. 413, A.D. 1022. For further particulars of his life see Ṭūsī, al-Fihrist, p. 314; Muntaha'l Maķāl, p. 291; Rawdāt al-Jannāt, p. 563; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 188.

(3) But according to Muntaha'l Makāl, p. 224, the real author of the book is على بن محمد بن على الخزاز الرازى القمى 'Alī bin Muḥammad bin 'Alī al-Khazzāz ar-Rāzī al-Kummī. He was a pupil of ash-Shaikh aş-Ṣadūk, died, A.H. 381, A.D. 991 (see No. 50) and was an undisputable authority in matters connected with religion. He is also the author of Kitāb al-Īḍāḥ fī Uṣūl ad-Dīn.

This third opinion is corroborated by Rawdat al-Jannat, p. 388 and Kashf al-Hujub, p. 471. Dr. Ahlwardt in his Berlin Cat. No. 9675 has been quite misled at out the authorship of this work.

Beginning:-

الحمد لله الواحد القديم الملك الدكيم الرحمن الرحيم اما بعد فان الذي دعاني الى جمع هذه الاخبار عن الصحابة و العترة الاخيار في النصوص على الائمة الابرار النع •

The author in the preface says that he had found a class of people of ordinary learning who thought that there were no reliable Traditions about the eminence and superiority of the Imāms, and consequently he composed the present work from trustworthy sources in order to prove their eminence. The beginning of our copy differs from that of Berlin Cat. in the first few words but after the word

For copies see Berlin Cat. No. 9675; and Asiatic Society,

Government Collection, No. 825.

There are lacunae of about a line in foll. 16a, 19b, 22a, 25a, 26b, 42b, 48a, 50a, 53a, 55b, 56b, 59a, 63a, 66b, 68b, 70b, 72a, 73b, 84b, 90a, 95b, 99a, 102b, 114b, 119a, 122b, 123a, 125b, 130b, 137b, 145b, 148b, 151b, 152a, 154b, 158b, 165b and 170. Written in ordinary Naskh. Not dated. C. 19th century.

No. 52.

foll. 407; lines 25; size 12×7 ; $8\frac{1}{2} \times 4$.

الاستبصار فيما اختلف فيه من الاخبار AL-ISTIBSAR FIMA UKHTULIFA FIHI MIN AL-AKHBAR.

One of the four famous collections of the Shī'ā Traditions. This collection was made by البوجعةر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī at-Tūsī. He was born in A.H. 385, A.D. 995, lived chiefly at Baghdād and died in Najaf in A.H. 458. A.D. 1065 or A.H. 460, A.D. 1067. Ḥājī Khalīfa, Vol. V., p. 401, wrongly assigns A.H. 561 as the date of his death. He was the greatest doctor of the Shī'a sect in his time and was designated by the title of Shaikh at-Ṭā'ifa. He has given his autobiography in Kitāb al-Fihrist, p. 285. Also consult Rijāl Nijjāshī, p. 287; Muntaha'l Makāl, p. 269; Rawḍāt al-Jannāt, p. 580; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 405.

Beginning:—

الحمد للله ولي الحمد و مستحقه و الصلوة على خيرته من خلقه محمد. و آله الطلهوين النح * 1

This work is one of the Four Canonical Books (al-Kutub al-Arba'a) of the Shī'a Sect. It is divided into three parts. The first and second parts treat of and the third part, which begins on fol. 219b, deals with allow. The first is subdivided into three hundred chapters or level. The second part contains two hundred and seventeen chapters. The third part has three hundred and ninety-eight chapters. All these chapters are arranged according to the system prevalent in books of jurisprudence. The number of Traditions, which the work contains, is five thousand five hundred and eleven. See Kashf al-Hujub wa'l Astār, p. 42.

For copies see Berlin Cat. Nos. 1272-6; and Bankipur Cat. p. 30.

It has been lithographed, Lucknow, A.H. 1307.

Foll. 1b and 404b are beautifully decorated. Foll. 404b-407 is an appendix in which the author gives his *Isnāds* for Traditions, omitted in the book. The inner margins of foll. 1-9 and 397-407 are pasted over with thick paper. Marginal notes are on the earlier portion of the MS. Gold and coloured lines are in the margins throughout.

Written in good Naskh. The 1st and 2nd parts were copied in A.H. 1046 and the third part in A.H. 1048. Scribe سيد محمد المشهدي بن مير محمد طاهر المشهدي

No. 53

foll. 252; lines 25; size 13×6 ; $10\frac{1}{2} \times m4\frac{1}{2}$.

كتاب الحديث

KITĀB AL-ḤADĪŢĦ.

A portion of a work on Imamite Traditions, defective both at the beginning and end. It is most probably a commentary on the famous work of Muḥammad bin Ya'kūb bin Isḥāk al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940, which is known al-Kāfī fī 'Ilm ad-Dīn. It begins abruptly as follows:—

و الارض يه جرير عن ابني عبدالله عليه السلام قال وجد في حجر انبي الله النع .

After seven lines a new chapter begins thus:

باب فضل الكعبة و المسجد الحرام و مكة و الخرم زيد شرفها كا الخمسة عن أرارة قال كذت قاعدا الى جذب ابى جعفر عليه السلام النج ... باب ما يقال الزاكر عن الحيه It enus abruptly with the chapter called

Foll. 1-5 and 205-252 have been bordered with thick paper and a portion of fol. 4 has become defective on account of paper pasted over it. Some portions of the text also, from foll. 223 to 252, are similarly defective. Gold rule and coloured margin all throughout. Written in two hands, foll. 1-101 in one hand and the rest in another.

Written in ordinary Naskh. Not dated. Circa 17th century.

No. 54.

foll. 62; lines 30; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

روضة الجنان

RAWDAT AL-JANAN.

A portion of a work on Imamite Traditions. It is imperfect at the beginning and end. On the first fol. it has been named, in a modern hand, كتاب روضة الجنال.

It begins abruptly as follows:-

بسم الله الرحمن الرحيم كتاب الديون و الكفالات و الحوالات و الضمانات و الولايات باب الديون و احكامها سبل بن زياد عن جعفر بن محمد العشرى عن ابي عبد الله عن آبائه عن على عليهم السلام قال اياكم و الدين فانه مذله بالغيار و مهمة بالليل و فضاء في الدنيا النج *

It is divided into the following chapters:

A 1	안 되어 그는 아무리를 목을 수는 맛을 받았다. 그 물리가 되었습니다는 의사에서 모르게 되는 그를 만	
	1 a.	كتاب الديوان
"		باب القرض و احكامه
))	4 a.	باب الصلح بين الناس
(A) (A)	46.	باب الكفالات و الضمانات
"	5a.	باب الحوالات
,,	5a.	باب الوكالات
"	ەقتىن.	كتاب القضاء ر الاحكام و اا
"	7a.	باب أداب الاحكام
"	76.	باب كيفية الحكم و القضاء
"	جي بعضها على بعض و حكم القرعة88 مجي بعضها على بعض و حكم القرعة .	باب البينين يتقابلان او يتر
"	96.	باب البينات
" l	يايا والاحكام .	باب من الزيادات في القذ

fol.	22a	كتاب الكاسب
"	26b.	كتاب التجارة
,,	29a.	باب عقود البيرع
))	30a.	باب بيع المضمرن
,,,	32b.	باب البيع بالنقد ر النسية
"	34b.	باب العيوب الموجبة للرد
))	35b.	باب ابتياع الحيوان
	36b.	باب الأجارات
"	39a.	باب بيع الثمار
"		باب بیع الواحد بالاثنین و اکثر من ذلک و ما یجوز منه
1.	40b.	وما لايجوز
		باب الغزر ر المجازفة
"	44b.	باب بيع الماء والمنع منه
"	47b.	
"	48b.	باب أحكار (الرضين
"	50a.	باب أجرة السمارو الدلالة
"	50a.	باب التلغى والحكرة
"	51a.	باب الشفعة
))	51b.	باب الرهون
,,	53b.	باب الرديعة
3 9.	54a.	بات العارية
,,,	54b.	ياب الشركة و المضاربة
,, ,,	55b.	باب البزازعة
"	58a.	باب الاجارات
	60b.	ياب من الريادات
"	000.	

Almost all the borders have been pasted over with a different kind of paper. Headings of chapters are in red ink. Slightly worm-eaten. Lacunae are in foll. 11b, 23b, 24a, 27, 60a and 62b. Fol. 26a is blank but without any break in the MS. At the end of each Tradition, a mark of pause is given in red ink. The name and seal of مظفر حسین بن مسیرالدرله are on the first fol. It ends as follows:—

غينه عن ابن محبوب عن خالد بن جرير عن ابى الربيع عن ابي عبدالله عليه السلام في رجل شارك رجاد في جارية فقال له ان ربحت فلك و ان

وضعت فليس عليك شي فقال لا بأس بذلك أن كافت الجارية للقائل تم كتاب التجارات *

Written in good Naskh. Not dated. C. 17th century.

Prayers.

foll. 145; lines 15; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

foll. 1-9a

Ι.

حزب البرر الكبير HIZB AL-BARR AL-KABĪR

A book of prayers by الجبار على عبد الله بن عبد الله المسيني الشاذلي Abū'l Ḥasan 'Alī bin 'Abdallāh bin 'Abd al-Jabbār al-Ḥusainī ash-Shādhilī. He settled at Alexandria, and many people became his disciples He died in A.H. 654, A.D. 1256, or according to some in A.H. 656, A.D. 1258. For details, see Nafaḥāt, p. 659; Safīnat al-Awliyā', p. 180; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 449 and Z.D.M.G., Vol. VII., p. 13.

Beginning:

اذا جاءك الذين يومذون النج .

For copies see Berlin Cat. No. 3875; Leyden Cat. No. 2200; and Asiatic Society Cat., p. 31.

Lithographed in a Collection of Prayers called مجموع لطيف at Cairo, A.D. 1865.

Vocalised throughout.

Written in ordinary Naskh Not dated. C. 19th century.

foll. $9\alpha-12$

II.

حزب اللطف HIZB AL-LUTF.

Another prayer by the same author. Beginning:—

يقرر الفاتحة الى آخرها ربعد الفاتحة اللهم اجعل افضل الصلوات

ر المي البركات النج *

For copy see Berlin Cat. No. 3896, 2. Vocalised throughout.

Written in the same hand and in the same year as those of the preceding one.

foll, 17b-145

III.

كتاب الفوائد والصلواة والعوائد

KITAB AL-FAWA'ID WA'S SALAT WA'L 'AWA''.

A work on prayers by الحدين الحدين الحديث المحديث المحد

Beginning:

الحمد لله رب العالمين بجميع محامدة على اسبغ من جميع عوائدة الني *

This work contains altogether 100 الفرائد or chapters. See

Hājī Khalīfa, Vol. IV., p. 482.

For copies see Gotha Cat. No. 1271; Derenbourg, No. 779; Cairo Cat. Vol. II., p. 207, Vol. V., p. 349; and Rampur List, p. 154. In Paris Cat. Nos. 765, 955, 2, Abū'l Hasan 'Alī al-'Alavī is mentioned as its author.

Printed Cairo, A.H. 1297, A.D. 1880.

An incomplete list of contents is given in foll. 13 and 14a. Foll. 14b, 15, 16 and 17a are left blank, evidently for writing the contents of the book. The word الفائدة and the numbers of the chapters are written in red ink.

Written in ordinary Nasta'līķ. Not dated. C. 19th century.

No. 56.

foll. 160; lines 18; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

THE SAME.

Another copy of the work noticed in No. 55, III. It begins on fol. 17b and ends also on fol. 15la as the previous one. Foll. 1-12a contain some Persian letters, Persian verses and several figures of amulets. Foll 12b-14b contain a prayer in the form of a poem called دعاء الجاجابي.

Beginning:

بدأت باسم الله روحي به اهتدت الى كشف اسرار بباطنها انطوت

In Rampur List, p. 157, this prayer is attributed to Hujjat al-Islām Zain ad-Dīn Abū Hāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). Lithographed, Cairo, 1865, and also in Bombay with a commentary. Foll. 15-17a contain figures of amulets and several prayers. Foll. 151b-160 contain miscellaneous matters, such as figures of amulets, Persian lines and prescriptions. There are corrections in the margin occasionally.

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا الكتاب المبارك يوم الخميس السادس و العشرون من هجرته و العشرون من شهرربيع الآخر من سنة الف و مائتان و عشرون من هجرته صلى الله عليه و سلم بقلم الفقير الى ربه القدير رضاجي بن محمد بن عون غفر الله له و لوالديه و لجميع المسلمين و المسلمات الله قريب مجيب لدعوات و ذلك في بندر بنبني *

No. 57.

foll. 149; lines 13-17; size $4\frac{1}{2} \times 2\frac{3}{4}$; $3\frac{1}{8} \times 1\frac{3}{4}$.

foll. 1-101.

I.

الحصن الحصين من كلام سين المرسلين

AL-ḤIṢN AL-ḤAṢĪN MIN KALĀM SAIYID AL-MURSILĪN.

A famous book of prayers by محمد بن الجزري الغرامي الدمشقي Shams ad-Dīn Abū'l Khair. Muḥammad bin Muḥammad bin al-Jazarī al-Karashī al-Dimashkī. He was born in Damascus on 25th Ramaḍān, A.H. 751, 27th November 1350. In A.H. 793, A.D. 1391 he became a Kāḍī there, and died on the 5th Rabī' I, A.H. 833, 3rd December 1429, in Shīrāz. For details see ash-Shakā'ik an-Nu'mānīya, Vol. I., p. 98, Ithāf ān-Nubalā', p. 391; Bustān al-Muḥaddithīn, p. 79; at-Ta'līkāt as Sanīya, p. 57; Wüstenfeld, Gesch. No. 474; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 201; and Huart, Arabic Literature, p. 356.

One fol. is missing from the beginning. Our copy begins:-

لفظه المعصوم المامون بدلت فيه النصيحة و اخرجته من الاحاديث

ي الصحيحة الني *

For copies see India Office Cat. Nos. 345-47; Paris Cat. Nos. 1169-71; Lithman, Princeton University Library List, p. 79; Cairo Cat. Vol. I., p. 336; Munich Cat. No. 130; Bankipur Cat. p. 171; Hyderabad List, Fann Ad'iya, No. 1; and Rampur List, p. 78.

For commentaries, etc., see Hājī Khalī'a Vol. III., pp. 71-74. Lithographed, Lucknow, A.H. 1306. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., pp. 228-229.

Foll. 2b-3a contain the names of the works (with their abbreviations) cited in this book. Coloured and gold lines are on each page. Abbreviations are written in red ink throughout the book. Here and there are corrections in the margin. In fol. 101a, the author gives the time and place of its composition, viz. in A.H. 791 at Damascus when it was beseiged by Tamarlane. It was composed in order that the author might be saved from the atrocities of Tamerlane by virtue of this work.

عمان بن جمال Written in fine Naskh. Dated A.H. 921. Scribe

.الافردىي

foll. 102-149.

II.

مفتاح الحصن الحصين MIFTĀḤ AL-ḤISN AL-ḤASĪN

A commentary by ابن الجزري [bn al-Jazarī on his own work noticed above. See No. 57—I.

Beginning:-

يقول الفقير الى رحمة الله تعالى محمد بن محمد بن محمد بن المحمد بن المحمد بن المحمد بن المحمد بن المحمد المجزري وفقد الله تعالى لما فيد رشده الحمد لله على ما علم و صلى الله على سيد خلقه النع *

This commentary was composed in A.H. 831, A.D., 1427, after the lapse of forty years at Shiraz. See Haji Khalifa, Vol. III., p. 73.

For a copy see Rampur List, p. 117.

Quotations from the text are headed with the word ink. Coloured and gold lines are round each page. Fol. 1026 has a beautiful 'Unwan. On the last fol. there are names of two previous owners of the book.

--: Written in minute Naskh. The colophon runs thus كتبه العبد الاقل عماد بن جمال الافردسي تاب الله عليه و غفر له ولوالديه

في اواسط شعبان المعظم سنة عشرين و تسعمائة حامدا مصليا مسلما *

No. 58.

foll. 63; lines 8; size $10\frac{1}{4} \times 68$; $5\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another imperfect copy of the work noticed in No. 57-I.

Beginning:-

لا اله الا الله عُدَّة للقائم اللهم صل علي سيد الخلق محمد وصحبه و أله

سلم النح 🔹

It ends abruptly on fol. 40b as follows:-

اعود بک ان اَظَلمِ او اُظلمَ او اَعْتَردى او اُعْتَدى على او اَكِسبَ خطيمًا او دُنبا لا تفعره *

No. 59.

foll. 98; lines 23; size $7\frac{1}{4} \times 4\frac{1}{2}$; 5×3 .

شرح الحصن الحمين

SHARH AL-HIŞN AL-HAŞĪN.

A commentary on al-Jazari's prayer book called al-Ḥiṣan al-Ḥaṣin, by ملا حنفي Mullā Ḥanafī. His full name, I think, was Mullā Muḥammad al-Ḥanafī at-Tabrīzī. He is the author of Sharḥ ar-Risālat al-Aḍudīya, Risāla fī Ḥall Aṣhkāl Ta'rīf al-Kadīya, Sharḥ Risālat al-Wājib, and other works. According to Ḥājī Khalīfa, Vol. I., p. 210, he died at Bukhārā in about A.H. 900, A.D. 1494. But according to Brockelmann, Vol. II., p. 217, he flourished in A.H. 950, A.D. 1543. See also Berlin Cat. No. 5296.

Our author should not be confounded with another scholar called Muḥammad al-Ḥanafī. His full name was Muḥammad bin Ḥamzat al-Ḥanafī al-'Aintābī. He was the author of a commentary on Tafsīr al-Baiḍāvī and Glosses on al-Khayālī. He died in A.H. 1111, A.D. 1699. See Silk ad-Durar, Vol. 1V., p. 38.

One or two foll, are missing from the beginning of the MS.

It begins abruptly as follows:

انما تأل الآية استشهادا لدلك النو .

Written in Nasta'lik. Not dated. C. 18th century.

No. 60.

foll. 99; lines 12; $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

دلائل الخيرات

DALĀ'IL AL-KHAIRĀT.

A famous book of prayers by ابر عبد الله محمد بن سليمان بن Abū 'Abdallāh Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī. He was an eminent Maghribī saint and was poisoned, from the effect of which he died on the 16th Rabī' I, A.H. 870, 7th November A.D. 1465. For details see Ithāf an Nubalā', p. 79; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 252. Beginning:—

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد وعلى آله و ضحبه وسلم الحمد لله الذي هدانا للايمان و الاسلام و الصلوة على محمد نبيه أنذي استقدنا به من عبادة الاوثان و الاصنام النع * —: Ḥājī¸Khalīfa, Vol. III., p. 235, regarding this work, says شهذا الكتاب آية من آيات الله في الصلوة على النبي صلى الله عليه و سلم يواظب بقرائته في المشارق و المغارب السيما في بالادنا الروم *

For copies see Berlin Cat. Nos. 3919-20; Br. Mus. Cat. pp. 94-101; Br. Mus. Sc. pl. Cat. No. 251; India Office Cat. No. 350; Gotha Cat. No. 807; Cambridge Hand List, p. 72; Cairo Cat. Vol. II., pp. 4-8, 235, Vol. VII., p. 339; Munich Cat. No. 172; Vienna Cat. No. 1706; Paris Cat. Nos. 1180-90; Upsal Cat. Nos. 400-1; Rampur List, p. 150; Bankipur Cat. p. 273; and Asiatic Society Cat. p. 33.

Printed, St. Petersburgh, 1842; Cairo, 1287, 1291, 1304, 1305, 1307, 1308. Lithographed, Dehli, 1289; Cawnpur, 1298. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II.,

p. 363.

The headings of foll. 1b, 16b, 26b, 36b, 47b, 58b, 71b, and 83b, are very beautifully decorated. There are marginal notes in Persian. On foll. 14b and 15a are beautiful drawings, representing the Ka'ba and the sacred shrine of the Prophet. All headings are in white ink on gold surface. The word fill throughout the book is written in red ink. Each line of the text is separated from the other by a line in gold. Gold and coloured lines are in the margin.

Written in very fine Naskh. Not dated. Circa 17th century.

No. 61.

foll. 96; lines 10; size 8×5 ; $6 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the book noticed above. Headings of foll. 1b, 15b, 25a, 34b, 44a, 55b, 67a and 78 are decorated. On foll. 13b and 14a are coloured drawings, representing the sacred tomb of the Prophet and the Ka'ba. Coloured lines are round each page. Each line of writing is separated from the next one by four parallel lines. The words and and gold lines are round each page.

Written in Naskh. The colophon runs thus:—

حروف الكتاب دلائل الخيرات عن يد الضعيف عبد الله بن كرم الله غفر الله ذنوبه و ستر عيوبه يا الله يا رحمن يا رحيم بتاريخ بست و ششم ماه ذيقعده يوم شذبه باتمام رسيد سذه ١٢٧١ ه *

No. 62.

foll. 106; lines 9; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It has an interlineary Persian translation in red ink. It ends in the middle of fol, 103b. Foll. 103b-106 contain another prayer, which is named as i.e. the prayer which one should read after finishing the Dalā'il al-Khairāt. This prayer begins on fol. 103b:—

اللهم الشرح بالصلوة على الذبي صلى الله عليه وسلم صدورنا النج *

Foll. 1b, 2a, 21b, have 'Unwans. Borders of foll. 1b, 2a, 21b, 22a, 31b, 32a, 52b, 53a, 62b, 63a, 83b, 84a, 97b, 98a, 105b, and 106a are decorated. Foll. 19b and 20a contain coloured drawings representing the sacred tomb of the Prophet and the Ka'ba. On the borders of several foll. and also on the last fol. the name $\hat{\omega}_{\hat{\mu}}$ is written as that of the owner of the book. Double coloured and gold lines are in each page.

Written in ordinary Naskh. Not dated. C. 18th century.

Shī'a Prayers.

No. 63.

foll. 54; lines 9; size $6\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الدماء

KITĀB AD-DU'Ā'

A book of prayers attributed, on the title page, to عاي بن ابي Alī bin Abī Ṭālib, died, A.H. 40, A.D. 660.

Beginning:—

The title-page bears names of previous owners of the MS. Corrections in the book are made in red ink. Vocalized throughout. Gold and coloured lines are round each page.

No 64.

foll. 6; lines 9; size $7 \times 3\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{4}{4}$.

مغاجات اميرالهومنين

MUNĀJĀT AMĪR AL-MU'MINĪN.

A prayer in five-lined stanzas, attributed to 'Alī bin Abī Ṭālib, d. A.H., 40. A.D. 360.

Beginning:-

يا سامع الدعاء ويا رافع السماء البيت *

For copies see India Office Cat. No. 371, IV; and Rampur List p. 158.

It has been lithographed together with other prayers in a book called الصحيفة العارية, Bombay, A.H. 1305.

The 5th line of each stanza is written in bold characters. The first page has a beautiful 'Unwān. It has minute decorative paintings of nature in gold. The name of the copyist is written as ياقرت المستعصمي by forgery. The title page has the seal of

Written in beautiful Naskh. Not dated. C. 18th century.

No. 65.

foll. 141; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

الصحيفة الكاملة

AŞ-ŞAḤĪFAT AL-KĀMILA.

A book of prayers by ابر الحسن علي بن الحسين بن علي بن ابي المحروف بزين العابدين Abū'l Ḥasan 'Alī bin al-Ḥusain bin 'Alī bin Abī Ṭālib, known as Zain al-'Ābidīn. He was born in A.H. 38, A.D. 658, and died in A.H. 94, A.D. 712 or A.H. 99, A.D. 717, or A.H. 92, A.D. 710 at Madīna. He is considered by the Shī'a sect the fourth Imām. For details see Ibn Khalikān, Vol. I., p. 347; Mir'at al-Janān (library copy) fol. 62b; Tārīkh Guzīda, p. 204 and Safīnat al-Awlyā', p. 24.

Beginning:

حدثنا السيد الاجل نجم الدين بهاء الشرف ابوالحسن محمد بن الحسن ابن احمد بن علي بن محمد بن عمر بن يحيي العلوى الحسيني

قال لقيت يحيى بن زيد بن على عليه السلام بعد قتل ابيه و هو متوجه الى

Scholars differ as regards the name of the transmitter of this book to posterity. Some say that 'Umair bin al-Mutawakkil bin Hārūn ath Thakafī was the narrator of this book while others think that 'i'mair's father al-Mutawakkil bin Hārūn narrated it. For a full discussion, see Muntaha'l Makal, p. 251. See also Tūsī's al-Fihrist, p. 262, and Kashf al-Ḥujub, p. 367. This work is also designated aṣ-Ṣaḥīfat as-Ṣajjādīya, because as-Ṣajjād was one of the names of the said Imām.

With regard to the source, origin and number of prayers which the book contains, see India Office Cat. No. 334. There is a supplement or الماحقات which begins on fol. 126b and is divided into two parts. The first part contains seven general prayers. The second part contains seven other prayers for each day of the week.

For copies see Berlin Cat. No. 3769; India Office Cat. No. 334; Paris Cat. Nos. 1174-75; Cairo Cat. Vol. II, p. 219; Br. Mus. Suppl. No. 247; Rampur List, p. 154; Hyderabad List, Fann ad'iya, No. 13; and Bankipur Cat. pp. 455, 458.

Printed, Calcutta, A.H. 1248; lithographed, Bombay, A.H. 1300. See also Ellis, Cat. of Arabic Books, Br. Mus. Vol. I., pp.

265 - 266.

The first two foll. are splendidly gilded with a beautiful 'Unwān at the beginning. The headings of all the prayers are also gilded. Vowel-points are to be found throughout. On foll. 8-9, a list of prayers is given. One prayer of the supplement, named دعائد ألى محمد عليهم السلام has been omitted by mistake in the body of the book and consequently it has been copied in the margin of fol. 129a. An interlineary Persian translation is written in red ink. It is noted in the margin of fol. 139a that the Persian translation was completed in A.H. 1101. Many useful notes in Persian are also in the margin. Gold and coloured lines are round each page. Two foll, are also added at the end of the MS, which contain some more prayers, written in a different hand, but not with so much care and labour as the work itself. One fol, is added at the beginning which also contains two prayers.

Written in fine Naskh. Dated A.H. 1094.

No. 66.

foll. 137; lines 13; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3 .

THE SAME.

Another copy of the preceding work. It begins and ends as the above one. It is a very beautiful and elegant copy. The heading of the first fol. is decorated. The heading of each prayer is written in white ink on a gold surface. In foll. 1, 2, 7 and 8 the words are in gold ink. Prayers are written on coloured paper. The first, seventh and thirteenth lines are written in bold characters between gold lines in each page. Vowel-points are throughout.

Written in beautiful Naskh, Not dated. C. 16th century. Scribe خراجه محمد شریف هروی.

No. 67.

foll. 176; lines 11; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{1}{4} \times 1\frac{3}{4}$.

THE SAME.

Another copy of the previous book. It begins and ends as the two previous MSS. The first two pages are ornamented with a beautiful 'Unwān at the beginning. Gold and coloured lines are round each page. Headings of the prayers are in red ink. Slightly worm-eaten. Vocalised throughout.

Written in Naskh. The colophon runs thus:-

كتبه العبد محمد قاسم بن محمد حسين بتاريخ شهر ربيع الثاني سنه ١٠٢ هـ •

No. 68.

foll. 103; lines 14; size $6 \times 3\frac{1}{4}$; $3\frac{3}{4} \times 2$.

THE SAME.

Another, but imperfect, copy of the same. It begins abruptly with the heading of the second prayer as follows:—

و كان من دعائه عليه السلام بعد هذا التحميد الصارة على رسول الله صلى الله عليه و سلم و الحمد لله الذي من علينا بمحمد و نبيه النو .

Fol. 87a contains a note on the utility of the prayer called دناه في تمجيد الله.

Margins of foll. 88a, 98a and 100b contain three prayers. Foll. 100b-102 contain a poem with the following heading:—

من كلام امير المومذين و يعسوب الدين اسد الله الغالب علي بن ابي طالب عليه السلام في المذاجات .

The first couplet of the poem is:-

لك التحمد ياذا الجود و المجد و العلى . تباركت تعطى من تشاء و تمنع

The poem altogether contains 27 lines and is given on p. 120 of the Ṣaḥīfa 'Alavīya, lithographed, Bombay, A.H. 1305.

For copies of the poem see Berlin Cat. No. 3900, and Rampur

List p. 158.

اعتصام دعاء Fol. 103 contains another prayer with the heading

الصباح

Headings of prayers are in gold ink. There are marks of pause in gold or red ink. Gold rules and coloured margins throughout. The margins bear corrections. Foll. 2, 5, 10, 13, 17, 22, 26, 29, 42, 45, 49, 54, 58, 61, 64, 71, 74, 77, 82, 85, 88 and 95 are of coloured paper. All the folios of the book are sprinkled with gold. Vowel-points throughout. Fol. 103b has been pasted over with different paper, and hence the name of the copyist and date of transcription cannot be ascertained.

Written in very fine Naskh. C. 16th century.

No. 69.

foll. 12; lines 10; size $4 \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

ادميد ايام سبعه

AD'IYA AIYĀM SAB'A.

A treatise containing seven prayers, each of which is fixed for a special day of the week. These seven prayers have been copied from the 2nd part of the supplement of aş-Ṣaḥīfat al-Kāmila (see No. 65) by al-Imām Zain al-ʿĀbidīn d. A.H. 94, A.D. 712. See No. 65.

The prayer for Sunday begins as follows:—

بسم الله الذي لا ارجو الا فضلة النع For Monday :—

الحمد لله الذي لم يشهد احدا حين فطر السموات النج . fol. 3a.

For Tuesday:-

جمد لله و الحمد حقة كما يستحقة حمدا كثيرا الن fol. 5a.

For Wednesday:—

fol. 6b. التحمد لله الذي جعل الليل لباسا و الذوم سباتا النح

For Thursday:—

fol. 8a. التحمد لله الذي اذهب الليل مظلما بقدرته النح

For Friday:—

fol. 9b. التحمد لله الذي الذال قبل الانشاء و الاحياء النح

For Saturday:—

بسم الله كلمة المعتصمين و مقالة المتحرزين الني

On the last fol. there is another prayer for cholera). Double gold rules are in the margin. Vowel-points throughout. The heading of each prayer is gilded. Slightly worm-eaten. Fol. 9 should come before fol. 8. fol. 11 after fol. 8. Some foll are messing after fol. 7.

Written in beautiful Naskh. Not dated. C. 17th century.

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foll. 193; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

شرح الصحيفة الكامله

SHARH AS-SAHĪFAT AL-KĀMILA.

A commentary on al-Imām Zain al-'Ābidīn's work on prayers called aṣ-Ṣaḥīfat al-Kāmila (see No. 65), by محمد باقر بن محمد باقر بن محمد الدسيني الداماد Muḥammad Bāķir bin Muḥammad al-Ḥusainī ad-Damād. He was a native of Astrābād but settled at Isphahan. He studied at Mashhad and became a great scholar in all branches of philosophy and theology. He received the surname of Dāmād from his father who was the Dāmād or son-in-law of the famous mujtahid 'Ali bin 'Abd al-'Ālī, and was known as Dāmād. Our author is consequently well-known as Saiyid Bāķir Dāmād. He died at Najaf in A.H. 1040, A.D. 1630 or A.H. 1041, A.D. 1631. For hīs life see Nujūm as-Samā' p. 46; Shudhūr al-'Iķyān, Vol. II., fol. 63; and Rieu, Persian Cat. Vol II., p. 825.

Beginning:

الحمد لله الذي جعل لوح الامرو الخلق صحيفة لكتبه وكلماته و بعه فانقر الخلق الى غني الاغنياء عبد الضئيل الدليل محمد بن محمد يدعي باقربن داماد الحسنتي النج *

Passages of the original text are written in red ink. Foll. 176 to 182a (middle) contain the ملته من من من من من الندلل الله عزوجل من من الندلل الله عزوجل which in other copies occurs after the prayer named دعائم في الندلل الله عزوجل has been omitted in this MS. From the middle of fol. 182a to the middle of fol. 190b are written fifteen other prayers. The remaining foll up to the end of the MS. contain four different prayers named عن المنافعة عن المنافعة ال

Written in good Naskh. Not dated. C. 18th century.

No. 71.

foll. 47; lines 19; size 9×5 ; $6 \times 2\frac{3}{4}$.

THE SAME.

Another incomplete copy of the above commentary. It begins as the previous copy, and ends with the commentary on the thirty-eighth prayer called دعائه في الاعتدار. The concluding words are:—

فيقوهم انه قوله عليه السلام فلم ا فره غير متثيب على كلام اهل اللغة و الله يهدي من يشاء التي صراط مستقيم .

Only a few words of the text, which are occasionally marked with red lines over them, are quoted in this copy with the word in red ink. Seals of Sulaimān Jāh, Amjad 'Alī and Wājid 'Alī of Lucknow are on the title page and last fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

No. 72.

foll. 502; lines 25; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رياض السالكين في شرح صحيفة سيد العابدين

RIYAD AS-SALIKĪN FĪ SHARH ŞAHĪFAT SAIYID AL-'ĀBIDĪN.

A commentary on al-Imām Zain al-'Ābidīn's famous work on prayers cal'ad aṣ-Ṣaḥīfat al-Kāmila (see No. 65) by صدر الدين علي بن

احمد بن محمد معصوم الحسيني الشيرازي الشهير بالسيد علي خان المدني Ṣadr ad-Din 'Alī bin Aḥmad bin Muḥammad Ma'sum al-Ḥusainī ash-Shirāzī, known as as-Saiyid 'Alī Khān al-Madanī. He was born on the 15th Jumāda I, A. H. 1052 (A.D. 1642) in Madīna. He received his early education from the learned men of Mecca and Madina. In A.H. 1066, A.D. 1655, he left Mecca for Golconda, the Deccan (India) to meet his father, who having married the daughter of 'Abdallah Kutub Shah (A.H. 1020-1083 A.D. 1611-1672), the ruler of the Deccan, had settled there at that time. He arrived at Golconda on Friday the 22nd, Rabī I, A.H. 1068, A.D. 1657. After the death of Kutub Shah, when Sultan Abu'l Hasan (A.H. 1085-1098, A.D. 1672-1687) succeeded him the family of as Saiyid 'Alī Khān was maltreated by the new Sultan. Accordingly he fled to Aurangzīb (A.H. 1069-1118, A.D. 1659-1707) who was then engaged in the conquest of the Deccan and was then at Burhanpur. Aurangzīb received him with honour and conferred upon him the mansab (i.e. rank) of the command of 1,500 men. When Aurangzīb proceeded to Aurangābād, he was accompanied by as-Sayid 'Alī Khan, and the latter was left in charge of the place when Aurangzib went to Ahmadnagar. Subsequently Aurangzib placed him in charge of the famous Fort of Berar, named Mahur, and he was made diwan of Burhanpur After some time he took leave of Aurangzīb and proceeded with his whole family on pilgrimage to Mecca and Madina, whence he also proceeded on a visit to the holy places of Baghdad, Karbala, Najaf, Tus, etc. Afterwards he went to Isphahan, and met Sulțăn Husain Safavi (A.H. 1105-1135, A.D. 1694-1722), but as he felt that he was not duly received and respected by the Sultan he went to Shīraz, where he passed the remainder of his life in teaching pupils as a professor of the Madrasa Mansūrīya. He died in A.H. 1117, A.D. 1705, or A.H. 1120, A.D. 1708, and not in A.H. 1104, A.D. 1692, as given by Brockelmann, Vol. II., p. 421, as the present work, according to Kashf al-Hujub, p. 300, was completed in A.H. 1106, A.D. 1694. He is the author of many works. Some of them are Anwar ar-Rabi fi Anwa al-Badī' (a work on Arabic rhetoric, composed in A.H. 1095), Sulāfat al-'Asr a literary history of his contemporary writers), Sharh al-Irshād (a commentary on ad-Dawlatābādī's work on syntax called al-Irshād), Tirāz al-Lughāt (dictionary of Arabic), Kitāb Ahwāl aş-Şihāba wa't Tābi în wa'l 'Ulamā' (a biographical work about the Companions of the Prophet, Followers of those Companions and 'Ulama'). See Aml al-Amil, p. 51; Rawdal al-Jannat, p. 421. Shudhūr-al-Ikyan, Vol. I., fol. 402; Subhat al-Marjan, p. 85, and Nujūm as-Samā', p. 176.

Beginning:

اللهم انا نحمدك حمدا توتينا به صحائف الحسنات صحيفة كاملة ... و بعد نيقول العبد الفقير الى ربه الغني على صدر الدين المدني ابن الحمد نظام الدين الحسني الحسيني هذا شرح مفيد و صرخ مشيد علقته على الصحيفة الكاملة سميته برياض السالكين في شرح صحيفة سيد العابدين الني *

This is a very extensive commentary in fifty-four parts, each called a ¿¿¿¿. Each ¿¿¿¿ has a new preface. Our copy only contains the commentary on twenty-six ¿¿¿¿ The 7th and 8th Rawdas have been included in the sixth Rawda, and likewise the 17th Rawda in the 16th Rawda without any separate preface. Most of the Rawdas bear the date of their composition at the end.

Lithographed at Teheran, A.H. 1271.

Passages of the original text are in red ink. The first two pages are illuminated with an 'Unwān at the beginning. Gold and coloured lines are in the margin. The inner edges of the pages have been supplied with a different kind of paper, and likewise the outer edge of foll. 481-502. Marginal notes are occasional. Each Rawda has a colophon. From the colophon of the commentary on the preface, fol. 49a, it appears that this portion was written by order of the author. It runs thus:—

تم على يد كاتبه احمد بامر مولفه ادام الله له النعمة التامة *

The earlier portion (foll. 1-295) of this copy is very correct. It bears corrections and signature of the commentator who revised it himself in A.H. 1098 as the following note on fol. 49a indicates:—

بلغ قراة و اقبالا بدون الله تعالى وكتب مولفه على بن احمد الحسني عفا الله عنهما و ذلك لخمس عشرة خلون من ذى القعدة الحرام سنه ١٠٩٨ ولله الحمد *

On fol. 295 the following remark, probably, in the handwriting of the author is found:—

يتلوه في المجلد الثاني شرح دعائه عليه السائم اذا استقال من ذنوبه او تضرع في طلب العفو من عيوبه و هو الدعاء السادس عشر من الصحيفة الكاملة لسيد العابدين صلوات الله عليه *

From the colophon of the 26th Rawda, fol. 502b, it appears that it was composed in A.H. 1101.

Written in two different hands of Naskh. The earlier portion was copied by احمد بن الشيخ محمد بن عبدالسجاد and on fol. 168a the date of transcription is given A.H. 1099. The latter portion is not dated. C. 17th Century.

No. 73.

foll. 309; lines 16-20; size 8×6 ; $5\frac{3}{4} \times 4$.

والمناه والمنا

MIŞBĀḤ AL-MUTAHAJJID AL-KABĪR.

A collection of prayers by ابو جعفر محمد بن الحسن بن على Abū Ja 'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067. See No. 52. Beginning:—

الحمد لله ولي الحمدو مستحقه سائتم ايدكم الله أن أجمع عبادات السنة ما يتكرر منها و ما لا يتكرر واضيف اليها الادعية المختارة عند كل عبادة على رجه الاختصار دون التطويل النع *

The author has abridged this book in a concise form and named it مصباح المتهجد الصغير. See Kashf al-Ḥujub, p. 528.

For copies see Berlin Cat. No. 3513; and Asiatic Society Cat. p. 36; also see India Office Cat. No. 371-XI.

Our MS. is divided into two volumes bound together. The first vol. ends on fol. 175b, and the second vol. begins on fol. 176 as follows:—

دعاء ليلة السبت مروي عن علي بن ابي طالب عليه السلام تعلمه من جبرئيل حيث رآة النو *

Foll. 1-2, 98-118, 170-176, 202-209 and 304-309 have been recently replaced. The rest of the foll. are in two old hands. From the beginning up to fol. 224a, with the exception of foll. recently added, it is in one hand, and the rest with the same exceptions is in another. Foll. 225-303 are much injured by insects. Marginal corrections are numerous.

Written in Naskh. The colophon runs thus :-

قد فرغ هذا الكتاب بعون الله الملك الوهاب على يد عبد الضعيف غلام محمد بن الشيخ عبد الحكيم بن الشيخ محمد صادق في يوم السبت الثاني

و العشرون من شهر رجب سنة سبع عشر و مائة بعد الألف من الهجرة الذبوية عليه افضل الصلوات و اكمل التحيات *

the contract of the column No. 74. Same can be a substitute that

foll. 307; lines 21; size $11\frac{3}{4} \times 7\frac{1}{2}$; $8 \times 4\frac{3}{4}$.

100 time Correction SAME addition for according to

Another copy of the work noticed above. It begins in the same way as the other. A few lines are missing from the end. Headings are in red letters. Foll 303-304 are pasted over at the bottom with thick paper, and consequently the last lines of those foll cannot be read. Foll 295-307 are somewhat soiled on account of damp. Double coloured lines are round each page. A list of contents has been added in a different hand at the beginning. Among other seals and signatures, we notice the seal of Muhammad Shāh.

Written in good Naskh. Not dated. C. 17th century.

No. 75.

foll. 524; lines 21; size $8\frac{1}{4} \times 4\frac{1}{8}$; $5\frac{1}{2} \times 3$.

الاقبال بصالح الاعمال AL-IKBAL BI ŞALIH AL-A'MAL.

A book of pious rites and prayers for individual days throughout the year by ابو القاسم رضي الدين علي بن موسئ بن جعفر بن طارس العاري الحسني الحسني العاري العاري العاري الحسني الحسني العاري ا

Beginning:

احمد الله الذي جل جلاله بما رهب لي من القدرة و اثنى عليه بلسان الاعتراف على توفيقي لتقديس مجده الني .

The author, in this book, has given prayers الادعيه and ceremonies العبادات, each of which is to be uttered and observed on one parti-

cular day of the year only and not more than once in a year. The colophon indicates that at first the author divided the book into two parts. The first part contained the religious observances for the months of Dhū'l K'ada and Dhū'l Hijja, and the second part included the ceremonies from the month of Muharram up to the month of Sha'bān. Subsequently the author changed the order. In the first part (foll. 1-355) he wrote the observances for Muharram till Ramadān, and in the second part (fol. 356-524) from Shawwāl up to the end of Dhū'l Hijja. See Kashf al-Hujub, p. 55.

A list of all the chapters is given on foll. 2b-8a. The ink of the first page is much faded. Fol. 156 and a portion of fol. 356a are blank. The first two pages are decorated with a beautiful 'Unwān at the beginning; gold-ruled margins are to be found throughout. Headings are in gold letters. Prayers are vocalised. The name of the book as given on the title page, viz. ثمر الفراد شرح ما العلي أله العلي أله العلي التبال النبي مطهر الحلي نهم الحلي أله العلي مطهر الحلي المجلس محمد شاه غازي Foll. 355 and 524 indicate that the MS. was compared by باقر المجلس باقر المجلس باقر المجلس باقر المجلس باقر المجلس باقر المجلس باقر المجلس

Written in beautiful Naskh on gold-sprinkled paper. The colophon runs thus:—

قد وقع الفراغ من كتابة هذه النسخة المباركة في يوم حادمي عشر من شهر شعبان المبارك سنه ١٠٧٨ على يد اقل العباد الى الله تعالى واحوجهم الى عفوربة كلب علي الكاظمي .

No. 76.

foll. 191; lines 21; size $12\frac{1}{4} \times 7$; $9 \times 4\frac{1}{4}$.

THE SAME.

Another but imperfect copy of the previous book. After quoting three lines from the beginning of the preface and after leaving a blank space, it begins abruptly on foll. 2a as follows:—

الملائكة ويستبشرون وتهذى بعضها بعضا لما يعطى الله هذه الامة اذا

افطروا النح *

This vol. deals only with the observances of the month of Ramadān. As the month of Ramadān is considered very sacred by Muhammadans, some one probably made this copy for his personal use. The first two pages are illuminated. It has a

beautiful 'Unwān at the beginning. Prayers are vocalized. The MS. is somewhat stained with damp. Marginal notes are occasional. The inner edge of the pages is pasted over with thick paper. Headings of chapters are in red ink. On the title page the book is erroneously named بلد الامين شين الطائعة

Written beautiful Naskh. Not dated. C. 17th century.

No. 77.

foll. 388; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

مهج الدعوات و منهج العنايات MUHAJJ AD-DA'WAT WA MANHAJ AL-'INĀYĀT.

A book of prayers by الدين علي بن موسى الدين علي الدين علي بن موسى العالمي العساي Abū'l Kāsim Radī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Ṭā'ūs al-'Alawī al-Ḥasanī, died, A.H. 664, A.D. 1265. See for his life No. 75.

Beginning:—

الحمد لله الذي ابتدا بالاحسان و دعا عبادة الى معرفته بلسان ذلك البرهان النواد

In this work the author has collected all those prayers which are attributed to the Prophet and to the Imāms. Before each prayer, the name of the person, from whom that prayer emanated, is mentioned. See Kashaf al-Hujub, p. 572. Hājī Khalīfa, Vol. VI., p. 273, names this work as

All headings are in red ink. Double colourd margins are on the border with a beautiful 'Unwān on the first page. On the margin there are various corrections, and occasionally some notes in Persian. From the colophon, it appears that the author completed this book on Friday, the 7th Jumādā I, A.H. 662, and that he died on Monday, the 5th Dhū'l Ka'ada, A.H.664. The book is erroneously named on the title-page

Two foll. are added at the end, which also contain some

prayers in a different hand.

--: Written in beautiful Naskh. The colophon runs thus خرره اضعف عباد الله الغذي محمد نقى غفر ذنوبه و تسمه في آخر

ربيع الاول من سفة عشرين بعد مائة و الف من الهجرة *

saadhaha yay barqini **No, 278.** Dafi adi ah diga Votatiga har

foll. 38; lines 9; size $6\times3\frac{1}{4}$; $5\times2\frac{1}{2}$.

الارديد

KITAB AL-AD'IYA.

A collection of different prayers.

foll. 1-14.

سورة الكهف

A chapter of the Kur'an called al-Kahaf.

foll. 140-15a.

مناجات امام زين العابدين

A prayer ascribed to al-Imam Zain al-'Abidin, died, A.H. 94, A.D. 712 (see for his life No. 65).

Beginning:-

الهي باخص عفاتك و بعز جلالك و باعظم اسمائك الغر *

foll. 15b-27b.

ردعاء دوازده امام

Another prayer by an unknown author. Beginning:

اللهم صل على الذبي الامي العربي الهاشمي القرشي المكي المدني

الابطحى التهمامي النو *

The heading, in Persian, is in a modern hand. The name given to it is probably due to the fact that it contains the names of the twelve Imams.

For copies see India Office Cat. No. 371, XVII; and Munich Cat. No. 187.

foll. 27b-31b.

and the said of the said adaption for المنابية وتراوي مروانية الماء العدياة

Ahmad bin احمد بن جشن علوية الاصفهاني A prayer by Jashan 'Alavīyat al-Isfihānī. An-Najjāshī (died, A.H. 405, A.D. 1014), in his work Kitāb ar-Rijāl, p. 64, has mentioned the author and this book, and has named it al-I'tikad stiell. See also Kashf al-Hujub, p. 214.

Beginning:

شهد الله انه لا اله الا هو و الملائكة و او لوالعلم قائما بالقسط النم *

foll. 316-36a

دهام الصباح والمساء

A prayer which ought be recited in the morning and evening by al-Imam Zain al-'Abidin. See No. 65, fol. 19a.

Beginning:-

الحمد لله الذي خلق الليل و النهار بقوته النم *

foll. 36b-38a

ya **VI.** araa aa aa

دعاله عليه السلام اذا نظر الى الهلال

A prayer by al-Imam Zain al-Abidin for recitation at the time of seeing a new moon. See No. 65, fol. 85a.

Beginning:

ايها النخلق المطيع الدائب السريع الن *

We find also this prayer on p. 157 of as-Sahīfat al-'Alavīya

lithographed, Bombay, A.H. 1305.

Foll. 1 and 6 are recently replaced. Gold and coloured lines are on each page with a beautiful 'Unwan on fol. 15b. Marks of pause are in gold. The title page contains some of the names

Written in Naskh. The colophon runs thus:—

كتبه ابن حاجى محمد شفيع محمد زمان الكاتب الشيرازي وا • امر *

No. 79.

foll. 47; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

كتاب الادءمه

KITÄB AL-AD'IYA.

A treatise containing five different prayers.

foll 1-24a.

دداء الجوش الكبير

DU'A' AL-JAWSHAN AL-KABĪR.

A prayer by al-Imam Zain al-'Abidin, died, A.H. 9., A.D. 712. See for his life No. 65.

Beginning:-

اللهم اني اسالك باسمك يا الله يارحمن يارحيم يا كريم يا مقسم يا عظيم النر *

For copies see Berlin Cat. No. 3649; Munich Cat. No. 191;

anteniant

India Office Cat. No. 371, III; and Rampur List, p. 144.

We notice this prayer in as-Sahīfat al-Husainīya, pp. 154-182, lithographed in Bombay without any date and in Lucknow with a Persian interlineary translation, A.H. 1288.

foll. 24a-35a.

II.

دماء الجوش الصغير DU'A' AL-JAWSHAN AŞ-ŞAGHĪR.

A prayer ascribed to ابو الحسن موسئ الكاظم بن جعفر الصادق بن على الكاظم بن جعفر الصادق بن على إين العابدين Abū'l Ḥasan Mūsā al-Kāzim bin Ja'far aṣ-Ṣādiķ bin Muḥammad Bāķir bin 'Alī Zain al-'Ābidīn. He was born in A.H. 129, A.D. 746 or A.H. 128, A.D. 745, at Madīna and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. He is the seventh Imām according to Imāmīya sect. See Ibn Khallikān, Vol. II., p. 256; Safīnat al Awliyā', p. 26; and Tārīkh Guzīda, p. 205.

Beginning:-

الهي كم من عدر انتضى على سيف عدارته النج *

For other particulars see India Office Cat. No. 371, III. For copies see India Office Cat. No. 371, III; and Rampur List, p. 144.

Lithographed, Lucknow, A.H. 1871. For other editions see

Ellis, Cat. Vol. II., p. 489.

foll. 35a-39.

III.

نءاء السمات

DU'A' AS-SAMAT.

Another prayer. Beginning:—

سمحانك يا لا اله الا انت يا حفان يا مفان يا بديع السموات و الارض الن *

foll, 40-46a.

IV.

A PRAYER

Another prayer but without any title.

Beginning:—

اللهم صل وسلم وزد وبارك على النبي الامي العربي الهاشمي القرشي المكي المدني النوه

This prayer is identical with the prayer noticed under the heading دعاء درازدة امام. See No. 78, III. Anger in washing a

foll. 46b-47a.

دعاء المعراج DU'Ā' AL-MI'RĀJ.

Another prayer with the above title. Beginning:

اللهم انمي اسالک يا من اقراه بالعبودية كل معبود الني *

Six lines are written in Persian before the prayer commences. in which it is stated that the Prophet had taught this prayer to 'Alī bin Abī Tālib, d. A.H. 40, A.D. 660, and that its advantages are numerous.

foll. 47a-47b.

, think solution has been been been been been been دهاء قضام الحوائج DUʻĀ' KADĀ' AL-ḤAWĀ'IJ.

Another prayer with the above title. Beginning:

يا سلام المومن المهيمن العزيز الجبار الني .

This prayer was taught to Alī bin Abī Tālib by the Prophet and came from the former to Salman al-Farisi, d. A.H. 33, A.D. 653.

On the lower margin of fol. 47, a short prayer is written with the following remark:

نقل من خط الشيئ الهمام بهاء الملة والدين محمد العاملي ... مجرب لدفع الامراض و الاوجاع يربط على العضد الايمن النم *

Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwan. Here and there are corrections in the margin. Slightly worm-eaten. On foll. 17-24, the upper edge of the pages is partially supplied with different paper, and wholly so from fol. 25 up to end of the MS.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 80.

foll. 32; lines 11-14; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الادميه

KITĀB AL-ADIYA.

A collection of prayers.

Fol. 1b contains a few verses of the Kur'ān.

foll. 2-6a.

nale I. le Car

A prayer without any name.

Beginning:-

ming:—
سبحان الله العظيم و بحمدة سبحانه من آله ما اقدرة النج •

Marks of pause are in gold. Foll. 2, 3a, 4a, and 6a have gold lines.

foll, 6-11a.

II.

Another Prayer.

Beginning:--

الحمد لله الذي لا اله الا هو الملك الحق المبين الحي القيوم الن *

In the margin of fol. 11a this prayer has been named كيار . In Persian in a different hand some one has written the manner of its recitation. Foll. 10-15 are coloured paper. See India Office Cat. No. 372, II.

foll. 11-12.

III.

Another Prayer.

Beginning:—

يا سلام المومن المهيمن العزيز الجبار المتكبر الطاهر المطهر النع .

It is also on coloured paper. See No. 79, VI.

foll. 12b-15a.

IV.

Another Prayer.

Beginning:

رب من ذا الذي دعاك فلم تجبه و من ذا الذي سالك فلم تعط الع •

For a copy see India Office Cat. No. 371, VII.

It is written on coloured paper. Fol. 15b is blank. Fol. 16a contains a few versos of the Kur'an between golden embroidery

with a beautiful 'Unwan. Fol. 17b also contains two verses from the Kur'an and the rest is blank.

foll. 18-20a.

V.

Another Prayer.

Beginning:

بسم الله السميع البصير الذي ليس كمثله و هو بكل شي عليم النع * Fol. 20b contains a prayer with the following remark below it دعاى نور براى دنع تب

foll. 21--23.

VI.

الجوش الكبير AL TAWSHAN AL KARED

DU'A' AL-JAWSHAN AL-KABĪR.

A prayer by Zain al-'Abidīn, d. A.H. 94, A.D. 712. See for his life No. 65, and for this prayer No 79, I.

Beginning:—

اللهم اني اسالك باسمك يا الله يا رحمن يا رحيم النع *

It is an incomplete copy. There is a blank space from the middle of fol. 23a to fol. 29a. Foll. 29b-30a contain a short prayer against pain in the eyes, with the history of the origin of this prayer in red ink. Fol. 30b is blank. Fol. 31a, again, contains another short prayer for removing the influence of charms together with an account of the origin of this prayer written in red ink. Fol. 31b is blank. Fol. 32 contains another prayer to undo the influence of incantations. All the prayers are vocalised.

Written in Naskh. Not dated. C. 19th century.

Totalinguage Committee and all No. 81.

foll. 415; lines 8; $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الادمياء

KITĀB AL-ADIYA.

A book containing a collection of prayers.

Foll. 1-73 contain the following sūras of the Kur'ān:-

- .foll. 10b-15 سورة الرحمن (2) foll. 1-10 سورة يس (1)
- (3) سورة الصافات foll. 15b-26. (4) سورة الصافات foll. 27-30a.
- foll. 30a-33a. (٦) سورة المنافقون (٦) بارة الجمعة (5)

foll. 40b-44a. (8) سورة الواقعة (7) مسورة الواقعة (7)

- (9) سورة العنكبوت foll. 44b-53. (10) سورة الروم foll. 54-65a.
- . foll. 70b-73b. سورة النوح (12) مورة الحشر (11) سورة الحشر (11).

From fol. 73b, the several prayers begin as follows:-

foll. 73b-79.

getreather and office common a conserve his has DU'A' SABAH.

A morning prayer, generally attributed to 'Alī bin Abī Tālib, d. A.H. 40, A.D. 660.

Beginning:

اللهم يا من دلع لسان الصباح بنطق تبلجه النوء

For copy see India Office Cat. No. 371, IV.

In the margin of foll. 73b and 74a remarks are quoted in Persian on the utility of this prayer, from Muhammad Bāķir bin Muḥammad Mu'min al-Khurāsānī's work called Mafātīh an-Najāt.

foll. 80-146b.

II.

تعقيمات

TA'KĪBĀT.

A collection of several prayers. The first prayer begins as follows:--

الحمد لله الذي خلق السموات و الارض و جعل الظلمات و الذور النم *

These prayers are taken from Sādik bin Ahmad's prayer-book called an-Nukhba. In the margin of the MS. the use and merits of most of these prayers are written.

foll., 146b-166b.

III.

Another prayer.

Beginning:-

سبحان الله و الحمد لله ولا آله الا الله النه الني

This prayer is taken from the prayer book of Muḥammad Bāķir bin Muḥammad Taķī al-Majlisī (d. A.H. 1110, A.H. 1698), named Miķbās al-Maṣābī!.

foll. 166b-183.

DU'A' KUMAIL.

Another prayer. It begins on fol. 168b as follows:—

اللهم انبي اسالك برحمتك الني وسعت كل شي الغ

It has a Persian preface beginning on fol. 166b:—

واین دعای جامع کاملی است و متضمی جمیع مطالب دنیا و آخرت

It has also an interlineary Persian translation. Lithographed, Lucknow, A.H. 1288. See also Ellis, Cat. Vol. II., p. 489. with the View of the Control of the

fol. 184a.

دهای خواب بد دیدن

Another prayer for escaping evil dreams.

Beginning:—

عود بما عادت به ملائكة الله المقربون النو .

Foll. 184a-184b are on مناع. Foll. 185-188 contain some other prayers with a Persian preface.

foll, 188b-266.

VI.

This portion contains the following prayers, attributed to al-Imam Zain al-'Abidīn. See No. 65:-

foll,	189-191.		لهلال الهلال	اذا نظرالي	عليه السلام	د عائد ع
"	191-196.	Sen b	4.5	to the second of the second	, ,, ,,	
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	1986-209.		13.00		"	10. 3. 3. 1. 1. No.
)	209b-218.			نى ذكرالة		
	2 18 <i>b</i> - 2 22.			نى طلب		
	222b-223.				رو رو	
4	22 3 <i>b</i> -228.			عند الشدة		Barrell Congress
		طلب المغفرة	机制造 网络比较小的人多种			
	2285-2305		ا دا	ے _ا لیا		

foll.	230a-234.		كيد الشيطان	ممس	السلا	عليه	دعائه
,,	234a-236.	المكارة	الاستعادة مي	ا " في		,,	
,,	236a-239.		سال الله تعالى			,,	
"	239b-240.		الرزق				
,,	240b-242.	قضاء الدين	المعونة على	ور .		u n ne Higgs	4 14 1 14
,,	242b-251.	لوة الليل	الفراغ من ص			,,	,,
)).	251b-252.	تبعات العداد	الاعتدار من		ور در در در از ل		
» į	252b-261.		ختم القُول	_	3) a i 3)		
		او رأى س	اعتدى عليه		,,		
	2010-204.	يحب	الظالمين ما لا	91341 -	ujg.		
,,,	264 <i>b</i> -266 <i>b</i> .	به کرب ار بلیة			eta. es		
					,,	, .	

All these prayers are found in the work called السجاديد. See No. 65. The headings of prayers are mostly written in red ink on gold ground. Vocalised through out with an interlineary Persian translation in red ink.

foll, 266b-274a.

VII.

Another Prayer.

It begins on fol. 268a as follows:

اللهم انى اسالك بكتابك المنزل و ما فيه الع

This prayer has a Persian preface, and is named in the heading ing نربيان اعمال شب قدر. It has also an interlineary Persian translation written in red ink.

foll. 274a-311.

VIII

دماء الجوش الكبير

A prayer attributed to al-Imām Zain al-'Ābidīn, d. A.H. 94. A.D. 712. See for his life No. 65, and for the prayer No. 79, I. Beginning:—

اللهم انبي اسالک باسمک یا الله النع .

foll. 312-331.

IX

دهاء الجوش الصغير

A prayer attributed to al-Imām Mūsā al-Kāzim, d. A.H. 183, A.D. 799. See for his life and the prayer No. 79, II.

Beginning:-

آلهي كم من عدو افتضى على سيف عداوته النع .

foll. 331b-333a.

X.

Another prayer.

This prayer is without a title. Beginning:--

استغفرالله ربي و اتوب اليه *

This prayer is to be recited on the 19th night of a month. It has also an interlineary Persian translation in red ink. At the end of this prayer, the manner of its recitation is indicated in Persian.

foll. 333b-375.

XI.

نهاء سحر

Two prayers for removing the effect of enchantment. The first prayer begins :—

اللهم اني اسالک من بهانک النخ *

The second prayer begins on fol. 338a as follows:--

آلَهُنِي لا تودبنني بعقوبتك النج 🕊

It has a Persian preface and an interlineary Persian translation in red ink. Though from the title it would seem as if these foll. contain one prayer, yet there are two prayers as mentioned above.

foll. 375b-384.

XII

زيارة حضوت امير المومنين روز عاشوره

A prayer which should be recited on the 10th Muharram at the time of visiting the tomb of 'Alī bin Abī Tālib.

Beginning:

السلام عليك يا رسول الله السلام عليك يا صفوة الله النج .

It has a Persian interlineary translation in red ink. The heading is in Persian.

foll. 384b-410b

XIII

زبارت حصرت امام حسين

A prayer to be recited when visiting Imam Husain's shrine.

Beginning:--

السلام عليك يا ابا عبد الله السلام عليك يا ابن رسول الله النع .

It has a Persian interlineary translation in red ink. The mode of its recitation has been written in Persian.

foll. 410b-415.

XIV

زيارت آخر روز عاشوره

Another prayer which should be recited on the 10th day of Muharram.

Beginning:

السلام عليك يا وارث أدم صفوة الله النع .

There is a Persian interlineary translation in red ink. It has also a Persian preface. Foll. 1a and 2a are splendidly decorated. A list of contents has been added in the beginning Double coloured lines are in the margin.

Written in fine Naskh. Not dated. C. 18th century.

No. 82.

foll. 118; lines 8-13; size 6×4 ; $4\frac{1}{2} \times 2$.

كتاب الادءم

KITAB AL-ADIYA.

A collection of various prayers.

Foll. 1-7a Contain a Persian treatise, named at the beginning attributed to Farīd ad-Dīn Mas'ūd surnamed Ganjshakar. He was a disciple and Khalīfa of Kulb ad-Dīn Bakhtiyār, settled at Ajwadhan, now known as Pākpatan in the province of Multān, and died in A.H. 664, A.D. 1265. See Safīnat al-awliyā,' p. 96; Journal Asiatic Society, Vol. V., p. 635; Thornton's Indian Gazetteer under Pauk Putten; and Rieu, Persian Cat. Br. Mus. Vol. I., p. 41b.

Beginning:-

رسالة كرامت رجوديه من كلام حضرت سيد فريد شكر گفج قدس الله سرة لعزيز در بيان دم و قدم آفتاب و ماه تعلق بسوراخ بيني دارند النع .

رساله دم رقدم از حضرت At the end of fol. 7a it has been named رساله دم رقدم از حضرت Fol. 7b is blank. Foll. 8-13 contain an incomplete treatise on sexual intercourse, and at the end there are some prescriptions for lower, increasing the sexual power. From fol. 14a different Arabic treatises commence as follows:—

foll. 14-17.

دعاء صبع

A morning prayer. Beginning:-

اللهم يا واجب الوجود ويا واهب الخير والجود النو .

The whole prayer is vocalised. Fol. 18a contains two Persian طریق ختم حضرت (b) ختم حضرت پیر دستگیر (notes with the title (a) . خواجه حبيب الله نوشهري قدس الله تعالى سود

foll. 18b-42.

A collection of prayers without any name. Beginning:-

استغفر الله العظيم الذي لا اله الا هو الحيي القيوم الني .

It has a Persian interlineary translation. The words all are written in red ink throughout the الصارة and الصارة book. Fol. 42b contains another short prayer. Fol. 43 contains دعاء حضرت غوث الاعظم كه هر روز مي خواند prayer with the remark بعد هر نماز. Foll. 44-46a contain another prayer with the following heading مناجات بعد ارراد فتحيه. Fol. 46a has another prayer with instructions in Persian. Fol. 47 has a diagram with the remark with دعاء رجال الغيب Fol. 48 has .طريق معرفت رجال الغيب instructions in Persian. Fol. 49a contains دعاء قذوت

foll. 49b-56.

The this commence was cate land thought become state about

A prayer attributed to 'Alī bin 'Abī Ṭālib, d. A.H. 40, A.D.

Beginning:

يا سامع الدعاء ويارانع السماء البيت ه

See for this prayer No. 64. It has an interlineary Persian translation. In some places red ink is used, and in others black. The 5th line is in red ink. In the margins there are Persian lines in praise of 'Alī bin Abī Tālib. Many words on the borders of fell. 51-53 have been cut away at the time of binding.

foll. 57-67.

IV.

دهاء سرياني

A mystic poem with the above title. It begins on fol. 59a:—

انا الموجود فاطلبنی تجدنی فان تطلب سوائی لم تجدنی

For a copy see India Office Cat. No. 372, IV. Foll. 57–58 contain a Persian poem with the heading اسنان دعاء which begins:—

چنین گفتند ما را اهل اسناد برح پاک ایشان نور حق باد

After each Arabic line, a Persian translation in poetry is given. In the margin opposite each line writing in red ink indicates the use of the line and also the number of times it should be recited On fol. 67a there is one couplet without translation. Some foll, are missing after fol. 67. Fol. 68a contains a poem and two figures of amulets.

fell. 68b-70.

V

مناجات

A prayer in verse called مناجات. Beginning:—

خد بلطفک يا آلهي من له زاد قليل البيت *

It has a Persian translation in yerse.

foll. 71-79a.

VI

درون کبریت احور Another Prayer.

Beginning:

اللهم اجعل انضل صلواتك عددا النم *

Fol. 79b contains two verses. Fol. 80a has a note with the headings طريق حضرت نقشبند اين است. Fol. 81b contains some lines and a prescription for gonorrhoea. Foll. 82-85 give some lines of the famous poem known as القصرية الغوثية.

Beginning:-

و اطلعاني سار قديم و قلدني و اعطاني سوالي These lines are on coloured paper.

For copies see Rampur List, p. 154.

foll. 86-99.

VII.

اوراد اسموع

Seven prayers, one for each day of the week, by محي الدين البيل البندادي Muḥī ad-Dīn ابر محمد عبد القادر بن ابي صالح موسى الجيال البغدادي Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1166. See for his life No. 119. Beginning:—

هو الذي لا الله الا هو الجميل الرحمي الرحيم النم *

The prayers are as follows:

fol.	86a.	4477	gg Af a	aftigt :		الأحل أدوان	، يوم	ورذ
,,	88a.	and the transfer	ALCOHOLOS	ii	erte e transferie	الاثنيى	**************************************	,,
,	89b.	or of state of the state of th			¥	الثلثاء	,,	,,
∜) }	90b.			a Video is		الاربعاء	43:43 2 ; ;	.
	91 <i>b</i> .		asj dan	a İssaya	ye astan gist	الخميس) (1) (1) (1) (1) (1) (1) (1) (1) (1) (1	,,,
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For copies see Berlin Cat. No. 3771.

Foll. 100-101 quote verses from the Kur'an.

Foll. 102–107 contain two شجره in Persian, and the last one, which begins on fol. 104a, bears the title شجرهٔ طبیهٔ قادریه. Foll. 107b–109 contain another prayer with the following heading in Persian:—

دعا روایت است از حضرت ابن عباس رضي الله عنه *

Foll. 110–111 contains seven كلم and also mention an 8th one, named كلم هشتم استغفار, which has been omitted in copying. Foll. 112–114a give some Urdu verses in praise of 'Ali bin Abī Tālib. Foll. 114b–115a are blank. Fol. 115b contains the dates of birth and death of the twelve *Imāms* and others. Fol. 116a contains the names of the Sūras which ought to be recited at the time of seeing a new moon. Fol. 116b contains two figures of

amulets. Fol. 117 contains the first four verses of a prayer which begins as follows:—

الهي عبدك العامي اتاكا مقرا بالذنوب وقد دعاكا

Fol. 118 should go before fol. 44. Pages in the inner edge are pasted over with thick paper.

Written in different hands. Not dated. C. 18th century.

No. 83.

foll. 8; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

كتاب الويارتين

KITAB AZ-ZIYARATAIN.

foll. 1-4b.

I.

النبى المراجع النبي المراجع النبي المراجع المر

A collection of prayers to be recited at the time of visiting the sacred tomb of the Prophet. The author is unknown.

It begins abruptly without any preface as follows:-

اول ما يدخل من باب السلام يقدم رجله اليمنى و ياخر رجله

الشمال النو * For a copy see Berlin Cat. No. 4078, I.

Gold and coloured lines are round each page. It has a beautiful 'Unwan at the beginning. Headings of prayers are in red ink. Vocalised throughout.

Written in beautiful Naskh. Not dated. C. 16th century.

foll. 46-8. A TII باقل بالمواجعة المسلم المواجعة المو

A collection of prayers to be recited at the tombs of illustrious persons buried in the cemetary of Madina, by an unknown author.

السلام عليك يا سيدنا عثمان النع * The different prayers to be recited for different persons are as follows:-

ريارة سيدنا عثمان بن عفان

gariggskins (t

fol.	5a.	يارة سيدنا ابراهيم
,,	5b.	منان النامية والم
,,	5b.	1 Sila line Edu
,,	6a.	زيارة سيدنا عقيل
,,	6a.	زيارة ازواج البني صلعم
,,	66. The transfer to the state of the state o	زيارة بنأت البذي صلعم
,	66. and with a series believe the	ريارة سيدنا عباس
14	مابدين ومحمد الباقر وجعفر	
))	7a. – nigas este sinerepetano una este significació descripción del minuelli	الصادق عليهم السلام
	· · · · · · · · · · · · · · · · · · ·	زيارة عمات البذي صلعم
))	الصادق 76.	زيارة سيدنا اسمعيل بن جعفر
**	ملعم المحمد المح	زيارة سيدنا حمزه عم النبي ا
,,,	8a.	زيارة الشهداء

The headings are in red letters. Prayers are vocalised. 4b contains a beautiful 'Unwān. Gold and coloured lines are round each page.

Written in the same manner as the above.

od negropovišti je god dividitelj**ino. 184** godo kaliterificioje og udobra iki 160 ali begrejdenska form jed stadional para po nejosio mil V — prombos kiendional

foll. 24; lines 18; size 9×6 ; $6\frac{1}{2} \times 4$.

foll. 1-12a.

Bitter was a well breeze in antiple le station wet frame your ham a partie

ARBA'ĪN SŪRA.

A collection of forty chapters or week from the Old Testament. Beginning:-

هذه فائدة جليله و موعظة بليغة و هي البعون سورة منتخبة من التورية

the set of the set with the first of the

At the end of these chapters there is another prayer with the heading دعاء مرسى عليه السلام. All the headings are in red ink. Gold and coloured lines are round each page. The first fol. has a beautiful 'Unwan.

Written in Naskh. Not dated. C. 17th century.

محف ادریس SUHAF IDRIS.

The Arabic version of the book of Enoch, the prophet. Beginning:—

الحمد لله على صلوته و تعمله النم *

It contains 28 chapters each called صحيفة. The heading of each فحينة is in red ink. It has a beautiful 'Unwān at the beginning and gold coloured lines are throughout the book. The flyteaf bears the seal of Muzaffar Ḥusain bin Masīḥ ad-Dawla, dated, A.H. 1277. Slightly worm-eaten.

Written in the same hand and same year as those of the above.

Scholastic Theology, No. 85.

foll. 197; lines 17; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

كنوز الجواهر

KUNŪZ AL-JAWĀHIR.

A work on scholastic theology preceded by a discourse on medical science. The name of the author is not mentioned in the book itself or its preface. On the title-page, some one has named the book Kunūz al-Jawāhir and Kunūz aṣ Ṣiḥḥa, and has given Fakhr ad-Dīn ar-Rāzī as the namc of the author. Fakhr ad-Dīn ar-Rāzī was a well-known author, whose full name was فنخرالدين محمد Fakhr ad-Dīn Muḥammad bin Umar ar-Rāzī, and who died, A.H. 606, A.D. 1209. See for his life No. 317.

But from the perusal of the following passages of fol. 192a, it appears that the author flourished during the reign of the Caliph

Muktafibillah (A.H. 530-555, A.D. 1136-1160):-

فيجب إن يكون الخليفة عاقلا عالما فاضلا كويما جوادا ويكون من عنصر رسول الله صلى الله عليه و سلم كما اتفق في عصرنا لخليفتنا الامام المقتفي بالله استجماع الشرائط و الزوائد و اللواحق كلها في ذاته حتى سابق الخلفاء و سبقهم بكمال صفاته متع الله المسلمين بطول بقائه و فور حياته *

So, I think, ar-Rāzī cannnot have been the author.

The first fol. is defective, and begins as follows:—

الحمد لله ... والعصاة - العلى العظيم و بعد فان الله فخر لكل قرن فضيلة التخدها الى نيل مذالهم وسيلة وقد سميت الكتاب كمفور الجواهر على سبيل الشرح والتوفيق النج *

The chapters are as follows:

1	he char	oters are as follows:—
fol.	3a.	المقالة الاولى في الطب و فيها خمسة ابواب
		آلباب الا ول في تشريح الابدان و كيفية خلق الانسان
,,	3a.	ونيه ثلاثة نصول
,,	3a.	الفصل الاول في كيفية خلق الانسان
,,	8a.	الفصل الثاني في تشريح الابدان
. >>	10 <i>b</i> .	الفصل الثالث في كيفية هيئة الاعضار
	4, 4, 4, 1,	الباب الثاني في تشريح العظم والاعصاب والعروق وفيه اربعة
,,	14a.	فصول
,,	14a.	الفصل الاول في عدد العضلات و كيفة وضعها
,,	15b.	الفصل الثاني في تشريح العضام
,,,	18a.	الفصل الثالث في تشريع الاعصاب
,,	19 b .	الفصل الرابع في العروق والشرائين
	Nather.	آلباب الثالث في النبض وكمياته وكيفياته وفيه ثلاثة
,,	24a.	
,,	24a.	الفصل الأول في بيان النبض
,,,	25b.	الفصل الثاني في كمياته وكيفياته
,,	27b.	الفصل الثالث في حقيقة النبض ر اشاراته
,,	29b.	الباب الرابع في الآدار والادرية و فيه فصلان
, ,	29b.	الفصل الاول في الامراض الجسمانية و ادويتها
,,	45b.	الفصل الثاني في الامراض الروحانية و ادويتها
,,	67a.	ألعاب المخامس في حفظ الصحة و نيه فصلان
	67a.	الفصل الاول في ظاهر حفظ الصحة الجسدانية
, ,,	70a.	الفصل الثاني قي حفظ حقيقية صحة الروحانية
1.11	72b.	المقالة الثانية في الالهيات و فيه ستة ابواب
	72b.	آلباب الاول في ذات الله تعالي و فيه نصلان

fol	. 72b.	الفضل الأول في توعيد ذاتعه المناهدا	
,,	75b.	الفصل الثاني في وحدة ذاته تعالى	Á W
, di	80a.	بَ الثاني في تشريع صفاته	ألباد
. ,,	80a.	الفصل الاول في تشريع الاسامي و الصفات	
,,	85b.	الفصل الثاني في زيادة التحقيق في بيان الصفات	
,,	8 9a .	- ب الثالث في امرالله تعالى و فيه فصلان	آلباد
,,	89a.	الفصل الأولُّ في ظاهر الأمر أله المناسبة المناسب	
,,	91a.	الفصل الثاني في تحقيق الامر	45.
,,	94a.	ب الرابع في فعله و خلقه و فيه فصلان	آلباد
,,	94a.	الفُصل الارل مي ظاهرًا فعاله	13,23 V
,,	97b.	الفصل الثاني في حقائق افعاله	F10-1
	die e	بالنامس في ترتيب الموجودات عن الله و فيه ثلاثة	آلباآ
	100b.	<i>فصول</i>	91
,,	100 b .	الفصل الأول في كيفية خلق العالم و ابتدائه	.a. * * * *
	10 6 b.	الفصل الثاني في بيان الاخبار الواردة في لفظ	As a second
	109a.	الفصل الثالث في كيفية خلق آدم	A. 1
		_ ب السادس في بيان السرالالهي الجاري في جميع	
"	115b.	المرجودات	· With
,,	128b.	ثالثة في النبوات و فيها سبعة ابواب	
,, 1	128b.	 ب الاول في النبوة و الرسالة وفيه اربعة فصول	
,,	128 <i>b</i> .	الفصُّل الأول في بيان النبوة و الرَّسالة و ماهيتهما	W. G
,,]	131a.	الفصل الثاني في حقيقة النبوة والرسالة	WK a.
" l	34a.	الفصل الثالث في مراتب الانبياء و الرسل	
,, 1	139a.	الفصل الرابع في تفضيل نبينا عليه السلام	AN S
,, 1	47a.	اب الثاني في الرحي و فيه فصلان	الد
	l 47a.	الفصل الاول في ظاهر الوحي وبيانه	No
,, 1	50b.	الفصل الثاني في حقيقة الوحي ومراتبه	hát
,, 1	55a.	باب الثالث في المعجزة والكرامة وفيه ثلاث فصول	Ñ.
,, 1	55a.	الفصل الاول في المعجزة رحقيقتها	en in in in 19. Tokan en in

fol. 1596. في ظهور كمل معجزة في وقت من الاوقات الفصل الثالث في الكرامة الباب الرابع في الرويا وفيه فصلان القصل القصل الأول في ماهية الرويا الفصل الألفي في مراتب الرويا الفصل الثاني في مراتب الرويا المفصل الثاني في الشريعة و ماهيتها و فيه فصلان القصل الثاني في بيان الشريعة و ماهيتها و فيها بيان الفصل الثاني في دعوة الانبياء و كيفيتها و فيها بيان الفحل الثاني في دعوة الانبياء و كيفيتها و فيها بيان الفرقة الناجية وفيه ثلاث فصول الفصل الثاني في كيفية دعوة الرسل و كيفيتها و نبينا شيدنا الفصل الثاني في كيفية دعوة الرسل و كيفيتها سيدنا الفصل الثاني في كيفية دعوة الرسل و نبينا شيدنا الفصل الثاني في كيفية دعوة الرسل و نبينا شيدنا الفصل الثاني في كيفية دعوة الناجية وفيه ثلاثة فصول الفصل الثاني في الناجية وفيه ثلاثة فصول الفصل الثاني في الناجية الناجية الناجية الفصل الثاني في الناجة الناجة الناجية الفصل الثاني في الناط الخلافة وفيه ثلاثة فصول الفصل الثاني في شرائط الخلافة الغلافة وفيه ثلاثة فصول الغلافة الفعل الثاني في شرائط الخلافة الغلافة الغ			الفصل الثاني في مرانب المعجزات والحكمة
الباب الرابع في الريا ونيه فصلان (الباب الرابع في الريا ونيه فصلان (الباب الرابع في الريا ونيه فصلان (الفصل الأول في ماهية الريا (الفصل الثاني في مراتب الريا (الفصل الثاني في الشريعة وفيه فصلان (الباب الطامس في الشريعة وفيه فصلان (الفصل الأول في بيان الشريعة وماهيتها وفيها بيان (الفصل الثاني في تفصيل الشرائع (الباب السادس في دعوة الانبيار وكيفيتها وفيها بيان (الفصل الثاني في ماهية دعوة الرسل وكيفيتها (الباب الشائي في كيفية دعوة الرسل وكيفيتها (البينا سيدنا (الفصل الثاني في كيفية دعوة (سولنا و نبينا سيدنا (الفصل الثاني في كيفية دعوة (سولنا و نبينا سيدنا (الفصل الثاني في بيان الفرقة الناجية (الباب السابع في بيان الفرقة الناجية فصول (الفصل الثاني في بيان الفرقة الناجية (الباب السابع في بيان الشائق وفيه ثلاثة فصول (الفصل الثاني في شرائط الشائق اللهادة (الفصل الثاني في شرائط الشائق ألهادة (الفصل الثاني في شرائط الشائع ألهادة (الفصل الثاني ألهاد) (الفصل الشائع ألهاد) (الفصل الثاني ألهاد) (الفصل الفصل الثاني ألهاد) (الفصل الفصل	fol.	159b.	في ظهور كل معجزة في رقت من الاوقات
الباب الرابع في الرويا ونية فصلان القصل الرابع في ماهية الرويا القصل الأول في ماهية الرويا القصل الثاني في مراتب الريا الباب الطامس في الشريعة و فيه فصلان الفصل الأول في بيان الشريعة و ماهيتها الفصل الثاني في تفصيل الشرائع الباب السادس في دعوة الإنبيار و كيفيتها و فيها بيان الفصل الأول في ماهية دعوة الرسل و كيفيتها الفصل الثاني في كيفية دعوة الرسل و كيفيتها الفصل الثاني في كيفية دعوة رسولنا و نبينا شيدنا الفصل الثاني في بيان الفرقة الناجية الفصل الثالث في بيان الفرقة الناجية الفصل الثالث في بيان الفلانة وفيه ثلاثة فصول الفصل الثالث في بيان الفلانة وفيه ثلاثة فصول الفصل الثاني في بيان الفلانة المؤلفة الناجية الفصل الثالث في بيان الفلانة وفيه ثلاثة فصول الفصل الثالث في اثبات المؤلفة الغلافة الفصل الثاني في شرائط الخلافة الفصل الثاني في شرائط الخلافة الفصل الثاني في شرائط الخلافة	,,	163b.	0 1 10 1 10 1 20
ر الفصل الثاني في ماهية الوريا الفصل الثاني في مراتب الرديا الفصل الثاني في مراتب الرديا الفصل الثاني في الشريعة و فيه فصلان الفصل الفصل الأول في بيان الشريعة و ماهيتها و فيها بيان الفصل الثاني في تفصيل الشرائع الفرقة الناجية وفيه ثلاث فصول الفصل الأول في ماهية دعوة الرسل و كيفيتها و فيها بيان الفصل الأول في ماهية دعوة الرسل و كيفيتها سيدنا الفصل الثاني في كيفية دعوة رسولنا و نبينا سيدنا محمد عليم السلام الفصل الثانث في بيان الفرقة الناجية فصول الفصل الثانث في بيان الفرقة الناجية فصول الفصل الثانث في بيان الفرقة الناجية فصول الفلانة وفيم ثلاثة فصول الفصل الثانث في بيان الفرقة الناجية الناجية الفرقة الناجية الفرقة الناجية الفصل الثاني في بيان الفرقة الناجية الفرقة الناجية الفصل الفل في اثبات المخلافة وفيم ثلاثة فصول الفصل الثاني في شرائط المخلافة الفلانة المغلافة الفطل الثاني في شرائط المخلافة الفلانة المغلافة الفطل الثاني في شرائط المخلافة الفلانة المغلافة الفطل الثاني في شرائط المغلافة الفلانة المغلافة الفطل الثاني في شرائط المغلافة الفلانة المغلافة الفلانة الغلافة الفطل الثاني في شرائط المغلافة المغلافة الفلانة المغلافة المغلافة الفلانة المغلافة الفلانة المغلافة الفلانة المغلافة المغلافة المغلافة الفلانة المغلافة المغل	,,	167a.	ألباب الرابع في الرويا رفيه فصلان
الغصل الثاني في مراتب الرويا	, 7,	167a.	العصال الأول في ماهيه الرويا
الفصل الأول في بيان الشريعة و ماهيتها الفصل الثاني في تفصيل الشرائع		1686.	الفصل الثاني في مراتب الرويا
الفصل الثاني في تفصيل الشرائع 176a. الباب السادس في دعوة الانبياء ركيفيتها رفيها بيان الفرقة الناجية وفيه ثلاث فصول 178a. الفصل الأول في ماهية دعوة الرسل وكيفيتها سيدنا الفصل الثاني في كيفية دعوة رسولنا رنبينا سيدنا محمد عليه السلام 180b الفصل الثالث في بيان الفرقة الناجية 183a الفصل الثالث في بيان الفرقة الناجية فصول 188a الفصل الأول في اثبات المخلافة وفيه ثلاثة فصول 188a الفصل الثاني في شرائط المخلافة 188a 188a 190a 190a		173b.	
الباب السادس في دعوة الانبياد و كيفيتها و نيها بيان الفرقة الناجية ونيم ثلاث فصول الفرق الناجية ونيم ثلاث فصول الفصل الاول في ماهية دعوة الرسل و كيفيتها شيدنا الفصل الثاني في كيفية دعوة رسولنا و نبينا شيدنا محمد عليم السلام الفرقة الناجية السلام الفرقة الناجية الفصل الثالث في بيان الفرقة الناجية فصول المحدد في بيان الخلافة وفيم ثلاثة فصول المحدد في بيان الخلافة وفيم ثلاثة فصول المحدد في البات المحددة الناجية الفصل الاول في اثبات المحددة المحدد المحدد في شرائط المحددة المحددة الناجية في شرائط المحددة المح		173b.	
الفرقة الناجية وفيه ثلاث فصول ، 1780 الفصل الأول في ماهية دعوة الرسل وكيفيتها ، 1786 الفصل الثاني في كيفية دعوة رسولنا و نبينا شيدنا محمد عليه السلام الفصل الثالث في بيان الفرقة الناجية الفصل الثالث في بيان الخلافة وفيه ثلاثة فصول الفصل الأول في اثبات الخلافة الفصل الأول في اثبات الخلافة الفصل الثاني في شرائط الخلافة الفصل الثاني في شرائط الخلافة	,,,	176a.	
الفصل الأول في ماهية دعوة الرسل وكيفيتها 1786 , الفصل الثاني في كيفية دعوة رسولنا و نبينا شيدنا محمد علية السلام . 1806 ,			الباب السادس في دعوة الانبيار وكيفيتها وفيها بيان
الفصل الثاني في كيفية دعوة رسولنا و نبينا شيدنا محمد عليه السلام محمد عليه السلام الفاصل الثالث في بيان الفرقة الناجية			
محمد عليم السلام		1786	
الفصل الثالث في بيان الفرقة الناجية			العصل التاني في كيفية دعوة رسولنا و نبينا سيدنا
الباب السابع في بيان الخلافة وفيه ثلاثة فصول 188a. الفصل الاول في اثبات الخلافة 188a. الفصل الثاني في شرائط الخلافة 190a.			
الفصل الأول في اثبات المخلافة ,, 188a. الفصل الثاني في شرائط المخلافة ,, 190a.	,,		
الفصل الثاني في شرائط الخلافة))		,我们是这个人,是这种,我们是是这个人的,我们就是我们的是我们的是这样的。""我们就是这个人,我 就要 我们的这个人,这个人的,我们也不是这个人的。"
الفصل الثالث في أخص التخلفاء	100		しょうしき しゅうしょ こうしき とうしゅう しゅうしゅう しゅうしゅう はんしょう しゅうしゅ しゅうしゅう しゅうしょく
	 3, 15, 36 		الفصل الثالث في الحُم الخلفاء

Ḥājī Khalīfa, Vol. V., p. 259, mentions Kunūz al-Jawāhir, but

without quoting the beginning or giving the author's name.

Headings of chapters are in red ink. Marginal corrections are occasional. Foll. 196 and 197 are pages from the jadwal which the author had written for this book. It has several seals and names of previous owners, among them is also a seal of Jahāngīr. Worm-eaten. The MS. ends with the following line:—

و حرت الخلافة فيهم بطفا بعد بطن طوراً بعد طور الى انتهائها الى اكملهم و افضلهم صولافا الامام المقتفى بالله وقد ذكرفا اساميهم فى الجدول ليكون اخف و اقرب اسهل بعون الله تعالى وحدة :

Writter in Naskh. Not dated: C. 17th century.

No. 86.

foll. 95; lines 7; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4 \times 2\frac{1}{4}$.

اعلام الهدمل و مقيدة ارباب التقيل

I'LĀM AL-HUDĀ WA 'AĶĪDAT ARBĀB AT-TUĶĀ.

A treatise on the fundamental articles of the Muhammadan faith, called the 'Akā'id, by شهاب الدين عمربن محمد السهروردي Shihāb ad-Dîn 'Umar bin Muhammad as-Suhrawardî. He was born, A.H. 539, A.D. 1144, studied under his uncle Abū'n Najīb Abū'l Khair who died in A.H. 563, A.D. 1168 (vide de Slane, Translation of Abn Khallikan, Vol. II., p. 150), and also sat at the feet of as Saiyid Muhi ad Dīn 'Abd al-Kādir al-Jīlānī al-Hasanī al-Husainī died, A.H. 561, A.D. 1165 (see No. 119). He also met with other learned men of his time and acquired considerable proficiency in the sciences of jurisprudence and controversy. He was an eminent $s\bar{u}/\bar{s}$ and died at Baghdād in Muḥarram, A.H. 632, September 1234. Brockelmann, Vol. I., p. 440, has erroneously named him 'Umar bin 'Abdalläh as-Suhrawardī. Suhrawardī means belonging to Suhraward which is a village near Zanjān in Persian 'Irāķ.' For details of his life see de Slane Translation of Ibn Khallikan, Vol. II., p. 382, Nafaḥāt al-Uns, p. 544; Safīnat al-awliyā', p. 112; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 440.

Beginning on fol. 13b:-

الحمد لله الذي رفع غشاوة الغمة عن بصائر اهل الوداد الغ •

For the chapters of the work, see Berlin Cat. No. 1742.

The book was composed in Mecca. See Ḥājī Khalīfa, Vol. I.,
p. 361.

For copies see Berlin Cat. No. 1742; and Cairo Cat. Vol. VII., 5. 554.

Foll. 1-9 contain a short dissertation on the unity of God, without giving its author's name.

Beginning:

التحمد لله بارى الامم والمعيد بعد العدم والصلوة على رسوله المبعوث الى الجن و الغرب و العجم النج *

For copy of this treatise see Berlin Cat. No. 2475.

Foll. 11-12 contain an account of the author of I'lām al-Hudā from Nafaḥāt al-Uns in the handwriting of Sadr ad-Dīn al-Buhārī, the donor of the Bohar Library. A list of the chapters of I'lām al-Hudā is also added at the end of the volume in his handwriting.

Written in ordinary Nasta'līķ. Dated A.H. 1306. Scribe مسيب الدين

No. 87.

foll. 242; lines 23; size $6\frac{1}{2} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2$.

شرح تجريد العفائد

SHARH TAJRĪD AL-'AKĀ'ID.

A commentary upon the theological treatise of Naṣīr al-Dīn Abū Ja'far Muhammad bin Muhammad at-Tūsī (d. A.H. 672, جمال الدين حسن بن A.D. 1273), entitled Tajrīd al-Kalām, by Jamāl ad-Dīn Ḥasan bin Yūsuf bin يوسف بن على بن البطهرالحلي 'Alī bin al-Muṭahhar al-Hillī. He was born on the 20th Ramadān A.H. 648 (A.D. 1250), at Hilla. He studied religious subjects under his father, and philosophy, logic, etc., under Nasīr ad-Dīn Abū Ja'far Muḥammad bin Muḥammad aṭ-Tūsī. He was the greatest Shī'a doctor of his time, and was commonly designated as al-'Allama. His works chiefly dealing with religious subjects, are often referred to as authorities of undisputed merit. Muhammad bin al-Ḥasan al-Hurr al-'Āmilī in his work Aml al-Āmil, p. 40 enumerated no less than 69 works of this learned author. He died on the 11th Muharram, A.H. 726, (A.D. 1325). See Habib as-Siyar, Vol. III., p. 112; Aml al-Āmil, p. 40; Muntaha'l Maķāl, p. 105; Kişaş al-'Ulama', p. 145; Rawdāt al-Jannāt, p. 171; and Brockelmann, Gesch. der. Arab. Litter. Vol. II., p. 164.

Beginning:—

الحمد لله القاهر سلطانه العظيم شانه الواضح برهانه النح •

The full name of this commentary is Kashf al-Murād fī Sharh Tajrīd al-I'tikād. The author completed it on the 16th Rabī, I, A.H. 694 (A.D. 1294). See Kashf al-Ḥujab wa'l Astār, p. 469; and Ḥājī Khalīfa, Vol. II., p. 194.

For copies see India Office Cat. No. 471, XIV; and Bankipur

Cat. p. 402.

It has been lithographed, Teheran, A.H. 1310.

The text is introduced with the word JU, and the commentary begins with the word light, both written in red ink. Foll. 1-40, 44, 45 and 236-242 have been bordered with thick paper.

From foll. 2-9, 11-13 and 15, one side has been pasted over

with thin paper. Much injured by insects.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 88.

foll. 336; lines 21; size 8×5 ; $5\frac{1}{4} \times 3\frac{1}{4}$.

الحاشية الجديدة الضدريه

AL-HĀSHIYAT AL-JADĪDAT AS-SADARĪYA.

A supercommentary on Ķūshjī's commentary upon Naṣīr ad-Dīn at-Ṭūsī's theological treatise entitled Tajrīd al-'Aṣā'id, by ميرصدر الدين محمد بن مير غياث الدين منصرر الشيرازي Mīr Ṣadr ad-Dīn Muḥammad bin Mīr Ghayāth ad-Dīn Manṣūr ash-Shīrāzī. He was born in Shīrāz, A.H. 828, A.D. 1424, and was an eminent philospher and theologian of his time. He was slain by the Bāyandārī Turkomans in A.H. 903, A.D. 1497, and not in A.H. 930 (A.D. 1523) as given by Ḥājī Khalīfa, Vol. II., p. 200. See at-Ta'līkāt as-Sanīya, p. 39; Rawdāt al-Jannāt p. 135; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 204. He is often confounded with Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī (a pupil of Mullā Bāķir Dāmād) died in A.H. 1050, A.D. 1640. Beginning:—

صدر كلام ارباب التجريد و ختم مقال اصحاب التوحيد النع *

It was dedicated to the Ottoman Sulṭān Bayazīd Khān II, (A.H. 886-918, A.D. 1481-1512) and it is the second commentary by ash-Shīrazī on Ķūshjī's commentary, and was written in reply to the second commentary (الحاشية الجدايدة الجلاليه) of Jalāl ad-Dīn Muḥammad bin As'ad ad-Dawwānī, d. A.H. 908, A.D. 1502 (see for his life No. 98). See Ḥājī Khalīfa, Vol. II., p. 200.

For copies see Munich Cat. No. 295; India Office Cat. No.

424; and Rampur List, p. 494.

Foll. 1-38 have been supplied in a modern hand; also foll. 78-84 are written differently from the rest. The top borders of foll. 77-85 have been largely pasted over with modern papers. Foll. 39-40 have been bordered with different paper. On foll. 41-106 the lower borders have been pasted over with different paper. Blank spaces left in the MS. for the insertion of the word قوله in red ink have not been filled in.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 89.

foll. 38; lines 28; size $7 \times 4\frac{1}{2}$; 5×3 .

حاشية الخضري على شرح التجريد

HASHIYAT AL-KHIDRĪ 'ALA SHARH AT-TAJRĪD.

A supercommentary on the commentary of Kūshjī upon Naṣīr ad-Dīn aṭ-Ṭūsī's treatise on scholastic theology entitled Tajrīd al-Kalām, by من الدين المن المغفري Shams ad-Dīn Muḥammad bin Aḥmad al-Khiḍri. He was a pupil of Ṣadr ad-Dīn Muḥammad bin Ghayāth ad-Dīn Manṣūr, died, A.H. 903, A.D. 1497 and not of Sa'd ad-Dīn as supposed by Ḥājī Khalifa, Vol. II., p. 269. He flourished during the reign of Shāh Ismā'īl Safavide (A.H. 907-930, A.D. 1502-1524). He is the author of many works. The date of his death is not known. Brockelmann, Vol. I., p. 511 has wrongly named him Aḥmad bin Muhammad al-Ḥafarī. The word al-Khiḍrī has been spelt as al-Khafarī by Loth, in the India Office Cat. No. 416; and as al-Khuḍrī by Ahlward, Berlin Cat. No. 1762. I have followed Flügel transliteration in Ḥajī Khalīfa, Vol. II., p. 203. See Rawḍāl al-Jannāt, p. 135; and Kashf al-Ḥujub, p. 179.

Beginning:-

الحمد لله رب العالمين و الصلوة على سيد المرسلين و آله الطيبين الطاهرين فيقول الفقير الى الله الغني محمد بن احمد الخضري هذه تعليقات اتفقت مني الغ .

The author wrote the glosses only on the third part, الثالث of the commentary treating of metaphysics الثالث في اثبات الصانع, مفاته.

For copies see Berlin Cat. No. 1762; India Office Cat. No.

416; and Hyderabad List, Fann Kalam, No. 37.

Blank spaces left in the MS. for the insertion of the word in red ink have not been filled in. Foll. 37-38 contain quotations from different authors on various problems connected with theology. On the top of the first fol. the MS. bears the seal of Ḥakīm Masīḥ ad-Dawla 'Alī Ḥasan Khān, with the date A.H. 1264. Slightly worm-eaten.

Written in Nasta'lik. Not dated, C. 17th century.

No. 90.

foll. 73; lines 17; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{8} \times 3$.

التعليفات على الحاشية الخضرية على شرح التجريد AT-TA'LĨĶĀT 'ALA'L·ḤĀSḤIYAT AL-ĶIḌRĨYA

'ALĀ SHARḤ AT-TAJRĪD.

Annotations by عبد الرزاق بن على بن الحسين اللاهجي 'Abd ar-Razzāķ bin 'Alī bin al-Ḥusain al-Lāhijī on al-Khiḍrī's supercommentary on Kūshjī's commentary on the book of scholastic theology called Tajrīd al-Kalām. Al-Lāhijī was a pupil of Ṣadr ad-Dīn ash-Shīrāzī, and a professor in the College at Ķum. His poetical name was Faiyād, and he was the author of a large dīwān. He died about A.H. 1050, A.D. 1640. See Rawdāt al-Januāt, p. 352; Ķiṣaṣ al-'Ulamā', p. 109; Nujūm as-Samā', p. 88; and Kashf al-Ḥujub wa'l Astār, p. 173.

Beginning:—

الحمد لصانع السموات العلى و خالق الارضين السفلي الغ *

In this work the author wrote glosses on the supercommentary of al-Khiḍrī which deals with the third chapter المقصد الثالث relating to divinity of Sharh at-Tajrīd.

For copies see Hyderabad List, Fann Kalam, p. 6, Nos. 37 and 38, where the book is called <u>Shawarik al-Ilham fi Sharh Tajrid al-Kalam</u>.

The quotations from the commentary are marked with red ink up to fol. 17a. The rest are without any marks. Gaps of about 1th of an inch in length occur between the passages of the glosses and the supercommentary. Foll. 59-68 are a little damaged by insects, and pasted over with thin paper. Fol. 62 should go before fol. 61; fol. 65 should come after fol. 58, and some foll. are missing after fol. 62. According to a note on fol. 1, the MS. belonged to Hakim Muzaffar Husain, son of Masih ad-Dawla. This note is dated 26th December 1869. The title page also contains the names and seals of previous owners.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 91.

foll. 42; lines 20; size $6\frac{1}{4} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

التعليقات على الحاشية الخضريه على شرح التجريد

AT-TA'LĪĶĀT AL'L ḤĀSḤIYA AL-ĶIḌRĪYA

'ALĀ SḤARḤ A'I-ҐAJRĪD.

Annotations by ميرزا ابراهيم بي ملا صدر الدين محمد بن ابراهيم الشيرازي Mīrzā Ibrāhīm bin Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shirāzī on al-Ķiḍrī's supercommentary on Ķūshjī's commentary on aṭ-Ṭūsī's work on scholastic theology entitled Tajrīd al-Kalām. Mīrzā Ibrāhīm was a pupil of his father, the well-known philosopher of his time. His views in respect of Sufism were quite contrary to those of his father who was a great supporter of Sufī doctrines. He is also the author of a Persian commentary on the Kur'ān, called 'Urwat at-Wuthkā. He died in the reign of Shāh 'Abbās II, A.H. 1052–1077, A.D. 1642–1667, in A.H. 1070, A.D. 1659. See Rawḍāt al-Jannāt, p. 331; Kiṣaṣ al-'Ulamā', p. 122; and Nujūm as-Samā', p. 88.

Beginning:—

يا هو يا لا اله الاهو يا من لا هو الاهو و لا يعلم ما هو الاهو النم *

In this work the author annotates only the third chapter on divinity called المتصد الثالث في اثبات الصانع رصفاته The quotations from the supercommentary are marked with a gap of about ¼ inch in length, which, evidently, the copyist left blank in order to write the word قراه in red ink. Marginal notes are here and there. The inner edge of each fol. is supplied with a different paper. Wormeaten in places, some of which have been pasted with thick paper. Written in ordinary Naskh. Not dated. C. 18th century.

No. 92.

foll. 197; lines 24; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

حاهيم ميرزاجان على الحاشية القديمه

ḤĀSHIYA MĪRZĀ JĀN ALA'L ḤĀSHIYAT AL-ĶADĪMA.

Glosses on ad-Dawwānī's supercommentary on Ķū<u>shj</u>i's commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's theological treatise entitled Tajrīd al-Kalām, by ميرزاجان حبيب الله الشيرازي Mīrzā Jān Ḥabīb-allāh ash-Shīrāzī. He was an eminent philosopher of his time. In

the later part of his life he went from Shīrāz to Bukhārā. He died in A.H. 994; A.D. 1586. See Rawdāt al-Jannāt, p. 205; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 144.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه لا يعبد ان يقال في ترك الموصوف ههذا ايماء لطيف الني *

This glossary is very popular among scholars. It deals only with the 2nd chapter, called المقصد الثاني في الجواهر و الاعراض of ad-Dawwānī's work.

For copies see Berlin Cat., No. 1761; India Office Cat. No. 421; Bankipur Cat. p. 178; Rampūr List, p. 294; and Hyderabad List, Fann Kalām, No. 8.

The quotations from the text, Tajrīd al-'Aķā'id, commence with the word تال المصنف those quotations which refer to Kūshjī's commentary begin with قال , and those from التاشية , and those from قال are headed by قوله are headed by قوله are in red ink. From the beginning up to fol. 88b, there are numerous marginal notes. Slightly worm-eaten.

Written in clear but coarse Nasta'līķ. Dated A.H. 1081.

No. 93. Strade and the ben a New design

foll. 59; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

منهيات على الحاشية القديمه

MINHIYAT 'ALA'L ḤĀSHIYAT AL-ĶADĪMA.

Notes on the glosses of Mīrzā Jān to ad-Dawwānī's super-commentary on Kūshjī's commentary on aṭ-Ṭūsī's theological treatise, called Tajrīd al-Kalām. The name of the author of the Notes is not mentioned, but as fol. 28a says that the writer of these notes was a pupil of ad-Dawwānī, and as the word Minhiya or Minhiyāt is a technical word in India used for the glosses and notes which an author writes upon his own work, I'am of opinion that the author of these notes is ميرزاجان حبيب الله الشيرازي Mīrzā Jān Ḥabīb-allāh ash-Shīrāzī, died, A.H. 994, A.D. 1586. For his life, see No. 93.

The work begins abruptly :-

قوله و ذلك قد يتوهى إن المعتبر في افعل التَّفَّةُ بِلَ الزيادة النم *

It contains a short explanation of some of the difficult passages of الحاشية على الحاشية القديمة by Mīrzā Jān.

Written in ordinary Nasta'līķ. Dated A.H. 1312.

No. 94.

foll. 26; lines 18; size $8\frac{1}{2} \times 5\frac{3}{4}$; 6×3 .

نهم المسترشدين NAHJ AL-MUSTARSHIDĪN.

A short treatise on the Fundamental Principles of the Shī'a Creed by جمال الدين حسن بن يرسف بن على بن المطهر الحلي Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. See for his life No. 87.

Beginning:

14

الحمد لله المنقذ من الحيرة والضلال المرشد الى سبيل الصواب فى المعاش والمآل النم *

The author wrote this treatise at the request of his son. It is divided into the following chapters, called .:-

	4	, · · · · · · · · · · · · · · · · · · ·
fol.	la.	الفصل الاول في تقسيم المعلومات المعلومات
,,	2a.	الفصل الثاني في اقسام الممكفات
	2 a .	الفصل الثالث في احكام المعلومات
	3a.	الفصل الرابع في لحكام الموجودات
	9 <i>b</i> .	
	12α.	الفصل السادس في احكام الصفات
,,	13a.	الفصل السابع في ما يستحيل عليه تعالى
	14b.	الفصل الثامي في العدل
,,	16a.	الفصل التاسع في فروع العدل
100	17b.	الفصل العاشر في النبوة
	19a.	الفصل الحالبي عشرفي الامامة
,,	22a.	القصل الثانى عشرفي الامربالمعروف
,,	22b.	الفصل الثالث عشر في المعاد
	_	

At the end of the work the author names his other three works on scholastic theology as follows:—

ولیکن هذا آخر ما نورده فی هذه المقدمة و من اراد التطویل فعلیه بکتابنا المسمئ بنهایة المرام فی علم الکلام و من اراد التوسط فعلیه بکتابنا منتهی الاصول و المناهج وغیرهما من کتبنا *

See also Kashf al-Hujub, p. 597.

Headings of chapters are in red ink. Foll. 12 and 13 are in different hands. The title page contains some lines of as-Sayid Murtadā and others.

At the end it has a seal containing the following words:-

One side of the border has been changed with thick paper. Marginal notes are here and there. Slightly worm-eaten. Written in fine Naskh. Not dated. C. 17th century.

عياث الدين على بن جلال الدين محمد بن غياث الدين على Soribe

No. 95.

foll. 144; lines 13-17; size $6\frac{1}{2} \times 5$; $4\frac{3}{4} \times 3\frac{1}{4}$.

انوار الملكوت في شرح الياقوت

ANWĀR AL-MALAKŪT FĪ SHARḤ AL-YĀĶŪT.

A commentary on Abū Isḥāk Ibrāhīm Naw Bakht's treatise on scholastic theology, called al-Yākūt, by جمال الدين حسن بن بي المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. For details of his life, see No. 87.

Beginning:

الحمد لله ذي القدرة القاهرة و العزة الباهرة النع *

The book is divided into 15 sections called عنا each of which is subdivided into several chapters. The sections are as follows:—

fol. 2b.

المقصد الاول في النظر و ما يتصل به

,, 12b.

المقصد الثاني في الجوهر و العرض

fol.	20b.	لعراض فتتناه	المقصد الثالث في احكام الجواهرو الا
٠٠. وو	36a.	and a second deficiency of the con- action of the contract of the contract of	المقصد الرابع في الموجودات
,,,	45a.	An apply that st	المقصد الخامس في اثبات الصانع
33	73a.	, وجوبه تعالى	المقصد السادس في استناد صفاته الي
,,	77a.		المقصد السابع في العدل
,,	87a.		المقصد الثامن في الآلام و الاعواض
,,	98a.	¥	المقصد التاسع في افعال القلوب
,,	107b.	e de la companya de l	المقصد العاشرفي التكليف
,,	111 <i>b</i> .	enel e el enel e e	المقصد الحادي عشرفي الالطاف
-4 - ₄	y granist	وم في التوحيد	المقصد الثاني عشرفي اعتراضات المخص
		al gill Tribus	و العدل والجواب عنها
,,,,	120b.	n shikarika eran Pripari	المقصد الثالب عشرفي الوعد والوعيد
			المقصد الرابع عشرفي النبوة
19.30 19.3	- "是""我是否是"帮助我的"。	gederre i Santon Nacionale de la Santon	المقصد المحامس عشرفي الامامة

According to the Colophon the original text was composed in A.H. 684, A.D. 1285. It runs thus:—

و فرغ المصدف ادام الله ايامه من تصديفه في جمادي الآخر سنة اربع و ثمانين و ستمائة و الصلوة على محمد و اهل بيته و سلم تسليما كثيرا *

See Kashf al-Ḥujub wa'l Astār, p. 70.

The original text and the commentary begin with اقول respectively, in red ink. Foll. 1-118 and 142-144 have been recently replaced. Only foll. 119-141 are in an old hand. Lacunae are on foll. 37b, 42a, 46, 47a, 48a, 49-52, 55a, 56b, 57a, 70b, 72b, 92a, 109 and 113b. Headings of chapters are in red ink. Written in Naskh. Not dated. C. 16th century.

No. 96.

foll. 306; lines 27; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

المجلى مراة المنجى في المجلى مراة المنجى في المناس

AL-MUJLĪ MIR'AT AL-MUNJĪ.

A commentary by محمد بن على بن أبي جمهور الأحسائي Muḥammad bin 'Alī bin 'Abī Jamhūr al-Ihsā'ī on his own treatise

on scholastic theology called Masālik al-Afhām. al-Ihsā'ī was a pupil of 'Alī bin Hilāl al-Jazā'irī. He proceeded to Mashhad in A.H. 878, A.D. 1473, and remained there for some time. He is the author of many works. For his life, see Aml al-Āmil, p. 61; Rawḍāt al-Jannāt, p. 523; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 200.

Beginning:

اللهم ياذا المن الجسيم و الطول العظيم و الشان القويم النح *

Masālik al-Afhām and named it النور المنجلى من الظلم حاشية but when in A.H. 894, A.D. 1488, he visited 'Irāķ, many students read with him this commentary, in which he had treated many theological matters cursorily. On his explaining those theological matters, the students requested him to write those points in detail; and in compliance with their request he wrote the present work. Many points in this book have been explained according to the views of the Sufis. Consequently many 'Ulamā of the Imamīya sect held that it was not a reliable book. See Kashf al-Hujub, p. 488 and Rawdāt al-Jannāt, p. 525. This commentary was completed at Mashhad in the last part of Jumādā II, A.H. 895, A.D. 1489. See Kashf al-Hujub, p. 488.

Quotations from the original text are introduced with the word قرلة, and those from the first commentary with the word على, and the passages of the second commentary with الزل The first page is illuminated. Gold and coloured lines are on each page. On foll. 1-23 and 273-306 the borders have been altogether changed with thick paper. Foll. 24-60, 245, 246 and 260-265 have been partially changed. Between foll. 221-222, 224 and 225 some foll. are missing, and four blank leaves have been inserted for this purpose. It is worm-eaten, and foll. 297-305 are much damaged whilst many words are unreadable on account of pasting.

Written in fine Nasta'lik. The colophon runs thus:

وكان الفراغ من كتابة هذا الكتاب المستطاب في أول الربيع من شهور سنة اربع و ستين و تسعمائة و قد نقلته من نسخة نقلت عن المصنف و قرأت عليه ... و قد كنت في محروسة هند ... في ظلال معدلة السلطان الاعظم ... ظل الله المخاطب بقطب شاه ... و أنا العبد المفتقر الى الفيض الاقدسي قاسم الطبسي نمي شهر رجب سنة ١٠٢٣ *

No. 97.

foll. 351; lines 23; size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

حاشية شرح المواقف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānīs commentary on al Ījī's work on scholastic theology called al-Mawāķif by حسن چلبی بی جسن چلبی بی الفناری Hasan Chalabī bin Muḥammad Shāh bin Muḥammad al-Fanārī. He was born in A.H. 840, A.D. 1436, studied with Mullā Khusrū and others, served for some time as a professor in Halabīya College at Adrianople, and also as a professor in Iznīķ College at Constantinople. He died in A.H. 886, A.D. 1481. Hasan Chalabī must not be confounded with Akhī Chalabī Yūsuf bin Junaid at Tūķātī, died, A.H. 905, A.D. 1499. For details see ash-Shaķā'iķ an-Nu'mānīya, Vol. I., p. 287; al-Fawā'īd al-Bahīya, pp. 30, 94; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 229.

Beginning:

الحمد لله الذي تولهت الانهام في كبرياء ذاته و تحيرت الرهام في عظمة

صفاته النم *

For copies see Berlin Cat. Nos. 1807-9; India Office Cat. Nos. 446-7; Casiri, Nos. 1495; 1532; Yeni Cat. Nos. 738-40; Rampur List, p. 29; and List of Arabic and Persian MSS. Asiatic Society of Bengal, 1908, No. 321.

For other glosses and supercommentaries, see Ḥājī Khalīfa,

Vol. VI., pp. 236-241; and Berlin Catalogue, No. 1812.

Printed at Cairo in A.H. 1272.

Quotations from Sharh al-Mawāķif are headed with the word in red ink. It is worm-eaten but mended with thin paper. The inner edges of all foll are changed with a different paper. The first fol. has been supplied by a different hand.

Written in ordinary Nasta'līk. The colophon runs thus:-

اتفق الفراغ من تعليق تكملة هذه النسخة المباركة في يوم الأحد خامس عشرين شهر رجب المرجب عام ست و تسعين و تسعمائة الهجرة النبوية على ساكنها السلام على يد فقير رحمة ربه الباري محمد ابو السعود الجمال المصرى الانضاري .

No. 98.

foll. 145; lines 17; size $9\frac{3}{4} \times 5$; $6\frac{3}{4} \times 2\frac{3}{4}$

حاشية شرح المواقف

HĀSHIYA SHARH AL-MAWĀKIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawāķif by ميرمحمد زاهد Mīr Muḥammad Zāhid bin Muḥammad Aslam al-Ḥasanī al-Ḥarawī al-Kābulī. He was born in İndia, and studied under his father and other scholars. He went to Shāh Jahān (A.H. 1037–1069, A.D. 1628–1659) who made him one of his officials and sent him to write the account of Kabul in A.H. 1064, A.D. 1653. After the death of that monarch, he also served Aurangzīb (A.H. 1069–1119, A.D. 1659–1670) and died in A.H. 1101, A.D. 1689. For details of his life see Subḥat al-Marjān, p. 67; Ma' āthir al-Kirām, p. 206; and Hādā'ik al-Ḥanafīya, p. 428.

Beginning :-

نحمدك يا من قصرت عن رصف كماله السنة العلماء الاعلام النح *

This work deals with the supercommentary on the first part of the second chapter of Sharh al-Mawāķif on Universal matters (الأصور العامد). The author dedicated it to Emperor Aurangzīb.

For copies see India Office Cat. Nos. 451-2; Rampur List, pp. 292-3; Hyderabad List, Fann Kalām, No. 34; and Bankipur Cat. p. 726.

This supercommentary is very popular in India and several scholars wrote glosses on it. In the Rampur List, pp. 290-2, eighteen glosses are mentioned.

Foll. 142-5 are in different hands. Quotations from شرح are introduced with the word المراقف, in red ink. Much injured by insects. Marginal glosses are numerous. It bears a seal, dated A.H. 1277.

Written in Nasta'lik. Not dated. C. 18th century.

No. 99.

foll. 231; lines 17-31; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

 \sim 50 of $Foll...1_{\pm}67$ algebra, and by I_{\star} representation. For edge, the \sim

المنظمة

SHARH AL-'AĶĀ'ID AL-'ADUDĪYA.

A commentary on Adud ad-Din al-Iji's treatise on theology, جلال الدين محمد بن اسعد الصديةي oalled al-'Akā'id al-'Adudīya, by Jalal ad-Din Muhammad bin As'ad as Siddiķī ad-Dawwani. الدواني He was born in A.H. 830, A.D. 1427 at Dawwan, in the district of Kāzarūn where his father was a kādī. He lived in Shīrāz as Ķādī of Fars and as a professor of the Madrasat al Aitam. He died in A.H. 907 or 908, A.D. 1501 or 1502. See Habib as-Siyar, Vol. III, Juz IV., p. 111; at-Ta'līķāt as-Sanīya, p. 39; Rieu, Persian Cat. Vol. II., p. 442b; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 217.

Beginning:—

يا من رفقنا لتحقيق العقائد الاسلامية النر .

According to Hajī Khalīfa, Vol. IV., p. 217, this commentary is the last work of ad-Dawwänī who completed it in Rabī' I, A.H.

905 (A.D. 1499).

For copies see Berlin Cat. No. 1999; Leyden Cat. No. 2026; India Office Cat. Nos. 455-8; Derenbourg, No. 706; Ramuur List, p. 309; Bankipur Cat. p. 367; and Hyderabad List, Fann Kalām, No. 22.

For glosses and supercommentary see Hājī Khalīfa, Vol. IV.,

p. 217; and Berlin Cat. No. 1999.

It has been printed with a supercommentary in the margin at Constantinople, A.H. 1232, A.D. 1817, at Cairo, A.H. 1296, A.D. 1879; at St. Petersburg A.H. 1313 and at Dehli A.H. 1289. Ellis, Cat. of Arabic books in the British Mus. Vol. I., p. 473.

The original text is written in red ink. It contains profuse notes in the margin, and many slips and leaves have been inserted, containing many notes from different works mostly specified where

the note ends.

Written in fine Nasta'līk. The colophon runs thus:— ثم تسويد هذه النسطة العجيبة الغريبة الرسالة البديعة المنيعة الموسومة بشرح العقائد العضدية الجلالية في الليلة الثامنة عشر من شهر ذي القعده المنتظم في سلك شهور سنة الف و تسعيل و اربع من السلين الهجرية في

بلدة بلز حميت عن الآفات من الغرة الى السلز على يد العبد الجاني ساني ابن محمد امين الساني عفى الله تعالى عنهما سياتهما الاول و الثواني *

Foll. 67b-68 contain lives of the Prophet and his four immediate successors in Persian; some lines from the Mathnavī of Mawlānā Jalāl ad-Dīn ar-Rūmī, d. A.H. 672, A.D. 1273, and so on. Fol. 69 contains the meaning of the word نديم from Jāmī' Rashīdī in a few words and the rest of the fol. is blank.

Foll. 70-73.

II.

الفوائد الخاتانيه

AL-FAWĀ'ID AL-KHĀĶĀNĪYA.

أبو نصر بن مولانا حسن A short treatise on divine existence by Abū Naṣr bin Mawlānā Hasan.

Beginning:

سبحان الملك ذى المجد و الجود المتصف بكمال النم *

This treatise was written at the request of Sayyid Subhan Kulī Muḥammad Bahādur Khān. In the course of his discussion the author quotes the name of al-Karābāghī, who died about A.H. 1034, A.D. 1624 (see No. 99 IV), as his authority. This gives a rough idea of the time of the composition of the book. lower part of fol. 72b, about one-third of it, is blank.

Written in Nasta'līķ. Not dated. C. 17th century.

Foll. 74-75a contain Arabic and Persian quotations from different authors.

Poll. 756-76. والمنظمة المنظمة #### AL-'AKĀ'ID AL-'ADUDĪYA.

عضد الدين عبد الرحمن بن A short dissertation on theology by Adud ad-Dīn 'Abd ar-Raḥmān' احمد بن عبد الغفار الابجي الشافعي bin Ahmad bin 'Abd al Ghaffar al-Ijī ash-Shāfi'ī. He was born after A.H. 680, A.D. 1281 at Ij, a dependency of Shīrāz, and studied with Tāj ad-Dīn al Hanakī, a pupil of al-Kādī Nāsir ad-Dīn al-Baidāvī (died A.H. 685, A.D. 1286). He was a great doctor of law and a Kādī. He died in A.H. 756, A.D. 1355, at the fort of Diraimiyan, where he was imprisoned by the ruler of Kirman. See Tabakāt al-Kubrā, Vol. VI., p. 108; Habīb as-Siyar, Vol. III., Juz' I, p. 125; Wüstenfeld Gesch. No. 417; and Brockelmann, Gesch d. Arab. Litter, Vol. II., p. 208.

Beginning:

الحمد لله على نواله و الصلوة على نبيه و آله النر .

Hājī Khalīfa, Vol. IV., p. 217, says that it is a very useful treatise, and that it was the last compatition of al-Kādī 'Adud ad-Dīn al-Ījī. For commentaries, etc., see the same Vol., pp. 217-219, and Berlin Cat. No. 1999. The margin of fol 75b contains a short note from the commentary of Mukhtaṣar al Wikāya on the six known creeds such as al-Khārijī, Rāfidī, etc. The margin of fol. 76 contains a short life of Ash'arī from Kitāb al-Ansāb of as-Sam'ānī, died, A.H. 562, A.D. 1167. Foll. 77-80a contain Arabic and Persian quotations from different authors.

Written in Naskh. Dated A.H. 1098.

Foll. 80-231.

IV.

الحاشية الخانقاهية

AL-HĀSHIYAT AL-KHĀNKĀHĪYA.

A supercommentary to ad-Dawwānī's commentary (see No. 99, I) on Adud ad-Dīn al-Ījī's treatise on theology called al 'Aṣā'-id al-Adudīya (see No. 99, III) by يوسف بن محمد جان القراباء كالقراباء كا

Beginning:

كيف لا احمد وكيف احمد لمن لم يخزنا بما عصينا الن *

The author dedicated this work to the famous saint Abū Ḥāmid Khalīlallāh, whom he visited in his Khankāh or monastary at Samarkand, and hence the book is called al-Ḥāshiyat al Khān-kāhīya. The following remark of the colophon هذا ارل ماصنفه على shows that this supercommentary was the first work of al-Karābāghī, while the commentary was the last composition of ad-Dawwānī. It was composed, according to the note on the last fol. in the beginning of Rabī'I, A.H. 999, A.D. 1590. al-Ķarābāghī, besides this supercommentary mentioned above, wrote another supercommentary on the same work, in which he

answered various questions which al-Khalkhālī (d. A.H. 1014, A D. 1605) put about al-Ķarābāghī's first supercommentary. The second supercommentary is called تتمة الحواشي في ازالة الغواشي. See Ḥājī Khalīfa, Vol. IV., p. 217.

For copies see India Office Cat. No. 459; and Hyderabad

List, Fann Kalam, No. 22.

It has been litho, aphed with marginal notes by Muḥammad Rāķim Sahibzāda, Lucknow, A.D. 1875, and also at Dehli in A.H. 1289.

The quotations from the commentary are introduced with the word $\ddot{\nu}$. Profuse notes are in the margin. Many slips of paper, containing notes, are inserted in the book.

Written in good Nasta'līķ. The colophon runs thus:—

قد اختتم تسويد هذه الحاشية الموسومة بالخانقاهية على يد اضعف عباد الله الباقي ابن مولا محمد امين الموسوم بالساقي في اليوم العشرين من شهر شعبان المعظم المنتظم في سلك شهور سنة الف و خمس و تسعين من السنين الهجرية على صاحبها انضل الصلوة و التحية *

No. 100.

foll. 62; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

حاهمية شرح العقائد الجلالية

HĀSHIYA SHARḤ AL-'AĶĀ'ID AL-JALĀLĪYA.

An incomplete copy of a supercommentary on ad-Dawwānī's commentary (see No. 99) on al-'Aṣā'id of Aḍud ad-Dīn al-Ījī (see No. 99, III). The name of the author of the supercommentary is not mentioned anywhere in the body of the text. On the title page, in an old hand, the name of the author is written as al-Khaṭīb (الخطيب). On fol. 50b the author refers to another work of himself, called عاشية شرح المواقف, a supercommentary to as-Saiyid ash-Sharīf al-Jurjānī's commentary on Aḍud ad-Dīn al-Ījī's al-Mawāṣif, a famous work on scholastic theology. As Mawlā Muḥī ad-Dīn Muḥammad bin al-Khatīb is the only supercommentator of شرح المواقف who bears the appellation al-Khaṭīb, I am inclined to think that the writer of this supercommentary may be the same scholar. He wrote several supercommentaries on famous works and died in A.H. 901, A.D. 1495. See Hājī Khalīfa, Vol. VI., p. 238.

Beginning:-

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله وسلم قوله هو انسان بعثه الله الى الخلق فيه ان الضمير راجع الى النبي المذكور النم *

ad-Dawwānī is quoted as الشارح العلامة. Quotations from the commentary are headed with the word قولة in red ink. The greater part of fol. 60a is blank. Marginal notes are in the earlier portion of the MS. It is incomplete at the end. Outer edges from fol. 15 up to the end of the MS. are changed with thick paper. The inner edges of all the foll. are also supplied with the same kind of paper. Slightly worm-eaten.

Written in Nasta'līķ. Not dated. C. 17th century.

No. 101.

foll. 132; lines 15; size $10 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة الم المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة الم

AT-TAKVĪMĀT.

A work on scholastic theology by محمد باقربي محمد الحسيذي Muḥammad Bāķir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

تقدست يا من الانوار ظلالك النو

In this work the author discusses the glorification and sanctity of God, and proves the origin of all existence to be in God. It is sometimes designated by the name Takvīm al-Īmān. The work is divided into five parts, each called a نصل, and subdivided into many chapters called تقريمات. Detached paragraphs are introduced with the word.

For copies see India Office Cat. No. 581, III and IV.

Our copy is defective at the end, as the fifth part is absent from it. It contains the preface which is not found in the India Office copy. See India Office Cat. No. 581, III. Fol. 4a is blank. It has glosses here and there. Borders have been supplied with modern paper. Coloured lines in the margin. Foll. 111-132 are stained with damp. The title page contains some quotations from a book (not specified) about جعل صركب and جعل عبركب.

Written in Nasta'lik. Not dated. C. 18th century.

No. 102.

foll. 111; lines 15; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

التقديسات

ori ing ang **AT-TAKDĪSĀT.** Irahandi kom volumarindu

A work on scholastic theology, in which the unity and sanctity of God are proved by philosophical discussion, by محمد باقر بي Muḥammad Bāķir bin Muḥammad al-Ḥusainī محمد الحسيني الداماد ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:

The author, in this work, in addition to philosophical discussion, gives in places appropriate quotations from the Kur'an, marked with a red line. Borders have been supplied with modern paper. Coloured lines in the margin. The MS., as noted at the end, was from a copy which had been copied from the original.

Written in Nasta'līk. Not dated. C. 18th century.

NO ART AND ARE NO. 103, MAY THE MANY LEE, A LOUIS

foll. 24; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3$.

المن المناع المناع المناع المناع المناع المناع المناع المناع المناع المناع المناع المناع المناع المناع المناع ا المناع ا

A treatise on the meaning of the word al-Bada' الدار by -Muḥammad Bākir bin Muḥam محمد باقربي محمد الحسيني الداماد mad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70. Beginning:

Beginning:—
سبحانک اللهم و بحمدک تعالی جدک و تعاظم مجدک الخ ■

For copies see Rampur List, p. 323.

At the end of the work one fol. is added which contains a philosophical discussion about the creation of the world. Foll. 1-9, 11-14 and 23-24 have been supplied in a different hand.

Written in Nasta'līk. Not dated. C. 18th century.

No. 104.

foll. 199; lines 15; size $10\frac{1}{4} \times 5$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مظهر النور MAZHAR AN-NÜR

Beginning:

الله نور السموات و الارض مثل نوره كمشكوة نيها مصباح المصباح في زجاجة النو *

The work is divided into 7 sections, each called أبمظهر!, which are again subdivided into chapters, called النور and honce the book is named مظهر النور.

The chapters are as follows:—

المظهر الاول لانوار هى كالصبح الصادق يتقدم ظهورها على طلوع المقصود fol. 22a. المظهر الثانى لانوار تمشى فيها آراء المشائين 34b.المظهر الثالث لانواريهتدى اليها المتكلمون 75a. المظهر الرابع في اذوار اشرقت بها قلوب الاشراقكين 99a. المظهر الخامس لانوار حقَّه شرح الله بها صدور الصونية الصافية .1116 ,, المظهر السادس الذوار ثاقبة يرجم بها شياطين الشكوك و الاوهام حيث يلقون السمع و اكثرهم كاذبون ., 147b. المظهر السابع الانوار تكشف بها توحد الموجوف عند ,, 168b. القائلين بوحدة الوجود

The author composed this work in A.H. 1164, A.D. 1750. Many marginal notes on foll. 1-6a. Slips of notes inserted between foll. 3-5. Headings of chapters in red ink. Many borders have been changed to thicker paper. Worm-eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 105.

foll. 160; lines 15; size $12\frac{1}{4} \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

بحر المذاهب

BAHR AL-MADHAHIB.

A work on scholastic theology by عبد الرهاب القدرائي القنرجي 'Abd al-Wahhāb al-Ķudwā'ī al-Ķannaujī. He was an eminent scholar of his time and flourished during the reign of Farrukh Siyar (A.H. 1124-1131, A.D. 1713-1719). He is also the author of Kitāb aṣ-Ṣalāt (on jurisprudence) and Miftāḥ aṣ-Ṣarf (on grammar). He received the title of Nawwāb Mun'im Khān from the Mogul Court. See Ḥadā'ik al-Ḥanafīya, p. 454; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

Our copy is incomplete, both at the beginning and at the end. It begins abruptly as follows:—

The preface shows that the book was completed in A.H. 1125, A.D. 1713. The author dedicated this work to the Emperor Farrukh Siyar.

For copies see Berlin. Cat. No. 1851 and Rampur List, p. 284. Fol. 1 contains the list of books which the author consulted in composing this work.

The work is divided into (1) a prologue المقدمة; (2) four sections الفنرن, each subdivided into several chapters; and (3) an epilogue الخاتبه

Rubrics of the prologue and of the first section run as follows:—

fol

2a.

" 34a.

المقدمة في حد العلم و موضوعه وغايته و تعريفات موضوعات مسائل هذ الفي الفن الارل في مذهب اهل السنة و الجماعة

The rubrics of all the other sections and of the epilogue are omitted. Lacunae are numerous after fol. 114.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 106.

foll. 23; lines 22; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رسالة القرا باغي

RISĀLAT AL-KARĀBĀGHĪ.

يوسف بن محمد جان A short treatise on scholastic theology by -Yūsuf bin Muḥmmad Jān al-Ķarābāghī al القراباغي المحمد الشاهي Muhammad ash-Shāhī, died, about A.H. 1034, A.D. 1624. See for his life No. 99, IV.

Beginning:

كيف نحمدك يا من هو الحمد و الحامد و المحمود النر .

Many foll. are missing. Fol. 21 should come before fol. 20, and fol. 11 should go after fol. 13. Occasional notes in the margin. Injured by insects.

Written in Nasta'lik. Not dated. C. 13th century.

No. 107.

foll. 210; lines 17-25; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{5}$.

حاشية الخيالي

HĀSHIYAT AL-KHAYĀLĪ.

Glosses on al-Khayālī's supercommentary on at-Taftāzānī's commentary on Nasafi's treatise on theology, called al-'Aka'id an--Mulla 'Abd al ملا عبد الحكيم بن شمس الدين السيالكوتي Nasafiya, by Hakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1087, A.D. 1656. See No. 6.

A few foll, of the beginning are missing. It begins abruptly as follows :-

النحرير في الصحاح النحرير العالم المتقن ونقل عنه النحرير العالم البليغ في العلم النو *

The author dedicated this work to the Emperor Shah Jahan, A.H. 1037-1068, A.D. 1628-1658. This gloss is called Zubdat al-Afkār.

For other glosses on al-Khayāli's supercommentary see Ḥāji

Khalifa, Vol. IV., p. 225; and Berlin Cat. No. 1972.

For copies see India Office Cat. Nos. 397-8; Gotha Cat. No. 675; Bankipur Cat. p. 170; Hyderabad List, Fann Kalām, No. 31; and Asiatic Society Cat, p. 25.

Printed in Constantinople, 1820 and 1841; Cairo, A.H. 1297, A.D. 1880; lithographed at Dehli, 1870, and at Lucknow, 1891.

Fol. 19b and the lower part of foll. 44b, 46b, 51b, 107b, 172b and 185b are blank, but without any break in the MS. About two lines at the bottom of foll. 153b and 154b are unreadable on account of pasted paper. Slightly worm-eaten.

Written in different hands of Nasta'lik. Not dated. C.

19th century.

No. 108.

foll. 144; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

كتاب العلو

KITĀB AL-'ULUV.

A treatise about the locality of God on 'Arsh. The name of the author is not mentioned in the lext. On the title page, under the name of the work ('Arsh al-'Ulā), the author's name is given as adh-Dhahabī. But a careful reading of the book itself shows that it was not composed by adh-Dhahabī, as on fol. 127a the author of the treatise says:—

اثنى عليه الخطيب في تاريخه و الدهبي و غيرهما .

al-Khatīb in his history and adh-Dhahabī and others have praised him--.''

According to Hājī Khalifa, Vol. V., p. 115, three persons had written on the subject of the locality of God on 'Arsh. One of them was Ibn abī Shaiba Muḥammad bin 'Uthmān, died, c. A.H. 235, A.D. 849. The second was Ibn Taimīya, died, A.H. 728, A.D. 1328; and the third was adh Dhahabī, died, A.H. 748, A.D. 1348. As adh-Dhahabī, is quoted as an authority in the body of the text, as mentioned above, it is evident that the book under consideration is a composition of later date. The name of the author could not be traced, but the following passage on fol. 104a:—

و نحن بذلك معتصمون و بما كان عليه احمد بن حنبل نصر الله رجهه قائلون و لمن خالف قوله مجانبون لانه الامام الفاضل و الرئيس الكامل الذي ابان الله به الحق عند ظهور الضلال و اوضح به المنهاج و قمع به المبتدعين النخ • shows that the writer of the book was a follower of al-Imam Ahmad bin Muhammad bin Ḥanbal, died, A.H. 241, A.D. 855. Beginning:—

الحمد لله الذي ارتفع على عرشه في السماء و جلا باليقين قلوب صفوة الصفياء النع .

The MS. after praising God and invoking His blessings on the Prophet, his descendants and companions, abruptly passes to the subject matter, i.e. the Localisation of God on the 'Arsh, without a preliminary discourse.

The work is divided into two chapters. The first chapter or

begins on fol. 2a as follows :—

فصل في الدليل على إن الله تعالى فوق العرش فوق المخلوقات مبائن لها ليس مداخل في شي منها و على إن علمه في كل مكان بالكتاب و السنة و اجماع الصحابة و التابعين النو *

The second chapter, نصل, commences on fol. 48a and runs thus:-

فصل و هذه جملة من اقوال التابعين و هو اول وقت سمعت مقالة من الله تعالى فوق العرش النريد

The work ends with a quotation from the Ghunya of the most eminent saint, Muḥī ad-Dīn Abū Muḥammad 'Ābd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1165 (see for his life No. 119) and the concluding words of the text are as follows:—

سمعت شیخنا ابوالحسن البویني یقول سمعت الشیخ عزالدین بی عبد السلام بمصر یقول ما نعرف احدا کراماته متواترة الا الشیخ عبد القادر رضی الله عنه قد صذف العلماء کتبا فی کراماته و فضائله و مکاشفاته المدهشة مات احدی و ستین و خمسمائة *

Written in ordinary modern Naskh. The colophon runs thus:—

بلغت مقابلة بالاصل في يوم الخميس شهر محرم سنة ثمان و ثمانين و مائتين بعد الالف من الهجرة الحمد الله رب العالمين و الصلوة على محمد و آله لجمعين *

No. 109.

foll. 22; lines 21; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة في اڤبات الواجب

RISĀLA FĪ IŢĦBĀT AL-WĀJIB.

A treatise proving the existence of God by جلال الدين محمد -Jalāl ad-Dīn Muḥammad bin As'ad aș بن اسعد الصديقي الدراني -16 Siddikī ad-Dawwānī, died, A.H. 907, A.D. 151 or A.H. 908, A.D. 1502. See No. 99, I.

Beginning:

سبحانک سبحانک ما اعظم شانک و اظهر برهانک انت الشاهد فی

العين النو •

The author wrote two treatises on this subject, one is called al-Kadīma, and the other is known as al-Jadīda. The former (i.e. al-Kadīma) constitutes the MS. under review. The author says in the preface that he composed this treatise "in the two shortest

days of the summer." وقد كتبت في يومين من اقصرايام الصيف See Ḥājī Khalīfa, Vol. III., p. 360.

For copies see Berlin Cat. Nos. 2328-30; Leyden Cat. No. 1575; Caiseri No. 1834; Aya Sofia Cat. No. 2275; Nur Usmānīya Cat. No. 2089; Cairo Cat. Vol. VII., p. 377; and Rampur List, p. 301.

For commentaries and supercommentaries on this treatise

see Hājī Khalīfa, Vol III., p. 360.

Fol. 1 has been pasted over with thin paper. The outer margins of foll. 2, 21 and 22, and the inner margin of all the other foll. have been changed. It bears a forged seal of 'Alamgir.

Written in fine Naskh. Not dated. C. 17th century.

No. 110.

foll. 36; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

شرح رسالة الخبات الواجب

SHARH RISĀLA ITHBĀT AL-WĀJIB.

A commentary on ad-Dawwānī's treatise on Divine Existence, called Risāla fī Ithbāt al-Wājib (see No. 109), by ملا محمد الحنفى Mullā Muḥammad al-Ḥanafī, died, about A.H. 900. A.D. 1494. (see No. 59). Our copy is without a preface, and begins abruptly as follows:—

و الاخر ليس كذلك مذهم من زعم ان جميع براهين هذا المطلب يتوقف علي ابطال الدور و التسلسل النم .

According to Hājī Khalīfa, Vol. III., p. 360 and Berlin Cat. No. 2331, the work has a preface which begins thus:—

الحمد لمن تقدس حذابه عن أن يكون شريعة لكل وارد النج •

For copies see Berlin Cat. Nos. 2331-2.

Quotations from the text are preceded by a gap of about it of an inch, which the copyist intended to fill in with the word in red ink. The inner edge of each fol. is bordered with thick paper. Fol. 36 contains notes from a work of as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413 on cause and effects. See for his life No. 288.

Written in ordinary Naskh. Not dated. C. 18th century.

Polemical Works.

No. 111.

foll. 109; lines 22; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

التوضيح الانور لدنع شبه الاهور

AT-TAWDĪḤ AL-ANWAR LI DAF' SHUBH AL-A'WAR.

A polemical work, describing the doctrines of the Caliphateship, etc., according to the Shī'a sect, by نجم الدين خضر بن محمد بن محمد بن الرازى Najm ad-Dīn Khiḍr bin Muḥammad bin 'Alī ar-Rāzī. He was an eminent Shī'a scholar, and passed most of his life at Mashhad. He flourished in A.H. 840, A.D. 1436. See Kashf al-Hujub, p. 145; and Brockelmann, Gesch. d. Arab Litter. Vol. II., p. 199.

The first foll. is missing. Our copy begins as follows:— أما بعد فيقول العبد المفتقر الى الله الغذى المتوكل بالكتاب المبين و

الائمة المعصومين النے .

The author says in the preface that in A.H. 839, A.D. 1435 when he arrived at the Zainīya Madrasa at Hilla, a friend (the space for writing his name is blank) showed him a treatise by Yūsuf bin al-Makhzūm al-Manṣūrī, in which the excellence and leadership of the descendants of the Prophet were refuted. The friend requested him to write a refutation of this work, and in compliance with his request the author wrote the present treatise. The quotations from the work of Yūsuf begin with the word على معالمة المعالمة Our copy is defective and ends abruptly with quotations from the 5th chapter of Yūsuf's work.

Written in various hands of Naskh. Not dated. C. 18th

century.

No. 112.

foll. 157; lines 21; size $8 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

الصوارم المهرقة في دفع الصواعق المحرقة Aṣ-ṣAWĀRIM AL-MUHRIĶA FĪ DAF' Aṣ-ṣAWĀ'IĶ AL-MUHRIKA.

A treatise in refutation of Ibn Hajar al-Haitami's work on the Sunnī doctrines of the Caliphate, called aş-Şawā'ik al-Muḥrika, القاضي نور الله بن السيد شريف الحسيني المرعشي الشوسةري by al-Kādī Nūrallāh bin as-Saiyid Sharīf al-Husainī al Mar'ashī ash-Shūstarī. He was born in A.H. 956, A.D. 1549. He left his native place for India, and settled at Lahore, where he attracted the notice of Hakim Abu'l Fath (d. A.H. 997, A.D. 1588), and through his presentation to the Emperor Akbar (A.H. 963-1014, 1556-1605) he was appointed Kadī of Lahore. He was flogged to death in A.H. 1019, A.D. 1610 by order of the Emperor Jahangir (A.H. 1014-1037, A.D. 1605-1628) for religious opinions which the Emperor considered heterodox. He is regarded as ash-Shahid ath-Thalith by the Shi'a sect, to which he belonged, and is buried For details of his life see Aml al-Amil, p. 73; Rawdat al-Jannāt p. 222; Badā'ūnī, Muntakhab al-Tawārīkh, Vol. III., p. 137; and Shudhur al-Ikyan, Vol. II., fol. 25b. Beginning:

الحمد لله على ما حجر عنا حجارة ابن حجر و صير نار صواعقه زمادا بلا

اثر النح *

Quotations from the original text are introduced with the word قوله, and the refutation commences with اقول. This work is mentioned in Aml al-Āmīl, p. 73 and in Rawdāt al-Jannāt, p. 223. Written in ordinary Naskh. Dated A.H. 1237. Scribe

No. 113.

THE SAME.

foll. 66; lines 15; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

An incomplete copy of the work noticed above. It begins as the preceding copy. May foll, are missing. The words قرام and are in red ink. Borders are supplied with a different kind of paper. Coloured lines in the margin.

Written in Naskh. Not dated. C. 17th century.

No. 114.

foll, 155; lines 19; size $12\frac{3}{4} \times 8$; $9 \times 4\frac{1}{2}$

مصائب النواسب MASĀ'IB AN-NAWĀSIB

A work in refutation of Ashraf Mu'īn ad-Dīn Mīrzā Makhdūm al-Ḥasanī ash-Shīrāzī's book, called an-Nāwkiḍ fī Radd ar-Rawāfiḍ, by القاضى نوو الله بن السيد شريف الحسيني المرعشى الشوسترى المرعشى الشوسترى القاضى المتعالمة المتعالم

Beginning:—

نحمدك يا من جعلنا من الفرقة الناجية الامامية الاثنى عشرية النج •

In this work the author has refuted all the arguments of an-Nawāķiḍ fī Radd ar-Rawāfiḍ by Makhdūm al-Ḥasanī ash-Snīrāzī against the Imamīya sect. See Kashf al-Hujub, p. 525.

The work is preceded by eight preliminary discourses, each

called a المقدمة. They have the following headings :—

المقدمة الأولى في شرح حال صاحب الذواقض fol. 2a. على ماهى عايه المقدمة الثانية في تحقيق معذى الأيمان 5b. , 10a. المقدمة الثالثة في تحقيق الفرقة الذاجية المقدمة الرابعة في انه بمجرد الصحابة لا يتحتم الحكم $_{\rm n}$ 16a. بالايمان والعدالة المقدمة الشامسة في بيان القدح الاجمالي على احاديثهم fol. 21b. المقدمة السادسة في رجه استدلالنا بالاحاديث الورادة من طريق الجمهـور في شان مولانا و سيـدنا اميرالمومنين واولادة والطعن على اغيارة 25b. المقدمة السابعة في أن مذهب الامامية مذهب أهل البيت عليهم السلام 62a.المقدمة الثامنة في جو از اللعن على من يستحقه , ترتب الثواب عليه -31b.

From fol. 36b, the refutation of the work an-Nawāķiḍ fī Radd ar-Rawāfiḍ commences. The chapters, each of which is termed al-Jund الجند, are arranged as follows:—

الجند الأول في آلابات الذي ذكوها صاحب للنواقض في الفصل الأول من كتابة و زعم دلالتها على فضل الصحابة عموما

الجند الثاني في الاحاديث الذي ذكرها صاحب النواقض فى الفرع الثانى من كتابه مررية عن طريق الجمهور فى فضل الصحابة عموما ارخصوصا ، 466 ,, الجند الثالث فى رد الادلة استدل بها صاحب النواقض على حقيقة خلافة التلاثة على احكام دين الله بعد وفات رسول الله

fol. 36b.

This chapter is subdivided into 15 sections, called as-Ṣufūf (الصفرف).

الجند الرابع في بيان تهانة ما نسبة صاحب الفواقض التي اصحابفا من الهفوات (fol. 93a.

This chapter is also subdivided into 33 sections, called at-Tawā'if (الطرائف).

الجند الخامس في دفع ما نسبه صاحب النواقض التي اصحابنا من سور العادت طلق fol. 144a.

This chapter is likewise subdivided into 7 sections, called Rāyāt (رايات).

الجذد السادس في بيان ما رعدنا ذكرة من بعض كفريات فقهائهم (fol. 151a. كفريات فقهائهم

For the life of the author of an-Nawāķid fī Radd ar-Rawāfid (died, about A.H. 995, AD. 1587) see Brockelmann, Gesch. d. Arab. Litter. Vol. II. p. 442.

Passages from an-Nawāķiḍ are generally quoted with the words اقرل and the refutation begins with the word. اقرل Written in ordinary Naskh. Not dated. C. 19th century.

No. 115.

foll. 407; lines 31; size 121×7 ; $91 \times 4\frac{1}{2}$.

احقاق الحق

IHKĀK AL-HAKK.

A polemical work directed against the Sunnī doctrines of the Caliphateship, Imāmat, etc., by القاضى فور الله بن السيد الشريف al-Ķāḍī Nūrallāh bin as-Sayid ash-Sha-rīf al-Ḥusainī al-Mar'ashī ash-Shūstarī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:

الحمد لله الذي جعل مقام شيعة الحق عليا وصيرهم مع نبيه (براهيم في ذلك الاسم سبيا النج :

The author says in the preface that he wrote the work in refutation of Fadl bin Rūzbahān's book, called Ibṭāl Nahj al-Bāṭil, itself written in refutation of Kashf al-Ḥakk wa Nahj aṣ-Ṣidk by Jamāl ad-Dīn bin Yūsuf bin 'Alī bin al Muṭahhar al-Ḥillī, d. A.H. 726, A.D. 1326 (see for his life No. 87). The work was completed in Agra, A.H. 1014, A.D. 1605. See Kashf al-Ḥujub, p. 27.

For copies see Rampur List, p. 281; Asiatic Society Cat. p. 23; and Bankipur Cat. p. 27.

Quotations from Kashf al-Ḥakk, and from Ibṭāl Nahj al-Bāṭil, and the author's own remarks begin with the words قال المصنف respectively. The words قال الناصب خفضه الله and عنال are in red ink. Passages quoted from Kashf al-Ḥakk and Ibṭāl Nahj al-Bāṭil, are given in full.

The first fol. has a beautiful 'Unwan at the beginning. Gold and coloured lines in the margin. There are marginal glosses here and there. The inner edge of each fol. has been supplied in modern paper. The MS. is stained with damp. The title page contains the names of several previous owners, which are obliterated.

—: Written in elegent Naskh. The Colophon runs thus من تسويد هذا الكتاب المستطاب وقات الضحي من يوم المخميس الثامن عشر من شهر محرم الحرام من تسع و سبعين و الف من المجرة الفبوية ... على يد العبد الضعيف ... على بن باقر البارلا مولى غفر الله فنوبة لحكم الأشرف الاقدس خان بن خان نواب ابراهيم خان وفقه الله

تعالى لهذا و بهذا الى مثل هذا برحمتك يا ارحم الراحمين و صلى الله على محمد و آله الطاهرين *

No. 116.

foll. 239; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جلاء جلاء النظر في دفع **ش**بهات ابن حجر

JALA' JALA' AN-NAZAR FÎ DAF' ŞHUBHAT IBN HAJAR.

A work by an unknown author in refutation of those of the views of Ibn Ḥajar al-Ḥaitamī (see for his life No. 44), expressed in al-Fatāwā al-Ḥadīthīya, which are a refutation of the well-known pantheistic doctrines of the Sufis.

Biginning:

الحمد الله الذي إبرز الحقائق الآلهية و الصور الكونية من وجوده المحض المجرد النم *

The refutation is preceded by four prologues, مقدمه, which run as follows:—

المقدمة الاولى قد قال النبي صلى الله عليه رسلم من المقدمة الاولى قد قال النبي صلى الله عليه رسلم من المقديث العديث العديث المعديث الم

المقدمة الثانية قد قال الله تعالى في المتشابهات الغ ،, 7a. المقدمة الثالثة قد صم عن ابن عباس رض ان النبي

صلى الله عليه رسلم دعا له بقوله الحديث . 12b. ,,

المقدمة الرابعة اعلم أن قوله "عالى و ما يعلم تاويله الا الله الآية. . 13a. ,,

The work ends with an epilogue, خانمة, which begins on fol. 227b. Fol. 124b is blank, with the remark محيے البياض. Our copy is imperfect at the end, and the last line runs as follows:—

و كالم العارفين بالله كى توافق الامر المشروع فان كل علم لا يشهد له * Slightly worm-eaten. There are lacunae in foll. 3b-5a. Written in bad Nasta'līk. Not dated. C. 18th century

Asceticism and Sufism. No. 117.

foll. 947; lines 25; size $11 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{5}$.

احياءُ علوم الدين IHYA' 'ULÜM AD-DĪN.

A famous work on ethics by حجة الاسلام زين الدين ابر حامد Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid بمحمد بن محمد الغزالي Muḥammad bin Muḥammad al-Ghazālī, born, A.H. 450, A.D. 1059 and died, A.H. 505, A.D. 1111. See for his life No. 10.

Beginning:

احمد الله تعالى اولا حمدا كثيرا متواليا النج *

The work is divided into four parts as follows:—

 ${
m fol.} \ 2b.$ ربع العبادات ${
m (190b.} \ ,, \ {
m 403b.} \ ,, \ {
m 629b.}$

Each part or ربع, is divided into ten books or کتب, which are again subdivided into smaller chapters or ابراب.

For copies see Berlin Cat. Nos. 1679-1706; India Office Cat. Nos. 602-10; Br. Mus. Suppl. Cat. Nos. 173-4; Cairo Cat. Vol. II., p. 62; Vienna Cat. No. 1656; Leyden Cat. No. 2146; Algiers Cat. Nos. 554-8; Yeni Cat. Nos. 693-5; Rampur List, p. 325; Bankipur Cat. pp. 13-4; Hyderabad List, Fann Taṣawwuf, Nos. 1-3; and Asiatic Society Cat. p. 61. Also see Z.D.M.G., Vol. VII, p. 172; Carra de Vaux, C.R. Congrés Sc Intern. des Catholiques, 1891; 2nd Sect., p. 209; Abhandlungen der Berliner Akademie, 1858, p. 253; and Hājī Khalīfa, Vol. I., p. 180.

It was printed at Bulak, A.H. 1289; Cairo, A.H. 1306, lithographed, Lucknow, 1864. For other editions see Ellis, Cat. of

Arabic Books, Br. Mus. Vol. II., p. 220.

Muḥammad bin Muḥammad bin al-Ḥusain al-Murtada, died, A.H. 1205, A.D. 1790, wrote a commentary on the work in thirteen Vols. which were printed at Fez, A.H. 1302-4. For other commentaries and abridgements see Ḥājī Khalīfa, Vol. I., pp. 180-183.

Translated in Urdu under the title of Madhāk al-'Ārifīn, and the translation is lithographed, Lucknow, A.H. 1331.

The first two foll, are decorated with a beautiful 'Unwān at the beginning. A few foll, are missing after fol. 2. The heading of each part or is decorated, and the headings of books and chapters are in gold and coloured ink. Gold and coloured lines are round each page. The last fol. has been supplied in a modern hand, and also some parts of foll. 915-916. From fol. 915 to the end the MS, is slightly worm-eaten. Borders of many foll, have been partly or wholly supplied in modern page.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 118.

foll. 119; lines 9; size 83 × 51; 6 × 31 سر العالمين و كشف ما ني الدارين SIRR AL-'ĀLAMAIN WA KASHF MĀ FĪ'D DĀRAIN.

A collection of precepts bearing on morals and religious duties, compiled chiefly for rulers and kings, by حجة الاسلام زين Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111. See for his life No. 10. Shāh 'Abd al-'Azīz ad-Dehlavī in his work Tuḥfa-i Ithnā 'Asharīya, p. 87, says that it is not the work of Imām Ghazālī, but is a spurious work.

Beginning:

و له الحول و القوة قال الشيخ الامام العالم العلامة حجة الاسلام زين الدين ابو حامد محمد بن محمد بن محمد الغزالي رضى الله عنه و ارضاه عنا لما رأيت اهل الزمان و همهم قاصرة عن نيل المقاصد الباطنة و الظاهرة سالني جماعة من ملوك الازض النج .

The chapters of the book are as follows:—

المقالة النخامسة أذا أردت ترتيب ملك على الملك (136. م

fol.	1 <i>5b</i> .	مقالة في الخواص و السحر
,,	24b.	مقالة اخرى في عزائم التسخير
,,	27a.	مقالة في المقال و لما كان حد الكلام ما إفاد المستمع
,,	32b.	مقالة في الاشربة
,,	39b.	مقالة الحرى في المأكل و المشوب
,,,	43b.	مقالة الحرى في تهذيب النفوس
",	48b.	مقالة في السعادات و النبوات
	53b.	مقالة اخرى في الأذكار
	57a.	مقالة في الجهاد و جهاد النفس و التدبير
		مقالة اخرى في المحبة و الشرق و المكاشفة و المشاهدة
,,	64a.	و المواعظ و الزواجر النقلية و العقلية
"	71a.	المقالة في العلم و العمل
"	76a.	مقالة اخرى في الاعاجيب و الفنون و الاسفار
"	82 b ,	مقالة اخرى في علوالهمم و نيلها المقاصدها
,,	85 b .	مقالة في رد علي ابن سينا
	88b.	مقالة الخرى في الزهد
	97a.	مقالة اخرى في الروح
,,	101 <i>b</i> .	مقالة اخرى في البوت
	107 a .	مقالة الحرى في القيمة الصغري و الكبرى
	111a.	مقالة الخرى في اسرار النبوة

Our copy after المقالة الخامسة (fol. 13b) differs altogether form that of the Berlin Catalogue, No. 5609; even the ending of our copy does not tally with that of the Berlin copy. Our MS. ends as follows:—

فالسر فیها هو صدقهم و دعاء الفاس لهم و اتباعهم لآثار المرسلین جذبوا بعلو همتهم رشاشا من افوار القوم فاصابوا و حسن الظن مقفاطیس القلوب تستجذب به صفاء و وفاء بدرجات السالفین .

For copies see Berlin Cat. No. 5609; Cairo Cat. Vol, VII., pp. 231, 683; and Hyderabad List, Farn Taşawwuf, No. 25.

There are some additional foll, at the beginning. The first two contain a discussion in Persian about the authorship of the work in the handwriting of Munshī Saḍr ad-Dīn; and the next three addi-

tional foll. contain the history of the transcription of the book by بن محمد نصير محمود الجيلاني, who procured this copy from Egypt with the help of سيد لحمد طباطبائي.

On fol. 1 we find also a short note in Arabic about the authorship of the book.

Written in Naskh. The colophon runs thus:-

هذا آخر ما رجدنا من كتاب سر العالمين و كشف ما في الدارين من تصنيف الشيخ الامام محمد بن محمد بن محمد الغزالي وقد فرغت من استنساخه و تحريره يوم الخميس احدى عشرة من شهر ربيع الآخر من شهور سنة الف و ثلاث مائة و سبعة من الهجرة المقدسة النبوية على هاجرها الف الف الثناء و التحية *

. غلام اكبر نارنجامي Scribe

No. 119.

foll, 175; lines 21; size $11 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

الفتح الرباني والفيض السمحاني

AL-FATH AR-RABBĀNĪ WA,L FAID AS-SUBHĀNĪ.

محي الدين ابو محمد عبد القادر بن A collection of homilies by Muḥī ad-Dīn Abū Muḥammad أبي صالح موسى الجيلي البغدادي 'Abd al-Kādir bin abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī. He was born in A.H. 470, A.D. 1077, or A.H. 471, A.D. 1078. Fawat al-Wafayat, Vol. II., p. 1, wrongly says that he was born in A.H. 491, A.D. 1097. He went to Baghdad in A.H. 488, A.D. 1095, and read with the eminent scholars of that city. He was a most eminent Sufi doctor, and was the founder of the Kādirī order. Ibn Rajab (No. 266), Vol. I., fol. 137b, on the authority of Ibn al-Jawzī says that he died on the 8th, but according to others he died on the 9th Jumādā II, A.H. 561, A.D. 1165. Several scholars have written independently on the life of this great saint. Amongst them the work of Alī bin Yūsuf ash-Shattanaufī, known as Bahjat al-Asrār, lithographed, Cairo, A.H. 1304, is famous. For details of his life see Mir'at al Janan, Vol. II., foll. 188b-195b; Tabakāt al-Ḥanābila, Vol. I., foll. 132b-138; Safinat al-Awliyā, pp. 43-58; Akhbar al-Akhyar, pp. 9-22; de Slane, Ibn Khallikan, Vol. II., p. 172; and Brockelmann, Vol. I., p. 435. Our copy is defective.

It begins abruptly :-

يا قوم كونوا لله عز و جل كما كان الصالحون له النم *

On fol. 3a another homily begins as follows:

وقال رضى الله عدة بالمدرسة خامس شوال سدة خمس واربعين

و خمس مائة عزتك بالله عز و جل النم *

For copy see Berlin Cat. No. 3402. Printed at Bulāķ, A.H. 1281.

The Heading of each homily is in red ink. There are occasional marginal corrections. It is designated ملفوظات قادريه. From foll. 157–175 lacunae are numerous.

Written in Nasta'līķ. Dated A.H. 1284. Scribe رسول بخشر

No. 120.

foll. 234; lines 17; size $12\frac{3}{4} \times 9\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

تلبيس ابليس TALBIS IBLIS.

A work of precepts and instruction for leading a religious life, and thus saving ourselves from the "Devil's wiles," by جمال الدين Jamāl ad-Dīn Abū'l Jamāl ad-Dīn Abū'l ابر الغرج عبد الرحمن بن علي بن محمد الجوزي Jamāl ad-Dīn Abū'l Faraj 'Abd ar-Raḥmān bin 'Alī bin Muḥammad al-Jawzī. He was born in Baghdād, A.H. 508, A.D. 1114, or A.H. 510, A.D. 1116, and belonged to a family (of Arabs) who traced their descent from Caliph Abū Bakr. He died in A.H. 597, A.D. 1200. He is the author of several works, and many writers place him next to as-Suyūtī (see No. 12) with regard to the number of books written. For details of his life, see Ibn Khallikān, Vol. I., p. 301; Ithaf an-Nubalā', p. 288; Wiistenfeld, Gesch. No. 287; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 499.

Beginning:

الحمد تله الذي سلم ميزان العدل الى اكف الالباب و ارسل الرسل مبشوين و مقدرين بالثواب و العقاب النم .

Muslim scholars in general have a violent prejudice against this book, and have forbidden it to be read, because of the vindictive spirit in which Ibn al-Jawzī speaks of Muḥī ad-Dīn Abū Muḥammad 'Abd al-Ķādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1165 (see No. 119).

Lithographed with Urdu transletion, Dehli, A.H. 1323

There are lacunae on foll. 1b, 2a, 3, 4, 5, 6, 7, 9a, 11a, 12a, 16a, 25b, 32a, 69a, 233a. Fol. 8 is blank. Fol. 61b contains a note in Persian by Sadr ad-Dīn on some passages of the work. A list of all the chapters is added at the beginning. Fol. 1a bears the name of Sadr ad-Dīn as the owner of the book. The last fol. also contains a note by Sadr ad-Dīn to the effect that the book was copied in A.H. 1307 at the cost of thirty rupees, and was compared with the original copy by Maulavīs Ḥasīb ad-Dīn and Khādim Ḥusain.

written in ordinary Nasta'lik. Scribe سيد عبد الرحيم

No. 121.

foll. 415; lines 23; size $9\frac{1}{4} \times 5\frac{1}{2}$; 7×4 .

روضة العلماء

RAUDAT AL 'ULAMA'

A collection of homilies and pious discourses, chiefly based on the Kur'ān and the Traditions. According to Ḥājī Khalīfa, Vol. III., p. 505, and Berlin Cat. No. 8860 البخاري الزندريستي المبتغي Abū 'Alī Ḥusain bin Yaḥya al-Bukhā-rī az-Zandavaisatī al-Mubtaghī is the author of the book; but al-Fawā'id al-Bahīya, p. 93, says that Yaḥyā bin 'Alī bin 'Abdallāh az-Zāhid az-Zandavaisatī, a renowned jurist and the author of Nazam al-Fikh, is the author. But the following lines, giving the chain of the narrators of the book down to the author, indicate that Abū'l Ḥasan 'Alī bin Yaḥā bin Muḥammad az Zandavaisatī al Bukhārī is the real author of the book. They are written before the work commences, and are as follows:—

التحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله وصحبه الجمعين يقول ابو اسمعيل احمد بن محمد بن نصر العلوى التحدادي البخاري عفى الله تعالى عنه اخبرنى بجميع كتاب روضة العلماء جدى ... ابو المعالى ... التحسيني التحدادي رحمة الله عليه اجازة في سنة اربع و ستين ... سنة قال اخبرنا الشيخ القاضي الامام الزاهد شمس الاسلام ابو بكر بن محمد بن علي بن الفضل الزنجري رحمة الله عليه فيما كتب لى في سنة ثمان و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقية الحاكم ابو نصر ابن احمد بن محمد بن عيسى البلودي رحمة الله تعالى عليه قال اخبرنا الشيخ الراهد الوالد قال اخبرنا الشيخ الفقية الحاكم ابو نصر ابن احمد بن محمد بن عيسى البلودي رحمة الله تعالى عليه قال اخبرنا الشيخ

الفقيه الزاهد ابوالحسن علي بن يحيى بن محمد الزندويستي البخاري رحمة الله تعالى عليه قال الشكر الله تعالى كثيرا و اسبحه بكرة و اصلا النم ،

From the above quotation it is evident that the author flourished before A.H. 508, A.D. 1114.

Beginning:

الشكر الله تعالى كثيرا و اسبحة بكرة و اصيلا النج *

For copies see Berlin Cat. No. 8860; and Rampur List, p. 344. The copy in the Rampur Library is an old one, dated A.H. 771.

The MS, is very defective Some foll, are missing. The foll, 1-10 at the beginning of the MS, are very defective and have been bordered with thick paper. Fol. 58 is placed after fol. 64. Borders of foll, 408-415 have been changed for modern paper. From the beginning up to fol. 195 it is in one hand, and the rest of the MS, is in a different hand. Headings of chapters in red ink. The title page contains the list of some of the chapters of the work. It is erroneously stated on fol, 1b in a later hand that al-Kādī Abū Ishāk is the author of the book.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 122

foll. 201; lines 27-31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مفتاح الغيب SHARḤ MIFTĀḤ AL-GḤAIB.

A commentary on Abū'l Ma'ālī Muḥammad bin Isḥāk bin Muḥammad al-Ķūnawī's (d. A.H. 672, A.D. 1273) work on Sufism, called Miftāḥ al-Ghaib or Miftāḥ Ghaib al-Jāmī wa'l Wajūd, by شمس الدين محمد بن حمزة الفناري الحنفي Shams ad-Dīn Muḥammad bin Ḥamaza al-Fanārī al-Ḥanafī. He was born in Ṣafar A.H. 751, April A.D. 1350, studied in Asia Minor and Egypt, became a Ķāḍī at Brussa, made a pilgrimage in A.H. 833, A.D. 1430, and died soon after his return in A.H. 834, A.D. 1431. See ash-Shakā'ik an-Nu'mānīya Vol. I., p. 84; al-Fawā'id al-Bahīya, p. 67; and Brockelmann Gesoh. d. Arab. Litter. Vol. II., p. 233.

Beginning:-

سبحالك اللبم و تحمدك حمدا يرتضيه ذاتك النج •

For the chapters of the book see Berlin Cat. No. 3214. The full title of the commentary is مصباح الانس بين المعقول و المشهود See Ḥājī Khalīfa, Vol. VI., p. 26.

For copies see Berlin Cat. Nos. 3214-5.

The headings of chapters and the beginning of important discussions are written in red ink. The last fol. is partly damaged by the pasting of paper over it. There are occasional marginal glosses. The inner edge of the pages is supplied in a different kind of paper. An additional fol. at the beginning contains the life of the commentator, but it is defective, the fol. having been pasted over with other paper. The title page also contains the lives of the commentator and the author of the text, and a story about al-Junaid.

Written in different hands of Naskh. The colophon runs thus :—

ثم كتاب شرح مفتاح الغيب الامام المحقق شمس الدين محمد بن حمزة الفنارى كمل رقمة بيدة الفانية العبد الضعيف الفاني مصطفى ابو اليسر بن فتح الله الحموي الشافعي القادري عفى الله عنه وعن والديه و المياخة و محبية ليلة الاحد التاسع عشر من جمادى الثاني سنة اربع و ثمانين و الف من هجرته صلى الله علية و سلم بثغر بلد الله الحرام زادة الله شرفا و تعظيما و الحمد لله وحدة *

No. 123.

foll. 90; lines 17; size $8 \times 5\frac{1}{8}$; $5\frac{1}{2} \times 3$.

شرح هياكل الغور SHARH HAYAKIL AN-NŪR.

A commentary on Shihāb ad-Dīn Yaḥyā (or Aḥmad) bin Ḥabash as-Suhrawardī's treatise on Sufism, called Hayākil an-Nūr, by جلال الدين محمد بن اسعد الصديقي الدرائي Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīķī ad-Dawwānī, died, A.H. 907, A.D. 1501. For his life see No. 99.

Beginning:

يا من نصب رايات قدرته على كواهل هياكل الممكفات النج *

The name of the commentator occurs on fol. 90a. The work was composed in A.H. 872, A.D. 1467, at Tabrīz, and from the preface it appears that it was dedicated to Abū Sa'īd Gurgān (the

Timuride, d. A.H. 873, A.D. 1468). For chapters see Vienna Cat. No. 1895 (where the name of the commentator is wrongly given

as Jalal ad-Dîn Muḥammad bin Maḥmūd al 'Alawī).

For copies see Gotha Cat. No. 9710; India Office Cat. No. 485; Derenbourg, No. 70b; Cairo Cat. Vol. Ví., p. 99; Leyden Cat. Nos. 1504-5; Vienna Cat. No. 1895; Rampur List, p. 396; Hyderabad List, Fann Hikmat, No. 62; and Asiatic Society Cat. p. 82.

There were three different Sufis with the epithet of Suhrawardī. One was Diyā' ad-Dīn 'Abd al-Ķādir bin 'Abdallāh as-Suhra wardi, the author of Adab al-Muridin, who was born in A.H. 491, A.D. 1097, and died in A.H. 564, A.D. 1168. Another was Shihab ad-Dīn Yaḥyā (or Aḥmad) bin Ḥabash bin Amīrak as-Suhrawardī, the author of Hikmat al-Ishrāk, and many other works, who flourished between A.H. 548-561, A.D. 1153-1165. He was suspected of heresy by the orthodox scholars, and was put to death; he is called Shaikh Maktūl. The third was Shihāb ad-Dīn Abū Hafs 'Umar bin 'Abdallah as-Suhrawardi, the author of 'Awarif al-Ma'ārij. He was born in A.H. 539, A.D. 1144, and died in A.H. 632, A.D. 1234. Suhraward is a little town near Zenjān in Ādharbaijān.

Passages of the original text are marked with red lines. ings of chapters are also in red ink. Much injured by insects and many worm-eaten places are pasted over with thin paper. Borders are supplied in a different kind of paper. On the top of the first fol. is the name and seal of a previous owner of the book.

and coloured lines are round each page.

Not dated. C. 17th century. Written in Naskh.

No. 124.

foll. 123; lines 20-19; size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

الطريقة المحمدية

AŢ-ŢARĪĶAT AL-MUHAMMADĪYA.

محمد بن پیر علي البرکوي A work on Ethics and Asceticism by Muḥammad bin Pīr 'Alī al-Birkavī (Birgilī). He was born in A.H. 929, A.D. 1523, and died in A.H. 981, A.D. 1573. For details see al-'İkd al-Manzum, p. 430; Journal Asiatique, Paris, 1828, II, p. 159; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 440.

Beginning: الحمد لله الذي جعلنا امة وسطا خير امم الزء

The work is divided into three sections, called باب, each of which is subdivided into many chapters, called . details see Berlin Cat. No 8836.

For copies see Berlin Cat. Nos. 8836-7; Paris Cat. Nos. 1321-2; Cairo Cat. Vol. II., p. 94, Vol. VII., p. 399; Yeni Cat. No. 715; Aya Sofia Cat. Nos. 1950-6; Algeirs Cat. Nos. 2484-93; Ibrahim Pasha Cat. No. 772; Asiatic Society of Bengal Cat. p. 66; and Rampur List, p. 351.

Printed, with the commentary called al-Ḥadīkat an-Nadīya, in Constantinople, A.H. 1290, A.D. 1873; and with the commentary called al-Barīkāt al-Muḥammadīya at Bulāk, A.H. 1257, A.D. 1841.

Foll. 2-55 have been supplied in a modern hand. The title page contains a list of the abbreviations used in the book, and also their equivalents. It also bears the name of the previous owner of the book. Foll. 1 and 56-123 are stained by water. It bears profuse notes on the margin. Two additional foll. have been added, containing some quotations from the commentary on this work called the containing states and the commentary of the commentary.

Written in Nasta[']lik. Dated A.H. 1050. Scribe مصطفى بن

No. 125.

foll. 105; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$

روح الواح وراح الأوواح RŪḤ AR-RĀḤ WA RĀḤ AL ARWĀḤ.

A commentary on a poetical work on Sufism. Both the text and the commentary are by الدين عبد القادر بن شيخ بن Abū Bakr Muḥī ad-Dīn 'Abd al-Ṣādir bin Shaikh bin 'Abdallāh al- Aidarūs al-Yamanī al-Hindī. He was born in A.H. 978, A.D. 1570, at Aḥmadābād Gujarāt. He was an eminent sūfī and scholar of his time, and died, A.H. 1038, A.D. 1628. An autobiography of the author will be found in his work an-Nūr as-Sāfir (No. 173.) fol. 143a. See also at-Ta-līkāt as-Sanīya, p. 36; Wüstenfeld, Gesch. No. 556; Khulāṣat al-Athar, Vol. II., p. 440; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 419.

Beginning: — التحمد لله الذي شرح صدور اوليائه بذور معرفته و بعد نقد ص الله

تعالى على و له الحمد بان ونقلى المظم ابيات قلتها في السلوك الى ملك الملوك ثم خطر لي ابراز معانيها الدقيقة و اظهار رموزها-المشيرة الى الطريقة فوضعت هذه الوريقات لتقليد تلك الرشحات فجاد بحمد الله تعالى شرحا فائقا في فنه بديعا في حسنه و سميته روح الراح و راح الارواح النم *

The first line of the poem is:-

نوديت من السرادق أن كنت عاشق صادق البيت *

The commentary begins as follows:-

لى نوديت من وراء الحجاب و المراد به هذا العناية الازلية الني .

See Berlin Cat. No. 9535.

The text is in red ink. Each verse commences with the word قرالة. Foll. 73–87b contain the author's tables of spiritual guides. Fol. 94 is a leaf from a work called رسالة في مناقب البخاري (see No. 454) and should go after fol. 19 of that No. It is inserted in this MS. by mistake. On the margin are copied occasionally passages of the work omitted by the copyist at the time of transcription. Slightly worm-eaten. The inner edge of each fol. is supplied in modern paper.

Written in good Naskh. Not dated. C. 17th century.

No. 126.

foll. 346; lines 19; size $11\frac{1}{2} \times 6$; 9×4 .

مجالس الابرار

MAJĀLIS AL-ABRĀR.

A work on pious discourse by لحمد الرومي Aḥmad ar-Rūmī died, about A.H. 1040, A.D. 1631. See Brockelmann, Gesch. d Arab. Litter. Vol. II., p. 445.

Beginning:

التحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم النوي

The work is divided into 100 chapters, each of which is called المجلس (assembly), whence the book is named Majālis al-Abrār or "assemblies of pious men." For the chapters see Berlin Cat. No. 8845.

Headings of chapters are in red ink. Foll. 339b, 340a, and a part of fol. 340b have been penned through with the remark blc. The copyist omitted to write a passage of the text during the transcription of fol. 342a. The omitted passage in the same handwriting, is given on an interleaved fol. The reading is foll.

340b, 342a (to the 17th line), 341b, 341a, 342a, (from 18th line). There are occasional marginal corrections. Foll. 2-4 contain a list of the chapters.

Written in ordinary Nasta'lik. The colophon runs thus:—

تمت بعون الملک الوهاب مسمى بمجالس الابرار بید عاجز حقیر فقیر ال_{هي} بخش ساکن ، 'رنډور بتاریخ بست هشتم جمادی الارل سنه۱۳۹۳ هجري •

No. 127.

foll. 14; lines 19; size $9 \times 6\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

حجة الوداد

HUJJAT AL-WIDAD.

A treatise on sufism by ارحد الدين عبد الاحد النوري Auhad ad-Din 'Abd al-Aḥad an-Nūrī. He was an *imām* in the Aya Sofia mosque in Constantinople, had many disciples, and died in A.H. 1061, A.D. 1651. For details of his life see Khulāṣat al-Athar, Vol. II., p. 269; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 445.

Beginning:

الحمد لله المقوت طيور الارواح بحَبُّ الحُبِّ و كوثر الراح النج *

The work is divided into three باب or sections, which are subdivided into the following نصل or chapters:—

fol.	2b.	، الاول في محبة العبد لربه	الباب
	2b.	الفصل الاول منه في الادلة الواردة فيه	
"	تعريفها .3a	الفصل الثاني في تبئين اصل المحبة و	
"	그 하는 경험을 만든 물건들다.	الفصل الثالث في انكار المتكلمين وجوا	
??	6b.	الفصل الرابع في جواب المحبين	
"	7b.	الفصل الخامس في جواب العارفين	
"	8b. فصول	ب الثاني في محبة الرب لعبدة و فيه ثلاثة	الداد
"	العبد .88	الفصل الأول ني الادلة الواردة في محبة	
"	8b.	الفصل الثاني نيما قاله علماء الشريعة	
,,	9a.	" الفصل الثالث فيما قاله علماء الطويقة	

is wanting.

ري ري ري ال القرير المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة ا المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة ال

الذرع الثاني في محبة الخراص 106. الذرع الثاني الله المحبة الخراص

For copies see Cairo Cat. Vol. VII., p. 583, and Yani Cat. No. 1624.

Headings of chapters are in red ink. Marginal notes here and there. Fol, 14 contains some theological questions and answers. From the Colophon it appears that it was composed in A.H. 1033, and was dedicated to الشيخ السيواسي, the spiritual guide of the author.

Written in good Naskh. Not dated. C. 18th century.

No. 128.

foll. 7; lines 19 to 28; size $8 \times 5\frac{3}{4}$; $7 \times 5\frac{1}{4}$.

مفتاح السرائر وكنز الذخائر

MIFTĀH AS-SARĀ'IR WA KANZ ADH-DHAKHĀ'IR

A treatise on sufism by إبربكر بن سالم بن لحمد بن شيخان باعلري Abū Bakr bin Sālim bin Aḥmad bin Shaikhān Bā'alavī. He was born in Mecca, A.H. 1016, A.D. 1607, and studied with his father and with other eminent scholars of that sacred city. He died in A.H. 1085. A.D. 1674. For details of his life see Khulāṣat al, Athar, Vol. I., p. 80. The author of Khulāṣat al-Athar, Vol. I.-p. 74, explains the word Bā'alavī as follows:—

باعلوى مذسوبون الى علوى و هذه النسبة و ان لم تكن من وضع العربية لالما معروفة الهل الديار الحضوموتية فانهم يلزمون الكذية الالف بكل حال على لغة القصر فيقولون لبذي علوى باعلوى و لبذي حسن باحسن و لبذي حسين باحسين و علوي هو ابن عبيد الله بن احمد بن عيسي انتهى و نسب عبيد الله يذتهى الى سيدنا علي بن ابي طالب كرم الله وجهة بهذه الطريقة عبيد الله بن احمد بن عيسى بن محمد بن علي العريضي بن جعفر الصادق ابن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن جعفر الصادق ابن محمد الباقر بن على بن إلى طالب

Beginning:

الحمد لله الواحد القهار العزيز الغفار الستار اعلم وفقفا الله و اياك

تونيق الصالحين أن هذه نبذة شريفة نذكر فيها ما تيسر النم *

For copy see Hyderabad List, Fann Taşawwuf, No. 18. The following note on the title page about the date of the author's birth, the composition of the work, and the death of the author:—

مولد سيدنا و مولانا المصنف في حدود سنة تسع عشرة و تسعمائة وتاليف

هذا الكتاب سنة خمس و اربعين و وفاته سنة اثنتين و تسعين النج ...
and a similar note in the colophon :—

قال مولفه نفعذا الله به ريسره فرغت صفه ليلة السبت رسبع في شهر

رجب سنة خمس و اربعين بعد تسعمائة من الهجرة النبوية النم *

seem wrong, and written by some ignorant person. Because the father of the author, Sālim bin Aḥmad bin Shaikhān, according to the author's own statement (cited in Khulāṣat al-Athar, Vol. II., p. 200), was born on 27th Rabī' II, A.H. 995, A.D. 1587, and died on Sunday, the 9th Dhū'l Ka'da A.H. 1046, A.D. 1636 (and not in A.H. 1040 as given by Brockelmann, Vol. II., p. 407). Therefore the date of birth of the author, A.H. 919, and the date of his death, A.H. 992, as given in the notes, must be wrong. The first fol. is supplied in a different hand. The title page contains the names of two persons as owning the book.

Written in bad Naskh. Not dated. C. 19th century.

No. 129.

foll. 74; lines 16-19; size $8 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

رسالة المعاونة والمظاهرة

RISĀLAT AL-MU'ĀWANAT WA'L MÜZĀHARA.

A treatise on sufism relating specially to the rules of religious life by السيد عبد الله بن علوي بن احمد الحداد باعاري as-Saiyid 'Abdallāh bin 'Alavī bīn Aḥmad al-Ḥaddād Bā'alavī. He was born in A.H. 1044, A.D. 1634, studied with al-Ķādī Sahl bin Aḥmad Bāḥasan and with others. He came to Mecca and Madīna in A.H. 1079, A.D. 1668. He is the author of many works, and died, A.H. 1132, A.D. 1719. For details of his life see Silk ad-Durar, Vol. III., p. 91., and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 407.

Beginning:-

رب يسرو اعن يا كريم و افتح بالحق و افت الفتاح العليم الحمد لله الواحد الماجد الجواد الوهاب الرزاق الحفان المفان الني ...

The work is divided into several chapters, each of which begins with عليك ايها الاخ or عليك يا أخى or عليك ايها الاخ

Printed in Egypt A.H. 1321.

is written in red ink. On the title page the name of the grandfather of the author is given as Muhammad; but the correct name of his grandfather was Ahmad. See Silk ad-Durar, Vol. III., p. 91, and Berlin Cat. No. 10116. The title page also contains the names of two previous owners of the book. From the colophon it appears that the author wrote the work in A.H. 1069.

Written in bad Naskh. Not dated. C. 18th century.

No. 130.

foll. 25, lines 18-21; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$

رسالة المذاكرة مع الاخوان و المحبين من اهل الآخرة و الدين

RISĀLAT AL-MUDHĀKARAT MA' AL-IKHWĀN WA'L MUḤI BBĪN MIN AHL AL-ĀKHIRAT WA'D DĪN.

A collection of homilies or pious discourses by السيد عبد الله as-Saiyid 'Abdallāh bin 'Alavī bin من علوي بن احمد الحداد باعلوي Aḥmad al-Ḥaddād Bā'alavī, died, AH. 1132, A.D. 1719. See for his life No. 129.

Beginning:-

سبحانك لا علم لذا الا ما علمتذا انك انت العليم الحكيم - الحمد لله

رب العالمين الذي خلق الانسان من طين النم .

In the preface the author exhorts all men to adopt piety. This work seems to be an abridgement of Minhāj al-'Ābidīn by al-Ghazālī.

Printed in Egypt in A H. 1319.

From the colophon it appears that the author finished this book in A.H. 1068. The word is in red ink. The title page bears the names of three previous owners of the book.

Written in bad Naskh. Dated A.H. 1117. Scribe عبد الله

No. 131.

foll. 15; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكبريت الاحار

AL FIBRĪT AL-AHMAR.

A treatise on sufism by عبد الله بن ابي بكر بن وجيه الدين 'Abdallāh bin Abī Bakr bin Wajīh ad-Dīn 'Abd ar-Raḥmān al-'Alavī. On the title page 'Abdallāh al-Ḥaddād is mentioned as the author; but in my opinion this is not correct. The full name of 'Abdallāh al-Ḥaddād is 'Abdallāh bin 'Alavī bin Aḥmad al-Ḥaddād Bā'alavī (See for his life No. 129), which is quite different from the name quoted above from the colophon.

Beginning:

التحمد لله ابرز عن كيذونية كن لطائف الارواح الكليات الخ .

The treatise is divided into very small chapters, called نصل as follows:—

fol	. 1 <i>b</i> .	فصل في سلوك الطريقة على الحقيقة بالعبادات
,,,	1 <i>b</i> .	فصل و هذا لا يمكن الا بقصد شيخ عالم عارف
		فصل و اجمعوا مشائن الصوفية على ان اكثف الحجب
"	2a.	بين العبد وبين الله النفس الامارة بالسوء
		فصل اتفق مشائع الصوفية على أن بناء أمرهم على قلة
"	2a,	الطمام
"	2a.	فصل اعتقاد اهل السنة ما نظمه عبد الله بن اسعد اليانعي
"	2b.	قصل في التوحيد
,,,	2b.	فصل اعلم أن التقوى هو الذي عليه مدار السعادات
"	2b.	فصل و خلعات التقوى الظاهرو الباطن
3 3	3a.	فصل الشخاصة من الغاس هم اهل الايمان
, ,	3 <i>b</i> .	فصل في معني الصوفي "
"	3b.	فصل و من طوائف الصوفية قوم يسمون الملامتية
"	4a.	فصلَ فَي الصَوفي و المتشبه
		فصل سبب سلوكهم في البدايات للطريق الموصلة الى
"	4a.	المحضرة القدسية

fol. 4b.	فصل في شرح الموذج من علم القلب
" 5a.	فصل هذه عشرة مقالات
., 64.	فصل والاصل في اللحوال النح
7b.	فصل في معرفة سلوك القوم
" sa.	فصل في معرفة الوقت
" sa.	فصل في معرفة المقامات
8a.	فصل في معوفة الحال
" 10b.	فصل فيّي فتوحات اهل الفهايات من الففاء و البقاء
	فصل قالوا العلماء بالله إذا وصل الذاكر إلى عالم الفذاء
" 11a.	اتصل به تصرف الحق
" 11a.	فصل آذا رصل الذاكر الى روح العالم
" 11 <i>b</i> .	فصل ليس له كل فيقال له بعض
" 11b.	فصل إذا وصل الذاكر الى عالم السر
" 12a.	نصلَ مكاشفة القلوب
" 12a.	فصل في حقيقة عالم التوحيد
" 12b.	فصل في معرفة اهل المشاهدة
, 13a.	فصل حل المشكل من علم الحقيقة
" 14a.	فصل في السماع
" 14a.	فصل في معلى من معاني السماع
" 15a.	فصل أهل الحقيقة هم العلماء

Red coloured lines round each page. The title page contains the names of several previous owners of the book.

Written in ordinary Naskh. The colophon runs thus:-

كل الفراغ من هذه النسخة المباركة قبل الظهر نهار الربوع الثاني مستهل شهر ظفر الخير سنة اربعة و سبعين والف على يد الفقير المعترف بالذنب والتقصير الفقير الى الله الشيخ محمد بن الشيخ المرتضى القادر الشهير بالمثقى *

No. 132.

foll. 212; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$

سنن الهدي في متابعة المصطفى

SUNAN AL-HUDĀ FĪ MUTĀBA'AT AL-MUSTAFĀ.

A work on religious duties and observances, laying special stress on following the customs and manners of the Prophet, by عبد النبي بن احمد بن عبد القدرس الحنفي النعاني الكنارهي Abd an-Nabī bin Ahmad bin 'Abd al-Kuddūs al-Ḥanafī an-Nu'mānī al-Gangūhī. He visited Mecca and Madīna several times, and there studied the Traditions of the Prophet. He held the Office of Ṣadr aṣ-Ṣudūr in the court of the Emperor Akbar (A.H. 963-1014; 1556-1605). He is said to have been arbitrary, but liberal. Blochmann in his translation of Ā'īn-i- Akbarī, p. 546, regarding the date of the death of this author, says 'Badāonī places his death in' A.H. 991, (A.D. 1583), the Mirāt in A.H. 992, (A.D. 1584)." For details see Badā'ūnī, Vol. III., p. 79; Mir'āt al-'Ālam, No. 11, fol. 262b; Tarb al-Amāthil, p. 245; and Darbār Akbarī, pp. 320-328.

Beginning:

الحمد لله الذي بعث فينا رسولا من انفسنا يبدي الى الحق و بعد فهذه منتخب التخب من كتب الحاديث الصحيحة وثمره اجتنى من ثمار الاشجار النبوية في ذكر محبته صلي الله عليه رسلم و الاهتداء بهديه و الاقتداء بعينيته و وظايفه في اصناف الطاعات و العبادات و ما ورد من الاذكار و الدعوات و ما تعوذ به من المعوذات و نحو من السير والآداب و العادات النج *

From the preface it appears that the book was divided into a مقدمة (prologue), three parts called مقدمة, and a خاتمة as follows:—

المقدمة في الاخلاص رحس النية في جميع الاعمال الطاهرة والخفية والخفية القسم الاول فيما يجب علينا من حقوقه صلعم علوة دائمة علينا من حقوقه صلعم علوة دائمة وقد أبواب علينا من حقوقه وفيه فصول قصول ألباب الاول في المحبة والمناصحة وفيه فصول ألباب الاول في تحقيق معنى المحبة له صلعم ألم وقصل ألم وق

fol. 7a.	فصل في بيان وجوب محبته صلعم
en en en en en en en en en en en en en e	فصل في الثواب على محبته و رفع الدرجات بمودته
", 7b.	
,, 8b.	فصل في الآثار والعلامات التي يتميز المحب عن غيرة .
" 10b.	فصل في المناصحة
	الباب الثاني في وجوب الاتباع و الاقتداء بسنته و الاهتداء
,, 11b.	بهدیه ر نیه نصول
,, 12a.	فصل في رجوب الاتباع والاقتداء به صلى الله عليه وسلم
	فصل في الترغيب في المتابعة الحسنة و المثوبة
	المترتبة على العمل بالسنة النبوية على صاحبها
	افضل الصلوة و السلام و ما كان عليه الصحابة
,, 16a.	والسلف الصالح من الاقتداء و الاهتداء
	فصل في الترهيب عن مخالفة السنة و اتباع طريق
,, 17b.	البدعة
	الباب الثالث في الاعتصام بالكتاب و السنة و فضل العلم
,, 19a.	ر الاشتغال به ر فیه فصول
,, 19a.	فصل في الاعتصام بالكتاب ر السفة
,, 20a.	فصل في فضل العلم و الترغيب في التعلم و التعليم
,, 22b.	فصل في بعض الآداب المتعلقة بالعلم
,, 24a.	فصل في بعض ما يتعلق بالعلم من الترهيب
	الباب الرابع في حكم الصلوة والتسليم عليه صلعم و فرض
,, 26a.	ذلک ر فضیلته ر کیفیته ر فیه فصول
,, 26a.	فصل في معنى الصلوة و السلام و البركة
	فصل في بيان فرضيته و وجربه و استحبابه و بيان
,, 27b.	مواطن ذلک
	فصل في كيفية الصلوة عليه صلعم وعلى اهل بيته
,, 31b.	رضي الله تعالى عنهم اجمعين
	فصل في كيفية الزيارة و الوقوف عند القبر الشريف

tol.	33 a .	و السلام عليه صلعم
		فصل في الترهيب عن البخل بالصلوة و التسليم
,,	35a.	عليه صلعم و ذم من ام يصل ويسلم عليه و اثمه
		الباب النخامس في حكم زيارته صلعم و فضيلة من زاره
,,	36a.	و صلى و سلم عليه صلعم ركيفية ذلك و فيه فضلان
, ,,	36a.	فصل في حكم الزيارة وفضيلتها
		فصل في الترغيب في الصلوة و السلام عليه صلعم
,,	387.	و المثوبة و الدرجة المرتبة على ذلك
		القسم الثاني في بيان وظائفة صلعم من الطاعات و
		العبادات و ما ورد منه من الاذكار و النسبيحات
,,	40b.	ر ما تعوذ به من الادعية و المعوذات
		في هذا القسم خمسة كتاب الكتاب الارل في وظائف
,,	42a.	الصلوة و ما يتعلق بها و فيه ابواب
,,	12a.	الباب الاول في وظائف الطهارة و نيه فصول
,,	42a.	فصل في وظائف متفوقة قبل الوضوء
,,	46a.	فصل في وظائف الوضوء و فضيلته و آدابه
"	50b.	فصل في وظائف الغسل
		الباب الثاني في رظائف الخروج من البيت الى المسجد
,,	52b.	والدخول في المسجد
		الباب الثالث في المساجد و مواضع الصلوة و ما يتعلق
,,	55b.	بها من الفضائل و الآداب
		الباب الرابع في الآذان و فضيلته و آدابه و اجابة الموذن
,,	60a.	و ما يتعلق بذلك الفضيلة
		الباب النامس في فضائل الصلوات الخمس المكتوبة
,,	67b.	ر اوقاتها ر فیم فصول
17	67b.	فصل في الفضائل
,,	68b.	فصل في المواقيت
医皮肤 医皮肤皮肤	al agreement for the state of	以上,这一只要把一只只要把一只要把一只好,你把一只好,就不要一只要的,我没有不要的,我们也没有的,我们就是一个好,我们的,我们还有什么的。""我们的,我们的是

fol,	71a.	فصل في الارقات المستحبة ر المكروهة
		الباب السادس في وظائف الصلوة المكتوبة الخمس
,,,	73b.	ر نیے فصول
	73b.	فصل وظائف الصباح وصلولا الصبح
	74a.	﴿ فَصَلَ فَى التَّرْغِيبِ فَى تَعْجِيلَ الصَّاوَاتِ دَائِمَا
	75a.	فصل فني فضائل متفرقة لصلوات مذغردة
	104a.	فصل في وظائف صلوتى الظهر و العصر
	106b.	فصل في وظائف المساد و صلوتي المغرب و العشاء
	110a.	الباب السابع في صلوة الوتر و القذوت
	11 <i>5</i> b.	الباب الثامن في السنني و الزوائد و النوافل الموقتة
		الباب التاسع في وظائف يوم الجمعة و صلوة الجعمة و ذكر
,,	152a.	الساعة المرجوة رفيه فصول
,,	152a.	فصل في فضائل يوم الجمعة
		فصل في بيان رجوب صلوة الجمعة و الترغيب فيها
,,	1 <i>53b</i> ,	و الغرهيب عن تركها
,,	1616.	فصل في رظائف يو م الجمعة
,,	1 <i>63b</i> ,	الباب الغاشر في صلوتي العيدين
		الباب الحادي عشرفي الآداب بالصلوة رما يباح فيها رما
,,	167a.	لا يباح وفضل الجماعة و فيه فصول
	167a.	فصل في الآداب
,,	169a.	فصل في الجماعة
,,	171a.	فصل فيما على الامام و الماموم
,,	173a.	فصل في تسوية الصفوف و فضلها
,,	174a.	فصل في الاوقات التي تنموه فيها الصلوة
		الباب الثاني عشر في صلوة الجذازة و ما يتعلق بالمريض
,,	175a.	و المحتضر و الميت ابتداء و انتهاء و فيه فصول
,,	180b.	فصل في تشكيع الجِفا _ا ة و الصلوة عليها
,,	183a.	فصل في دفن الميت

fol.	18 <i>5b</i> .	فصل في سوال المنكر و النكير و ذكر عداب القبور
	188 <i>b</i> .	فصل في زيارة القبور القبور
A 1	190b,	نصل في السترجاع و فضيلة الصدر
5.00	192a.	فصل في التعرية
1 1 1 1	192b.	فصل و الدعاء له و فضيلة مطلق المرض
	201 <i>b</i> .	فصل في فضائل الصيام و أدابها
	204a.	فصل في صيام التطوع و ايامها
· 1, 1,	208a.	فصل في الافطار و السحور
	209a.	فصل في الاعتكاف
	211a.	نصل في ليلة القدر

with the last نصل the 2nd part القسم التاني ends in the middle of fol. 212b. The rest of the fol. is pasted over with thick paper. The third part القسم الثالث are not found in this copy.

For copies see Rampur List, p. 49; and Asiatic Society, Govt.

Collection, No. 500.

Margins have been supplied in a different kind of thick paper. There are occasional marginal glosses. Headings of chapters in red nk. Sprinkled with vowel-points. The title page bears the name of a previous owner of the book.

Written in different hands of Naskh. Not dated. C. 19th

century.

No. 133.

foll. 39; lines 15; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

ترجمة مجمع البحوين TARJUMA MAJMA' AL-BAHRAIN.

An Arabic translation of the famous work of Dārā Shikūh, called Majma' al-Baḥrain, which aimed at reconciling the Hindu doctrine of jog with that of the Ṣūfīs, by محمد صالح بن الشيخ لحمد Muhammad Ṣāliḥ bin ash-Shaikh Aḥmad al-Miṣrī. Taking in view the date of composition of the original work, which is A.H. 1065, A.D. 1654, and the date A.H. 1185, A.D. 1771, which is written in fol. 23b as the date of transcript of a prayer, it is evident that the work must have been composed between those dates.

Beginning:

بدأت باسم الذي لا له اسم و باي اسم اناديه يجوب النح *

The بيان or chapters are thus arranged :---

fol.	2b.	بيال عناصر
,,	3b.	بيان حراس
,,	5a.	بيان الشغل
94.43	5b.	بيان الشغل بيلي الصفات
1.5	в <i>ъ</i> .	بيان اقسام الريم
	7a.	بيان غوالم الاربعة : المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة ا
	8a.	는다고 있는 이 집에도 보는 이렇게 되는 것도 있습니다. 그 그 등 등 등 사람들을 통해 생활을 기름했다.
		بيان صوت النار بيان النور
44.7	₽a.	가는 보다는 보는 생생은 마음에 다시는 마음에는 사람들은 살이 들어나지 않는 것이다. 이번 점에 불어들어 다시
100	10 <i>b</i> .	한 경험 하는 그 가지 하는 것은 것이다. 그를 하는 것 같아 함께 살아 하는 것이 없다면 하다 되었다.
	11a.	بيان اسمار الله تعالى
	11b.	بيال الولاية و النبوة
	13b.	بيال برمهاند
	l <i>3b</i> .	ينان (لجرات
	l 4a.	بيان السموات
	l 4b.	بيان الأرضون
	1 <i>4b</i> .	بيان قسمة الارض
,,,	1 <i>5b</i> .	بيأن عالم البرزخ
,,	16a.	بيان فيأمة الكبرى
,,,	1 <i>6b</i> .	ييل معت
,,,	20 a .	بيل الذيار و الليل
1	15 45 45 5	"我来说,我们就要要要说,我们就要要要的,我们就是不是有什么,我们就是我们的人,我们就是一个,我们就是这个人,我们就是这个人,我们就是一个人,我们就是一个人,

From the colophon it appears that Dārā Shikūh wrote the original work in A.H. 1065, A.D. 1654 (as stated above), and that he was then forty-two years old. Many passages from the Kur'an are cited in the book. On the margin are written in red ink the equivalent terms of Hindu phraseology. The top of fol 20a bears the name of a previous owner of the book. The work concludes on fol. 22b The remaining foll. 23-39 contain several prayers.

miscellaneous notes on different <u>shajrās</u> or lists of saints, in the form of genealogical tables, etc.

Written in bad Naskh. Not dated. C. 18th century.

No. 134.

foll. 165; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{8} \times 3\frac{1}{8}$.

روضة الاقوار في ايضاح المبدأ و المعاش و المعاد و الاسرار RAWDAT AL-ANWAR FI IDAH AL-MABDA' WA'L MA'ASH WA'L MA'AD WA'L ASRAR.

A work on religious duties and observances, together with some fundamental principles of sufism, by عبد الرسول بن محمد خان 'Abd ar-Rasūl bin Muḥammad Khān al-Bījāpūrī.

Beginning:—

الحمد لآله إفاض علينا الآلاء بمفاتيم خزائن الكرم الن *

The work contains three parts, or الباب, each divided into several chapters called الفصل as follows:—

fol. 2b.الياب الاول في بيان المبدأ و الوجود 36. الفصل الاول في بيان العوالم ٠, الفصل الثاني في بيان فطرة الملكوت والملك 5b. الفصل الثالث في بيال الدنيا و قبحها و درجاتها 8a. الفصل الرابع في بيان فطرة ابليس و حاله 10b. الفصل الخامس في بيان فطوة آدم و حاله عليه 13a. الصلوة و السلام الفصل السادس في بيان فطرة الانبياء عليهم السلام 16b. الفصل السابع في بيان فطرة العلماء و الفقراء 18b. الحقيقي و الصوري و احوالهم الفصل الثامن في بيل فطرة الامراء و احوالهم 21a.الفصل التاسع في بيان فطوة عوام الغاس و الغساء 22b.واحوالهم

		153
fal	00	الفصل العاشر في بيان فائدة تعلق الروح بالقلب
	23a. 25b.	الباب الثاني في بيان المعاش و هو على ثلاثة انسام
,, ,,	25b.	القسم الأول في بيان العبادات
,,	0.07	الفصل الاول في بيان التوحيد و العقائد الايمانية
,,	42b.	الفصل الثاني في بيان النية
,,,	43b.	الفصل الثالث في بيان العلم و فضله و اسبابه
,,	45b.	الفصل الرابع في بيان الطهارة
,,	51b.	الفصل الخامس في بيان الصلوة
100	55a.	الفصل السادس في بيان تلاوة القرآن
1.50	59a.	الفصل السابع في بيان الصوم
1 : .	61a.	الفصل الثامن في بيان الانفاق
,,,	63a.	الفصل التاسع في بيان الصير
) ;	65a.	الفصل العاشر في بيان الجهاد
,,,	66a.	الفصل الحادي عشرفي بيان الدعار
,,	68a.	الفصل الثاني عشر في بيان التفكر
"	69 b .	الفصل الثالث عشرفي بيان الاذكار المروية
		الفصل الرابع عشرفي بيان توزيع الاوقات و ترتيب
"	71a.	الرواد
		الفصل المخامس عشر في بيان الامر بالمعروف
"	75b.	ر النمي عن المنكر
		الفصل السادس عشرفي بيان عيادة المريض وتلقين
,,	77b.	المحتضرو ما يتعلق بالميت
"	80b.	القسم الثاني في بيان العبادات
"	81a.	الفصل الأول في بيان الأكل و الشرب
"	86a.	الفصل الثاني في بيان الضانة و الاجابة
"	88b.	الفصل الثالث في بيان اللبس و التطيب
"	90a.	الفصل الرابع في بيان الذوم و اليقظة
		الفصل الخامس في بيان قضاء الحاجة و البول
,,,		ر السننجار
	20	아는 그들은 그 등에 가는 그는 사람들은 사람들은 그들이 나를 가지 않는다.

e_1	007		
ioi.	93 <i>b</i> .	الفصل السادس في بيان قص الشارب	
"	94 b .	الفصل السابع في بيان العطس و تشميته و التثاوب	
"	95a.	الفصل الثامن في بيان التزرج و الكسب و السفر	
"	98a.	الفصل التاسع في بيان السماع و الرجد و الرقص	
,, 1	01a.	الفصل العاشر في بيان الصحبة و الأخوة في الدين	ěš.
		الفصل التحادي عشر في بيان السلام و المصافحة	
" 1	03a.	والمعانقة	
"1	04b.	الفصل الثاني عشر في بيان معاشرة الكبراء والصغار	
"1	06 b .	الفصل الثالث، عشر في بيان الصلح و التفريع	
		م الثالث في بيان الرجوع الى الحق تعالى	القسر
" 1	07b.	بالاختيار و ما لابد صنه فيه و ما يترتب عليه	
		الفصل الاول في بيان الارادة و المريد و المراد	
" l	09a.	ر ما لابد صفة للمريد	
,, 1	12b.	الفصل الثاني في بيان الحاجة الى الشيئع وصفاته	
,, 1	16a.	الفصل الثالث في بيان التوبة عن الذنوب	
		الفصل الرابع في بيان النفس و تزكيتها بالمجاهدة	
,, 1	20a.	و الرياضة على قانون الشريعة	
		الفصل الخامس في بيان القلب و تصفيت	
,, 1	25a.	على قاذون الطريقة	
		الفصل السادس في بيان الروح و تحليته على	
,, 1	27b.	قانون الحقيقة	
		الفصل السابع في بيان الورع و الاحتراز عن	
,, l	29α.	الخواطر الرذيلة	
,, 1	32 b.	الفصل الثامن نبي بيان المحبة والشوق و الأنس	
,, 1	34 <i>b</i> .	الفصل التاسع في بيان الفقرو الزهد	
,, 13	3 <i>6b</i> .	الفصل الناشر في بيان التوكل و الينين	

الفصل الحادمي عشر في بيان الصدر و الرضاء و الشكر الشكر الفصل الثاني عشر في بيان التفويض و قصر الفصل الثاني عشر في بيان التفويض و قصر الامل و الرجاء و المخوف الفصل الثانث عشر في بيان الاخلاص و الصدق 1436. ,, الفصل الثانث عشر في بيان الاخلاص و الصدق عشر في بيان التواضع و الشفقة
الامل و الرجاء و المخوف الفصل و الرجاء و المخوف الفصل الثالث عشر في بيان الاخلاص و الصدق 1436.
الامل و الرجاء و المخوف الفصل و الرجاء و المخوف الفصل الثالث عشر في بيان الاخلاص و الصدق 1436.
الفصل الثالث عشر في بيان الأخلاص و الصدق . 1436 الفصل الرابع عشر في بيان التواضع و الشفقة
الفصل الرابع عشر في بيان التواضع و الشفقة
و العلم و الحياء و العفو
الفصل الخامس عشر في بيان الذكر ,, 149a.
الفصل السادس عشر في بيان المراقبة ., 1516.
الفصل السلع عشر في بيل السير و العروج
, 153a.
الفصل الثامن عشر في بيان المشاهدة و الالهام 1550.
,, 156a. ألفصل التاسع عشر في بيان المكاشفة .
القصل العشرون في بيان التجلى بيان التجلى ,, 158b.
بباب الثالث في بيان معاد الففوس ,, 1606.
الفصل الأول في بيان النفس الأمارة رمعادها . , 161a.
الفصل الثاني في بيان النفس اللوامة و معادها. 163a.
الفصل الثالث في بيان النفس الملهمة و معادها 1636
الفصل الرابع في بيان الغفس المطمدنة . 1646.

The first page has a beautiful 'Unwān at the beginning. Headings of chapter in red ink. Double gold lines and coloured margins throughout. Here and there the meanings of Arabic words

Nine foll. have been annexed at the beginning of the MS. Of these the first two contain a space, or a genealogical table of the spiritual guides of the author up to 'Alī bin Abī Tālib, d. A.H. 40, A.D. 660. The next three contain a list of the chapters of the MS.; the sixth is blank; the 7th and 8th contain a prayer, accompanied by the author's description in Persian of the way in which it should be recited and its after-affect. The last fol. contains another prayer.

Written in beautiful Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence, No. 135.

foll. 170; lines 13; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

المنخول في الاصول

AL-MANKHÜL FI'L UŞÜL.

A work on the principles of jurisprudence according to the Shāfi'ī school This work, in Ibn Khallikān Vol. II., p. 37, has been attributed to حجة السلام زين الدين ابر حامد محمد بن محمد العلم العزالي Hujjat al-Islām Zair ad-Dīn Abū Hāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). But in my opinion the famous al-Ghazālī is not the author of it, for Ibn Ḥajar al-Ḥaitamī, in his work al-Khairāt al-Ḥisān fī Manākib an-Nu'mān, p. 4, says:—

اعلم ان بعض المتعصبين ممن لم يمنح توفيقا جاءني بكتاب منسوب للامام الغزالي فيه من التعصب الفظيع و الحط الشفيع على امام المسلمين و اوحد الائمة المجتهدين ابي حنيفة رحمه الله ما تصم عنه الآدان (الى قوله) كل ذلك منه بناء على ان ذلك الغزالي هو الامام محمد حجة الاسلام و ليس هو هو لما ياتي من احيانة من مدح ابي حنيفة و ترجمته بما يليق بعلي كماله و ايضا فلان النسخة التي رايتها مكتوبا عليها ان هذا الكتاب تصنيف محمود الغزالي و محمود هذا ليس بحجة الاسلام و من ثمه كتب على حاشية تلك النسخة هذا شخص معتزلي اسمه محمود الغزالي و ليس هو حجة الاسلام *

From this it is evident that the work is not the composition of al-Ghazālī. A certain Mahmūd al-Ghazālī, a Mu'tazalite, wrote it. The author of Muntaha'l Kalām supports this, for he says (p. 22):—

و حجة الاسلام ابو حامد الغزالي رحمه الله در احيار العلوم كه بالاتفاق و بلاشيه از تصانيف اوست بعلاف مذخول كه عند التحقيق از محمود غزالي معتزلي ست و خود امام غزالي چنانجه بر اهل استقراء پوشيده نيست ازال انكار مي فرمايد و مدائح و مناتب او زايد الوصف ذكر مي كند النج *

The title-page contains the statement, cited from Ibn Khalli-kan, Mir'at al-Janan etc. that al-Mankhūl is the work of al-Ghazālī.

Beginning:

و به نستعين في التتميم — اما بعد لا يخفي عند ذَّري الالباب ان

الفقه علم شريف عظيم الخطر النم *

For copies see Cairo Cat. Vol. III., p. 267; and Bankipur Cat. p. 708.

Foll. 1-7, 161b-168 and 170a contain big lacunae and foll. 140a, 146b, 149, 150, 152b, 153 and 154a have short ones A list of the contents is given at the beginning. Headings in red ink. Brockelmann, Gesch. d. Arab Litter. Vol. I., p. 424, No. 52, has named the book al-Manhūl. It ends abruptly as follows:—

و أن لم يعلم سبب نقيضه فليس من العقلاء و أن علمه قدرام حزم الدين *

. Written in a clear Nasta'lik. Not dated. C. 19th century.

No. 136.

foll. 316; lines 17-21; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

شرح مختصر المنتهي

SHARH MUKHTASAR AL-MUNTAHA.

A commentary on Ibn Ḥājib's abridged work on the principles of jurisprudence according to the Mālikī school, entitled Mukhtaṣar al-Muntahā, by عضد الدين عبد الرحمن بن احمد بن عبد الغفار 'Aḍud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin 'Abd al-Ghaffār al-Ījī ash-Shāfi'ī, died in A.H. 756, A.D. 1355. See No. 99, III.

Beginning :— الحمد لله الذي برأ الانام و عمهم بالاكرام الني *

Ibn Ḥājib first wrote Muntaha's Su'āl wa'l Aml on the prin-

ciples of jurisprudence, and then abridged it, and named it Mukhtaṣar al-Muntahā.

According to Ḥājī Khalīfa, Vol. VI., p. 172, al-Ijī composed

this commentary in A.H. 734.

For copies see Berlin Cat. No. 4375; Paris Cat. No. 801; India Office Cat. Nos. 299-301, Br. Mus. Cat. p. 724; Algiers Cat. Nos. 966-7; Yeni Cat. Nos. 334-5; Rampur List, p. 276; and Hyderabad list. Fann Usūl, No. 11.

For other commentaries on the text and for glosses on our commentary see Hājī Khalīfa, Vol. V1, pp. 70-179; and Berlin

Cat. No. 4378.

It has been printed, with two supercommentaries and a glos-

sary, at Bulak, A.H. 1316.

In foll. 1-136, 155-183 and 294-295, the text and the commentary are introduced with the words افرل and افرل respectively, and both these words are written in red ink. The rest of the foll, generally contain blank spaces for these words. The lower part of fol. 35b is blank and contains the remarks صحير البياض. There are marginal corrections here and there. The inner edges of the last two foll. are supplied in a different paper.

Written in different hands of Nasta'lik. C. 18th century.

No. 137.

foll. 421; lines 27; size $11 \times 6\frac{1}{4}$; $8\frac{1}{2} \times 5$.

شرح مختصر المنتهى

SHARH MUKHTAŞAR AL-MUNTAHĀ.

A commentary on Ibn Ḥājib's abridged work on the principles of jurisprudence, known as Mukhtaṣar al-Munthā, by محمد Muḥammad bin Yūsuf al-Kirmānī. He was a pupil of al-Ījī, and died in A.H. 786, A.D. 1384. See Ḥājī Khalīfa, Vol. VI., p. 173.

Our copy begins with the chapter on امر as follows :--

الاصر من السند أي الاخدار عن طريق المثن شرع في المثن أي جوهر اللفظ لا طريقة الني *

This commentary is in three volumes, and is called an-Nukūl wa'r Rudūd, or according to some an-Nukūd wa'r Rudūd. The commentator in compiling this work took assistance from ten other commentaries on the text, out of which the seven commentaries named below are said in the preface to be very famous ones:—

قد وقع اليذا من الشروح عشرة اخرى اشهرها السبعة السيارة المنسوبات الى اكابر الفضلاء المولى قطب الدين الشيرازي و السيد ركن الدين الموصلي و الشيخ جمال الدين الحلبي و زين الدين الخنجي و شمس الدين الخطيبي و بدر الدين التستري و شمس الدين الخطيبي .

See also Ḥājī Khalīfa, Vol. VI., p. 173; and Berlin Cat. No. 4378/16.

The middle portion of the work is much worm-eaten, and is pasted over with thin paper. The lower part of fol. 106b is blank.

Erroneously written on the title page حاشية كرماني نقود الدرر. The space for writing the word قولة has not been filled in in many foll. Written in Naskh. Not dated. C. 18th century.

No. 138.

foll. 137; lines 29-33; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 5$.

حاشية على شرح مخصر الهنتهيل

HĀSHIYA ALĀ SHARH MUKHTAŞAR AL-MUNTAHĀ.

A supercommentary on al-Ījī's commentary (see No. 136) on Ibn Ḥājib's work on the principles of jurisprudence called Mukhtaṣar al-Muntahā, by عيف الدين احمد الابهري Saif ad-Dīn Aḥmad al-Abharī. He flourished in the 9th century Hijra, and also wrote a commentary on al-Ījī's work on scholastic theology, called al-Mawāķif. See Berlin Cat. No. 1801; and Ḥājī Khalīfa, Vol. VI., p. 236.

Beginning:

الحمد لله الذي شرع الاحكام النم *

The passages of the commentary and the supercommentary are distinguished by a little space left blank for the word J. It has not been filled in, however. The last fol. is a part of some work on jurisprudence, bound in this MS. by mistake. The first fol. bears the names and seals of previous owners of the book. Marginal corrections occasionally.

Written in cursive Nasta'lik. The colophon runs thus :—

تم الكتاب بعون الملك الوهاب الحمد لله على التمام و للنبي افضل السلام وقع الفراغ من تتميمه في وقت العشاء من ليلة يوم الثلث في اول شهر المبارك المسمى بدى القعدة سفة خمسة و اربعين و ثمانمائة في مدينة لارفد في مدرسة امير موسى في زمان ابراهيم بك خلد الله ملكه و ابد سلطفته *

No. 139.

foll. 155; lines 15; size $10\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

منهيات مسلم الثبوت

MINHIYAT MUSALLAM ATH-THUBŪT.

Glosses by Muhibballah al-Bihari on his own work on the principles of jurisprudence called Musallam ath-Thubut. His full

name was الله الله عبد الشكور البهاري al-Kāḍī Muḥib-ballāh bin 'Abd ash-Shukūr al-Bihārī. He was born in Karah, a village in Bihar, India. He sat at the feet of distinguished scholars of his time, such as Mawlānā Ķuṭb ad-Dīn ash-Shamsābā-dī and others, and became one of the most eminent 'Ulamā' of his age. He paid a visit to the Emperor 'Ālam; , when the latter was in the Deccan, which resulted in his being appointed Kāḍī of Lucknow. He is the author of several works, and died in Â.H. 1119, A.D. 1707. For details of his life see Subḥat al-Marjān, p. 76; Ḥadē.'ik al-Ḥanafīya, p. 431; Ma'āthir al-Kirām, p. 211; the Ency. of Islam Vol. I., p. 717; and Journal of the Asiatic Society of Bengal, 1913, Vol. IX., p. 295.

Beginning:-

الحدد الله الذي جعل العلم حجة و دليلا اما بعد فلما وقع الفراغ من تاليف المسلم سالذي بعض الاصحاب ان اعلق عليه حواشي يكون موضحة لحقائقه فاجبت مسدّوله النج *

The author in the preface enumerates the following books that he consulted while composing the text:--

و اعلم الله قد جمع بفضله لدى حين تصغيفى لهذا الكتاب من كتب التحقية كتاب البزدوي و اصول السرخسي و كشف البزدوي و كشف المنار والبديع و شرحة للسواج و التوفيح و التلويج و التحرير لابن همام و التقرير و التيسير من شروحة و من كتب الشافعية المحصول للامام و الاحكام للآمدي و شرح المختصر للقاضي و تعليقاته من حاشية السيد الشريف و الابنوي و شرح الشرح للتفتازاني و حاشية الفاضل مبرزا جان و الردود و الفقود و المنباج الشرح للتفتازاني و حاشية الفاضل مبرزا جان و الردود و الفقود و المنباج للبيضاوي و شرحة للاسنوي و من كتب المالكية المختصر و المنتبئ لابن حاجب و اما الحنبلية فلم يصل إلى كتاب لهم في هذا العلم و إنما نقلت مذهبهم من هذه الكتب المسطورة *

For copies see Rampur List, p. 279.

The text is preceded by the word in red ink. Marginal corrections occasionally. The lower edge of first three foll is supplied in a different paper.

Written in Nasta'lik. Not dated. C. 19th century.

No. 140.

foll. 308; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{8}$.

شرح مسلم الثبوت SHARḤ MUSALLAM A<u>TH</u>-THUBŪT.

Vol. I.

The first volume of the commentary on Muhibballah al-Bihārī's work on the principles of jurisprudence called Musallam ath-Thubūt, by ملا نظام الدين الله Mullā Niṣām ad-Dīn bin Mullā Kutb ad-Dīn as-Sahālī. He was the third son of Mullā Kutb ad-Dīn as-Sahālī. He read with Ḥāfiẓ Amānallāh al-Banārasī, a distinguished pupil of his father, all branches of learning. He spent a considerable part of his life in teaching. At the end of his life he became a disciple of Shāh 'Abd ar-Razzāk Bānsavī. Hc is considered the greatest scholar of his time, and was given the title of Ustādh al-Hind. He died on the 9th Jumādā I, A.H. 1161, A.D. 1748. See Ḥadā'ik al-Ḥanafīya, p. 445; Subḥat al-Marjān, p. 94; Abjad al-Ulūm, p. 911; Ma'āthir al-Kirām, p. 220; and Aghṣān al-Arba'a, p. 5.

Our copy is defective both at the beginning and the end. It begins abruptly as follows ;—

قلت و انت أصدق القائلين أجيب دعوة الداع أذا دعاني ·······

بسم الله الرحمن الرحمن ابتدر العلام بالتحميد فقال الحمد لله الذي نزل الآيات آثر التنزيل النع . الآيات آثر التنزيل النع .

This commentary was named فواند عظمى Fawā'id Uzmā.

For copies see India Office Cat. Nos. 332-33; and Rampur

List, p. 274.

مقالة ارلى - مقدمة - This part contains the commentary on the مقالة الله الله على الله مقالة ثانية and a portion of مقالة ثانية , and ends with the commentary on the chapter مسلئه خطاب الشارع لواحد من الامة لا يعم غيره لغة The concluding words are . رعرفا

و كذا لا يرد على استدلالهم بانه لو كان خاصا لما كان لتخصيصه صلى الله عليه و سلم حزيمة لقبول الشهادة *

Passages of the text are marked with red lines. Here and there there are marginal corrections. The inner and the lower edges of the first fol. are pasted over with thick paper.

Written in Nasta'lik. Not dated. C. 18th century.

No. 141,

foll. 245; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; 7×4 .

The same.

Vol. II.

The second volume of the commentary noticed above. Beginning:—

الذي عمم الاحسان و الصلوة على سيد البيائة و آلة و اصحابة ممن حوى الايقان النو *

This part contains in full the commentary on اصول المقاصد concluding on fol. 244 with the commentary on the chapter called نصل في بيان حكم انعاله صلى الله عليه و سلم . The concluding words are :—

متبعا للمفترض الامام فانه لا يأتي بمثل ما فعله المتبع نقلا و رجوبا فان المتبعات بالفرض و المقدديات بالنقل *

Then follows, on fol. 295, an incomplete commentary on some portion of خاتمة. It ends abruptly with following words:—

فهي الى الاعول لكون الفظر فيها اععب *

Many foll. between 244 and 245 are missing. Passages of the text are marked with red lines. From the beginning up to fol. 40 the MS. is stained with damp. Foll. 31-39 are much damaged. The inner edge of the first and last foll, are bordered with thick paper. The contents of fol. 1 are defective on account of holes in the paper. Seven foll, are annexed. The first two contain some Arabic verse, the names of owners, and three seals of some Arabic verse, the names of some work on Arabic Grammar in Persian verse, with copious marginal notes in Persian.

Written in ordinary Nasta'lik. Not dated. C 18th century.

No. 142.

foll. 300; lines 21; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muhibballah al-Bihā-rī's famous work on the principles of jurisprudence called Musall-

ابو العياش عبد العلى محمد بن نظام الدين المشهور am ath-Thubut by Abū'l 'Aiyāsh 'Abd al-' Alī Muḥammad bin Nizām ad-Dīn ببحر العلوم known as Bahral-'Ulum. He was born at Lucknow and was educated by his father. At the age of seventeen he received from his father a Sanad of competency. He began to deliver lectures and compose books. Unfortunately an event happened which forced him to quit Lucknow. From there he went to Shahjahanpur. next went to Rampur State, where he remained for nearly five years. But the rush of students to him was so great that, the Nawwab was unable to meet their demands. Bahr al-'Ulum, being dissatisfied with the Nawwab, left the place. At the request of Munshi Sadrad-Din, the ancestor of the presenter of the Buhar Library to the Govt. of India, he came to Buhar, a village in Burdwan, Bengal, and not improbably the Buhar Library was founded by him. From Buhar he went to Madras, where he died on the 12th Rajab, A.H. 1235, A.D. 1819. In Southern India he is known as Malik al-'Ulāmā', and in Northern India as Bahr al-'Ulūm. See for his life Journal of Nadwa, April and June, 1907; Ency. of Islam Vol. I., p. 584; Journal Asiatic Society (New Series) Vol. II., No. 10, 1911, p 694; and Aghsan al Arba'a, pp. 121—127.

Beginning:

الحمد لله الذي خلق الانسان بعد أن لم يكن شيئًا مذكورا النم •

For copies see Rampur List, p. 277; Hyderabad List, Fann Uṣūl Fikh, No. 36; and Bankipur Cat, p. 522.

Lithographed, Lucknow, 1878.

This volume contains the commentary on المقدمة and on three last, treating of المبادي. Passages of the text are marked with red lines. A list of contents is added at the end. On the last fol. of the list is noted in another hand قوبل مع الاصل الذي كان Marginal glosses here and there. This commentary is called نوائح المحنف Fawātiḥ ar-Raḥamūt, a name which gives the date of composition as A.H. 1180, A.D. 1766. In some catalogues it is wrongly named و فوائح الرحموت Fawā'iḥ ar-Raḥamūt.

Written in mixed Nasta'līk and Shikasta. Not dated. C. 19th century.

No. 143.

foll, 205; lines 27; size $10\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning: -

الحمد الله بذي فروع الشريعة على الاصول القديمة النج *

This part is the commentary on اصول المقاعد and the خانمة.

Passages of the text are marked with red lines up to fol. 158b.

The rest are overlined in black ink. Foll. 167-174 have been recently supplied. Ma zinal corrections numerous. The colophon gives the date of composition as follows:—

هذا آخر ما قصدت نرقيمة و سميته بعد الاختتام بفواتح الرحموت و ان تاملت فيه وجدت تاريخ الاختتام الحمد لله الذبي يسر على عبده ابي العياش عبد العلي مجمد بن نظام الدبي محمد الانصاري اختتامه النج *

The last fol. contains the remark :—

قوبل مع النسخة الآخر مرة •

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 144.

foll. 493; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

A commentary on Muhibballah al-Bihāri's work on the principles of jurisprudence. The name of the commentator is not mentioned in the preface; but according to Bankipur Cat. p. 438, its author is ملا بركت Mulla Barkat and from the colophon it appears that he composed the work in A.H. 1233, A.D. 1817.

Beginning:—

الحمد لله رب العالمين و الصلوة على نبيه و آله اجمعين - الحمد لله قال المصنف في الحاشية النم .

For another copy, see Bankipur Cat. p. 438.

Passages of the original text are marked with red lines. Foll. 3b, 10b, 13b, 20a, 29b, 32a, 35a, 38b, 48b, 54b, 61a, 64a, 67b, 73a, 76b, 79b, 168a, 170a, 180b, 215a, 262a, 266a, 270a, 276b, 280a, 284a, 287b, 293b, 295a, 302a, 306a, 309b, 336a and 492a contain lacunae. Here and there there are marginal corrections.

Written in Naski. Not dated, C. 19th century.

The Principle of Jurisprudence according to Shī'a School.

No. 145.

foll. 26; lines 25; size 11×7 ; $8 \times 4\frac{1}{4}$.

السبع الشهاد

AS-SAB: ASH-SHIDAD.

A work on the principles of jurisprudence according to the Shī'a school by محمد باتر بن محمد الحسيني الداماد Muḥammad Bāķir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning:

الاستيفاق من الله العزيز العليم و الاعتصام بحبل الله العلي العظيم الحمد للله الملك المهمين الحق المبين الغ *

It is divided into seven مقاله or sections, each of which is subdivided into several chapters or نصرل, and an epilogue تختنة, as follows:—

المقالة الاوامي و فيها فصول ثلاثة (المقالة الاوامي و فيها فصول ثلاثة

(١) فصل لقد اتفقت كلمة العوام على، ادراج

الفقة في جنس العلم و تحديدة

(٢) فصل في الحكم الشرعي المستنتج عن دليله

(٣) فصل في ان عقداما من الحدسيات و من الفطريات هل يصلم ان يجعل مسئلة في

,, 8a. المقالة الثانية فيها فصلان

(۱) فصل أن من المشهور المحقق المقرر علد الفقهاء و الاصوليئين تقسيم الحكم الشرعي

بالقسمة المستوفاة الى الاحكام الخمسة المشهورة .. 8a. ((٢) فصل اذي لمستصح و مستصوب ما قاله

الشارح العضدي في شرحة أن الحكم أذا نسب

```
fol. 10a.
                             الى الحاكم سمى اكبابا
  ,, 12a.
                                                المقالة الثالثة
           (١) فصل قد وقع في كلام الاصحاب ... عد ترك
                المندوبات باسرها من الكبائر
 12a.
          (٢) فصل أن المسفونات اللهي فحن بسبيلها الآن
 ,, 13a.
                         انما هي المسفونات الصرفة
 ,, 14a.
                                               المقالة الرابعة
           (١) فصل لعل الفاظر في كلام الفقهاء يقول لقد
 ,, 14a.
                           اتفقت كلمتهم قاطبة النو
          (٢) فصل أن للأصل التحصيل نظيرا في العلوم
 ,, 15b.
                                     الحكمية النج
,, 16a.
                                            المقالة الخامسة
          (١) فصل في عدم صحة الصلوالة في المكان
,, 18a.
                                        المغضوب
          (٢) فصل الاقرى و ما عليه الفتوى ... أن أباحة
          المكان انما اشتراطها في صحة الصلوة النح
,, 17a.
            (۳) فصل قال في الدكري و لو صلي المالك
   18a.
                  في المغصوب صحت صلاته اجماعا
" 18b.
                                             المقالة السادسة
         (١) فصل لقد انعقد اجماع علماء الاسلام على
,, 18b.
                                 وجوب القيام النح
         (٢) فصل و اذا تحققت الحق فقد انكشف لك
             الامرني مقامات تضاهى هذا المقام
" 21a.
                           المقالة السابعة ثلثة فصول وتتحتمة
         (١) فصل أن فقهاء الاصحاب ..... اتفقوا على أن
         العزم على المعاصي و نيتها مما لا يترتب عليه
,, 21a.
        (r) فصل المستفاد من قولة صلعم لا صغيرة مع
```

fol. 22a. الاصرار ولا كبيرة مع السنغفار

(٣) فصل أن استحقار الدنب و استصغار المعصية

كبيرة كانت ار صغيرة النح

تختمة في الحديث ... نية المومن خير من عمله و نية

,, 23b

الكافر شرصي عمله

From the colophon it appears that it was composed in A.H. 1023, A.D. 1614. See also Kashf al-Hujub, p. 306. The word is written in red ink. Marginal glosses and corrections occasionally. Fol. 26b contains some quotations from Bahā' ad-Din al-'Āmilī's work called Miftāh al-Falāh.

Written in Nasta'līk. Not dated. C. 18th century.

محمد رفيع خراهر زادة ملا عدد الله سندياي

No. 146.

foll. 168; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

المرح زبدة الاصول

SHARH ZUBDAT AL-USUL.

A commentary on Baha' ad-Din al-'Amili's treatise on the حسام الدين principles of jurisprudence called Zuhdat al-Uṣūl by Ḥusām ad-Dīn Muḥammad Ṣāliḥ bin محمد صالح بن احمد المازندراني Aḥmad al-Māzandarānī. He was one of the most eminent scholars of the Shi'a sect of the 11th century Hijra. He was the son-inlaw of Mulla Muhammad Takī al-Majlisī, who died in A H. 1070, A.D. 1659, and is the author of many works. See Nujum as-Samā', p. 106; Shudhūr al-Iķyān, Vol. II., fol. 211; and Aml al-Āmil, p. 64.

Beginning:---

الحمد لمن أصول نعمائه ظاهرة و فررع آلائه باهرة النم *

See Berlin Cat., No. 4425; and also Kashf al-Hujub, pp. 303 and 336. Brockelmann, Gesch. d. Arab. Litter, Vol. II., p. 321 wrongly attributes Zubdat al-Uşūl to Hasan bin Zain ad-Din al-'Āmilī ash-Shāmī ash-Shahīd, died, A.H. 1011, A.D. 1602.

For other commentaries see Kashf al-Hujub, pp 336 and 337. The original text is quoted in full and is marked with red

The last half of the book contains marginal glosses mostly written in Shikasta. The last fol: in another hand, has the date of composition of this commentary in the following chronogram the numerical value of which is تاريخ تاليف شرح تم الشرح بحمدة A.H. 1038. The first and last foll. bear the seals of Amjad 'Alī, Wājid 'Alī and Sulaimān Jāh.

Written in clear Naskh. Not dated. C. 18th century.

No. 147. See the students of the same to

foll. 245; lines 15; size 8×6 ; 54×31 .

SHARH ZUBDAT AL UŞŪL.

An incomplete commentary on Bahā'ad-Dīn al-Āmilī's treatise on the principles of jurisprudence. As the work is defective both at the beginning and the end, the name of the commentator could not be traced; but the passage on fol. 164a, فصابا المصنف indicates that the com- دام ظله في حاشيته على شرح العضدى النح mentator was a contemporary of the author, as the words دارظاله indicate.

It begins abruptly on fol. 4 as follows:—

خلاصة الاصول شرح This commentary is named on the title page يدة الأصول. The first three foll. are misplaced. Fol. I should some after fol. 10, and foll. 2 and 3 should come after fol. 12. The text is distinguished from the commentary by red lines over it up to fol. 88 and partly in foll. 206-208. The rest of the book is without such differentiating line. In foll. 1 to 159 and foll. 184-245, the headings of chapters and the beginnings of new discussions are written in red ink, but in foll. 160-183 only a little space is usually left blank. The outer edge of foll. 1-32, 201-245 and the inneredge of all the foll. are changed to thick paper. It ends abruptly with the unfinished commentary on the chapter called المنهج الرابع الى اكثار النظر the concluding words being , في الاجتهاد و التقليد . Slightly worm-eaten و البحث و الى الجوابّ من سادسها ماتطمدُن

Written in Nasta'lik. Not dated. C. 18th century.

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Book believ seedwinderlijkeling fry Kooliff het Book op

and the AR could be a No. 148 and Har could be said

foll. 285; lines 21; size $9\frac{1}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{3}{4}$.

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TANĶĪH AL-MARĀM.

A supercommentary on al-Khalil bin al-Ghāzī al-Kazvīnī's commentary on Muhammad bin al-Hasan at-Tūsī's treatise called ' Uddat al-Usul on the principles of jurisprudence according to the Alī Asghar bin على اصغر بن محمد يوسف القزويذي Alī Asghar bin Muhammad Yüsuf al-Kazvini. He was a scholar of the Imamiya The introduction of the passages of the commentary, up to fol. 128, with the expression ايدة الله, used for a living being, and subsequently with قدس الله سره or قدس applied to a deceased person, indicates that 'Alī Asghar al Kazvīnī wrote the beginning of his supercommentary during the lifetime of the commentator and the rest after the latter's death which took place in A.H. 1089, A.D. 1678, and not circa A.H. 1070, A.D. 1659, as given by Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187. See Shudhūr al-'Ikyan, Vol. I., fol. 260, and Nujum as-Sama,' p. 101. The date of completion of the supercommentary, according to the colophon, is A.H. 1103, A.D. 1691. The supercommentator, then, certainly flourished between some date anterior to A.H. 1089, A.D. 1678, and A.H. 1103, A.D. 1691. He probably died in the first quarter of the 12th century Hijra.

Beginning:-

الحمد لله رب العالمين و الصلوة على نبينا محمد سيد المرسلين و بعد فيقول راجي رحمة ربه الغذي المغذي ابن محمد يوسف على اصغر القزويذي النج •

Passages of the commentary are introduced with the word in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 149.

foll. 283; lines 25-23; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

القوانين المحكمة

AL-KAWĀNĪN AL-MUḤKAMA.

A work on the principles of jurisprudence according to the Shī'a school by ابر القاسم بن الحسن القمى الجابلاتي Abū'l Ķāsim

bin al-Ḥasan al-Kummī al-Chāplāķī al-Jīlānī. He was born at Chāplāk, a dependency of Kumm. His father was an inhabitant of Gilan or Jīlan. He studied under Aka Baķir Bahbahanī (d. A.H. 1205, A.D. 1790; vide Nujūm as Samā, 'p. 307), and is the author of several useful works. He died soon after the death of Āķā Saiyid 'Alī aṭ-Tabaṭabā'ī which occurred in A.H. 1231, A.D. 1815. See Nujum as-Samā', p. 340.

Reginning:

الحمد لله الذي هدانا الى اصول الفروع.....اما بعد فهذة نبذة من مسائل الاصولية و جملة من بيان المسائل الفقيية جعلتها تدكرة لنفسي و الطالبين النج *

-خانمه and a ابراب and a مقدمه a few ابراب For details see Berlin Cat. No. 4424. According to Kashf al. Hujub, p 417, the author completed this book in A.H. 1205, A.D. 1790.

For copies see Berlin Cat. No. 4424; and Hyderabad List, Fann Uşūl, No. 41.

Foll. 110 and 111 are missing. Foll. 40, 41, 49-62, 282 and 283 have been recently replaced. The lower part of the last fol. is defective. The inner edge of each fol. has been replaced with a different kind of paper. The upper and lower edges of some foll. at the end have also been changed to a different kind of paper. Marginal corrections here and there. The first and last foll. bear the seals of خلاصة العلماء مراوى سيد مرتضى, dated A.H. 1274, Slightly worm eaten.

Written in Naskh. Not dated. C. 18th century.

Statutes of Law (al-Furu'). Hanafīs.

No. 150 to the handred of the No. 150 to the beginning full, 86; lines 19; size $8! \times 4_1$; $6 \times 2\frac{3}{4}$.

خزانة الفقه

KHIZĀNAT AL-FIĶH.

A treatise on jurisprudence according to the Hanafi school Abū'l Laith ابوالليث نصر بن محمد بن احمد الفقيه السمرقذدي by Nașr bin Muhammad bin Ahmad al-Fakih as-Samarkandi. He was a pupil of Abū Ja'far al-Hindūwānī, and was known as Imām al-Huda. Biographers differ very much about the date of his

death. In Madīnat al-'Ulūm, fol. 151, the author says that he died on the 11th Jumāda II, A.H. 393, A.D. 1002. 'Ali Ķārī in his Tabaķāt, fol. 160b (No. 256), says that his death took place at Balkh in A.H. 376, A.D. 986; while in another of his books, the commentary on ash-Shifā fī Ḥukūk al-Muṣṭafā, he gives the date as A.H. 373, A.D. 983. Ḥājī Khalīfa, Vol. II., pp. 51, 428, gives the date as A.H. 375, A.D. 895, and in the same volume, p. 365, he gives it as A.H. 373, A.D. 983, while in Vol. III., p. 136 he gives it as A.H. 383, A.D. 993. The last mentioned date is also given by Flügel in Die Classen, p. 303. In Tāj at-Tarājim, edited by Flügel (Leipzig, 1862), the date of the death of our author is given as A.H. 393, A.D. 1002. Al-Kafavī, in his work, I'lām al-Akhvār (No. 255) fol. 146, gives A.H. 373, A.D. 983. See also Hadā'ik al-Hanafīya, p. 180, and Brockelmann, Vol. I., p. 195.

Our author should not be confounded with another scholar known as المرابليث الحافظ السمرقندي. The latter died in A.H. 294, A.D. 906, and is known as al-Hāfiz, while our author is known as al-Fakīh.

Beginning —

الحمد لله رب العالمين اعلم أن الفقه علم حسن و هو أجل من سائر

العلوم ابنج *

For chapters see Berlin Cat. No. 4444.

For copies see Paris Cat. No. 826; Berlin Cat. Nos. 4144-5;

Aya Sofia Cat. No. 1148; and Cairo C.t. Vol. III., p. 43.

It has an 'Unwan on the first fol. Marginal notes occasionally. Headings of chapters in red ink. A list of contents is added at the beginning. The title-page bears the name of several previous owners. Four foll, are added at the beginning, containing some legal questions, words for amulets, and a few Arabic verses, etc. The last fol. as well as the title-page contain the name and seal of قاضي القضاة سيد حامد الله. The MS. is stained with damp.

Worm-eaten places are generally patched with thin paper.
Written in good Naskh. Not dated. C. 17th century.

and the state of the ${ m No.}$ 151.

foll. 357; lines 29-33; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

المبسوط

AL-MABSŪT.

A portion of a voluminous book on jurisprudence according to the Hanafi school by شمس الائمة ابوبكر محمد بن احمد بن ابي سهل

Shams al-A'imma Abū Bakr Muhammad bin Ahmad السرخسي bin Abī Sahl as-Sarakhsī. He was born at Sarakhs in Khurāsān; studied with Shams al-A'imma 'Abd al-'Azīz bin Aḥmad al-Halwanī, and with the Shaikh al-Islam as-Sughdī. He dictated the present book, up to his students during his باب الشروط, to his students imprisonment in a well at Uzjand. They used to assemble at the top of the well, and wrote to his dictation. After regaining his liberty he went to Farghana, where he completed the work in fifteen volumes. Biographers differ very much with regard to the date of his death. 'Alī al-Kārī in his Tabakāt, fol. 132a, says that he died in A.H. 438, A.D. 1046. Hājī Khalifa, Vol. V., p. 363, gives the date as A.H. 483, A.D. 1090, while Madinat al-'Ulum, fol. 123a, suggests about A.H 590, A.D. 1106. Flügel, in Die Classen, p. 304, says that he died in A.H. 490, A.D. 1096, or in A.H. 500, A.D. 1106. See Tāj at-Tarājim, pp. 38, 124; al-Fawā'id al-Bahīya, p. 64; Ḥadā'ik al-Ḥanafīya, p. 205; and Brockelmann, Vol. I., p. 373.

Our copy begins with کتاب النکاع as follows:

كتاب النكاح قال الشين الامام الاجل الزاهد شمس الائمة و فنخر الاسلام ابوبكر محمد بن ابي سهل السرخسي رحمه الله تعالى رضي الله عنه امالاه اعلم ان الذكاح في اللغة عبارة عن الوطي النم *

For copies see Br. Mus. Suppl. Cat. No. 276-7; India Office Cat. No. 204; Gotha Cat. No. 997; Cairo Cat. Vol. III., p. 109; Asiatic Society, Cat. p. 18 (Vols. VI and VII); and Rampur List, p. 245 (Vol. IV).

Printed in thirty vols., Egypt, A.H. 1324.

باب اليمين في العتق Our copy ends with the chapter called A table of contents is added at the beginning in a modern hand. Marginal corrections are numerous. The headings of chapters are in red ink. The lower part of the first two foll, and a few foll. at the end are somewhat damaged by damp. The lower part of the whole MS. is stained with damp. In the colophon the copyist mentions that he completed the transcription of the present volume on the 19th Sha'ban, but does not mention the year.

Written in different hands of Naskh. Not dated. C. 17th

century.

No. 152.

foll. 53; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

جمل الاحكام

JUMAL AL-AHKĀM.

A treatise on jurisprudence according to the Ḥanafī school on legal ordinances applying to special cases, or to particular classes of persons, by ابر العباس احمد بن محمد الناطفي الطبري Abū'l 'Abbās Aḥmad bin Muḥammad an-Nāṭifī aṭ-Ṭabarī. He was one of the most eminent jurists of the Ḥanafī school, and died at Rai in A.H. 446, A.D. 1054. See Tāj at-Tarājim, p. 6; Madīnat al-'Ulūm, fol. 152a; al-Fawā'id al-Behīya, p. 19; Ḥadā'ik al-Ḥanafīya, p. 194; Flügel, Die Classen, p. 302; and Brockelmann, Vol. I., p. 372.

Beginning:-

قال ابوالعباس سمعت الشيخ ابا الحسى بن سراقة يقول المرأة اذا رأت دم الحيض النو *

This work has been referred to as al-Aḥkām by Ḥājī Khalīfa, Vol. I., p. 176, and as Jumlat al-Aḥkām by the same author in Vol. II., p. 622. In Cairo Cat Vol. III., p. 3, it is called Aḥkām an-Nāṭifī.

For copies see Br. Mus. Suppl. Cat. No. 275, II; and Cairo Cat. Vol. III., p. 3.

It contains altogether 28 chapters as follows:—

fol. 1.	while district their distribution that is the first that the second for the second sections.	احكام النساد
,, 20 <i>b</i> .	केमक् प्रकृतकारमधीर अवस्थित अहम्मृतीन	احكام الصبيال
), 44 <i>u</i> .	organical communication of the contraction of the c	احكام العبيد و الآم
,, 28a.		احكام السكاري
,, 29a.	建設計 (19 代)	احكام المكرهين
,, 30a.	A Committee of the Comm	احكام المجانين
,, 31a.	Tanga Madigale	الحكام الغيب
,, $32b$.	avidana in avitati	احكا امهات الاولاد
,, 33b.	eddi ar gwlaeanau sosellawysiad	احكام المدبرين
,, 34a.	en de marie en la gravita de la companya de la comp	√[A, 1]
,, 36b.	o karpoordija orang kalifordisaliji sa	احكام أهل الدُمة

fol.	386.	احكام اهل الجزية
,,	396.	احكام المرددين
,,	40 <i>b</i> .	احكام الاوصياء
, 3,3	416.	احكام الجد
	4.16 mily with the health arrows decembering with	احكام الزرجين
,,	425 man si sa mana lakama at yanyini	الاحكام التي تتعلق
	1916. 14a. 1919 m. 1988. – Tagada Joga, Petrologa Barbar	احكام بين اثنين
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	在"基本",从下的"1966年,"在1966年的1966年,1968年,	احكام البغاة
,,,,	بالسلطان (د معند الله عند ال	
,,	4 m	الحكام التي صاحبها
4 ,,		احكام المرضى
wyż.		الاحكام التبي لايجة
	50 4. yel myanopak da san na baras shire quend ka	
rdivara 1 a. 21 a.	506 sa taki ya kasaki da sakaki as ba	احكام الناسي
	50 b .	احكام الجذب
TO SEA	52 <i>b</i> .	احكام الابوين

Foll. 47-50 should come after fol 43, and foll. 51-52 after fol. 40. It is stained with damp and much worm-eaten; the worm-eaten places are pasted over with paper. A list of contents is given on the title-page. The title-page and last fol, bear the names and seals of previous owners. The first fol, of some other MS, is bound up with this volume at the beginning by mistake.

Written in good Naskh. Not dated. C. 16th century.

No. 153.

foll. 60; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

عمدة الفتاوط

'UMDAT AL-FATĀWĀ.

A work on jurisprudence according to the Ḥanafī school by برهان الائمة حسام الدين ابو محمد عمر بن عبد العزيز الصدر الشبيد البخاري Burhān al A'imma Ḥusām ad-Dīn Abū Munammad 'Umar bin

Abd al-'Azīz aṣ-Ṣadr ash-Ṣhahīd al-Bukhārī. He was born in A.H. 483, A.D. 1090; studied jurisprudence with his father, and surpassed all the scholars of his time at Khurāsān. From there he went to Transoxians, and was much respected by the Sulṭān and others. He fell into the hands of the Turks, when they took Sulṭān Sanjar prisoner, and was killed at Samarkand in A.H. 536, A.D.1141. His dead body was removed to Bukhārā. He is recognised as one of the most reliable authorities on jurisprudence according to the Hanafī school. See Tāj al-Tarājim, p. 34; al-Fawā'id al-Bahīya, p. 60; al-Kāmil, Vol. XI., p. 57; Flügel, Die Classen, p. 311; and Brockelmann, Gesch d. Arab. Litter. Vol. I., p. 374.

Beginning:

الحمد لله رب العالمين و العاقبة للمتقين باب ما يجوز به الوضوء و ما لا يجوز - الماء الجاري يجوز الاغتسال فيه و الوضوء صفه النج *

It is divided into small chapters as follows :-

	The state of the s
fol. 1 <i>b</i> .	باب ما يجوز به الوضوء و ما لا يجوز
" 2a.	فصل في الحوض
2b.	فصل في مسائل البدر
36.	فصل فيما يفسد الماء
., 4a.	فصل في الماد المستعمل
	وصال دی اندار اندستانیان
,, 4b.	فصل فيما لا يجوز الوضوء به
,, 5a. او البدن	فصل في الفجاسة الآي تصيب الثود
,, 7a.	باب الوضوء
" 7b.	فصل في الاستنجاء
" Sa.	فصل فيما يلقض الوضوء
A his was they a will be	
,, 9a.	فصل فيما يوجب الغسل
9 b.	باب المسح
,, 10a.	باب التيمم
,, 10b.	كتاب الصلوة
., 10b.	باب الآذان
.,, 11a.	فصل في مسائل المسجد
,, 11 <i>b</i> .	فصل في شروط الصلوة

fol. 12a. 4	And the state of the state of the state of
relief the searther	مصل في تكبيرة الافتتاح و ما يتعلق بها
a n aj (4,20. majaran 156 da sar Mandil Sil sahan lang disers	فصل فيمن يصح الاقتداء به و من لايصح
$^{\prime\prime}$, $^{\prime\prime}$ 13 a , $^{\prime\prime}$	فصل فيما يكره في الصلوة و فيما لا يكره
. If $m{\eta}, m{\eta}, m{14a}$, we are this in the limit of $m{\eta}$	فصل فيما دفسد الصلمة
orginally variety of the $m{n}_i$	فصل في القراة و فيما يفسد فيها
" 15b.	نصل في سجدة التلاوة
,, 16a.	باب سجود السهو
,, 16b.	
,, 17a.	
" 18a.	<u> </u>
,, 18a.	داد بالإلامسان
,,	داد بماية المديض
,, 19 <i>b</i> .	باب صلوة الجمعة
,, 20α.	
" 20a.	باب صلوة العيدين
" 21a.	باب غسل الميت
" 21a.	ب)ب الشهيد
	مسائل شتی
" –—••	كتاب الزكوة
" 23a.	فصل في صدقة الفطر
,, 23b.	كتاب الصوم
	فصل في العذر النمي يبيح الافطار
)) ~ ~ ~ ~	فصل فيما يكره للصائم و مأ لا يكره
,, 25a.	
,, 25b.	فصل في الاعتكاف
,, 25b.	كتاب الحج
" 26 <i>b</i> .	کتاب (الذکائح
,, 28a.	فصل في المحرمات
,, 28b.	فصل في المهر
,, 29a.	مسائل شتى
	-

fol	29b.		6
		كتاب الرضاع	•
• • • • • • • • • • • • • • • • • • • •	30a.	كتاب الطلاق	
,,	326.	باب النفقة	
,,	34a. 1864 .	مسائل شتي	
,,	35 <i>a</i> . (25.3)	كتاب العتاق	
,,	36a.	كتاب الايمان	
•	36b. 144	فصل في الندر	
,,	37a	فصل في الكفارة	
to	لا يدخل هذه الدار الني المناسبة المناسبة 376.	a in the second second	
,,	39a.	مسائل شني	•
2.1	40a,	كتاب الحدود	(>
,,	41a.	كتاب السرقة	
,,	41 <i>b</i> .	كتاب اللقيط	
21	41 <i>b</i> .	كتاب اللقطة	
<u>्</u> २५ ७ ३	a od omi sekud pitali aži jakturiski 42a -aj jaktupoj od pakturia pitalija pitalija	# - 목본 - 트립플링링 프리트	
() W/-	42a .	كتاب المفقود	
٠٠٠٠٠	42 b.	كتاب الكراهية	
પ ે	ing pagagan dan panggalah 1961 dan ili 1964. 466 Panggalah sa panggalah dan paggalah dan manggalah sa	كتاب الغصب	Adias.
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7	 Spingitet i algel ficher im montagnete det tramit 476, com trait skrist nakt until - imagnet, mink dit 		er wy Opiani,
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,,	غاية 49a.	ع كتاب الشركة و الم	
,,	nggagagan dining Northead aftir distribution of the state	كتاب الوقف	
٠,, ا	51a.	كتاب الببة	
,,	518. A STORY OF STREET, SEE SHEET,	فصل في الصدة	
,, {	51 6.	كتاب البيوع	
	53 <i>b</i> .	.يرح كتاب اللجارة	
1.5	and the control of th	كتاب ادب القاضي	
	23		

fol.	55a.	كتاب الشهادات
,,	55b.	كتاب الدعوى
,,	56 a.	كتاب الاقرار
",	56a.	كتاب الوكالة
**	56b.	كتاب الكفالة
,,	565.	كتاب الصلح
,,	57a.	كتاب الرهي
"	57a.	كتاب المساقاة و المزارعة
100		مسائل احياء الموات
,,	57 <i>b</i> .	كتاب الاشربة
**	58 <i>a</i> .	كتاب الاكراة
	58a.	كتاب الدبات
,,	59a.	كتاب الوصايا
, , ,	59a .	باب الحكايات

For copies see Berlin Cat. No. 4812; Gotha Cat. No. 1041. Br. Mus. Suppl. Cat. No. 278; and Cairo Cat. Vol. III., p. 81. In the last catalogue the work is named 'Umdat al-Muftī wa'l Mustaftī. Hājī Khalīfa, Vol. IV., p. 262, mentions this work, but

gives a quite different beginning.

Marginal glosses, in Nasta'lik character, are numerous. A table of contents is given on the title-page. Names of previous owners, and seals of Hāmidallāh, are found on the title-page and on the last fol. Headings of chapters in red ink. Slightly wormeaten, but mended with thin paper. On the last fol. are two distiches in Arabic, one of which is attributed to the Imām Abū Hanīfa. Stained with damp. Erroneously named on the title-page an-Nukāya.

Written in clear Naskh. Not dated. C. 16th century.

No. 154.

foll. 385; lines 25; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

خلاصة الفتاري

KHULAŞAT AL-FATAWA.

A work on jurisprudence according to the Ḥanafī school by افتخار الدين طاهر بن احمد بن عبد الرشيد البخاري

Tāhir bin Aḥmad bin 'Abd ar-Rashīd al-Bukhārī. He studied with his father and with other eminent jurists of his native town. He was the greatest jurist in Transoxiana of his time, and died in A.H. 542, A.D. 1147. See Tāj at-Tarājim, p. 22; al-Fawā'id al-Bahīya, p. 37; Hadā'ik al-Hanafīya, p. 221; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 374.

Beginning:

الحمد لله خالق الارواح و الاجسام قال الشيع الامام الاجل ... مفتي الشرق و الغرب طاهر بن احمد بن عبد الرشيد البخاري النم *

This book is one of the most reliable works on jurisprudence according to the Hanafī school. Hājī Khalīfa, Vol. III., p. 165, says هر كتاب معتبر عند العلماء, رمعتمد i.e. "It is a famous, reliable book" and al-Fawā'id al-Bahīya, p. 37, says هر كتاب معتبر عند العلماء, رمعتمد "it is a reliable work to scholars and a trustworthy one to jurists." The author first wrote two other books on jurisprudence, namely Khizānat al-Wāķi'āt and Niṣāb al-Faķīh. Then on the requests of his friends he wrote the present book in a concise form, and hence it was named Khulāṣa. The author at the beginning of each section has given a list of contents for the help of those engaged in giving Fatwā.

For copies see India Office Cat. No. 205; Yeni Cat. Nos. 610-2; Cairo Cat. Vol. III., p. 44; Rampur List, p. 191; and Hydera-

bad List, Fann Fikh No. 4. Lithographed, Lucknow.

The beginning of our copy differs from that of India Office Cat. No. 205. A list of contents is annexed at the beginning. There is a beautiful 'Unwān, and the first two pages are decorated. Gold and coloured lines are throughout on the margin. Up to fol. 18 glosses are found in the margin. The borders throughout are changed to different paper. The latter part of the MS. has been damaged by insects and by the pasting of paper over the wormeaten places. Headings of chapters in red ink. Stained with damp. The last fol. contains a note, which indicates that the book was purchased on the 20th Dhū'l Hijja, A.H. 1192, from a merchant who had come to Calcutta from Dehli. There is a seal above this note, but it has been defaced.

Written in fine Naskh. The colophon runs thus:

قد وقع الفراغ من الاستكتاب و المقابلة و التحشية من الاول الى الآخر في الخامس و العشرين من ربيع الآخر سنة الف و تسعين و خمس من النسخة التي كتبها و حشها و صححها ثلاث مرات قدوة المحققين مولانا جلال الدين الامام الهمام مولانا حاجي البهشتي في سلخ جمادى الاول من

سنة ستين و ثمانمائة بتحشية النصف الآخر من خلاصة الفقه من خط المحشي اعني مولانا جلال البهشتي رحمة الله بعد وقت الزوال في يوم السابع من شهر المحرم سنة خمس و تسعين بعد الف و الحمد لله وب العالمين .

No. 155.

foll. 660; lines 27-31; size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الفارط التاتارخانية

AL-FATĀWĀAT-TĀTĀRĶHĀNĪYA.

A work on jurisprudence according to the Hanafi school. According to Shams Sirāj 'Afīf, Tārīkh Fīrīz Shāhī, p. 392, this work was composed by order of Khan A'zam Tatar Khan by a number of 'Ulama' at Dehli in 30 volumes. The Khān was a Turk by origin, and was found in a cradle, when Ghiyāth ad-Dīn Tughlak (A.H. 720-725, A.D. 1320-1324) attacked Multan and Dibalpur, and brought before the king, who named him Tatar Malik (the King's booty). During the reign of Muhammad II bin Tughlak $(A.H.\ 725-752,\ A.D.\ I324-1351)$ he distinguished himself in several battles, and finally in the reign of Firuz Shah (A.H. 752-790, A.D. 1351-1388) he was given the title of Tatar Khan and other very high honours. He made the pilgrimage, and died a few years after the accession of Fīrūz $\operatorname{\underline{Sh}}$ āh. The $\operatorname{\underline{Kh}}$ ān also set the 'Ulamā' of Dehli to compile the extensive commentary on the Kur'an, named Tafsīr Tātār Khānī after his name. See Shams Sirāj, pp. 388-394. Hājī Khalīfa, Vol. II., p. 90, says that the author of the work under notice is 'Alīm bin 'Ala' al-Hanafī.

Our copy is without the earlier parts of the book, and begins with a portion of كتاب الاجازة; but the first fol. is too defective to quote. Consequently I give the beginning of the 2nd fol. as

follows :--

يختص بتمليك الاعيان لا يلحق بلفظ الاجارة و البيع يختص بتمليك الاعيان النو.

-- On fol. 8a a now chapter begins as follows :-- الفصل الثالث في الارقات الذي يقع عليها عقد الاجارة في المضمرات ويصخ العقد على مدة معلومة الى مدة كانت يريد به قصرت المدة كاليوم ونحوه أو طالت كالسنين الم

The classification and arrangement are on the lines of al-Marghīnānī's famous work called al-Hidāya. The names of the different works quoted as authorities are given in full, except that in the case of Muḥmūd bin Aḥmad bin 'Abd al-'Azīz al-Bukhārī's famous work al-Muḥīt, the letter منه is given as an abbieviation.

According to Hājī Khalīfa, Vol. II., p. 90, the first chapter of the complete book is on *Knowledge*. Sometimes the work is designated Zād al-Musāfir. Ibrāhīm bin Muḥammad al-Halabī, died, A.H. 956, A.D. 1549, has abridged the work.

For copies see Br. Mus. Suppl. Cat. No. 1199; and Rampur

List, p. 222.

The MS. is much worm eaten. The borders of several foll. have been changed. The upper part of fol. 84 is defective on account of paper pasted over it. The portion from beginning up to the middle of fol. 133a is in one hand, and the rest is in another. Headings of chapters in red ink. The last part of the book is named Kitāb al-Farā'id. Coloured ruled margins throughout.

Written in Naskh. Not dated. C. 17th century.

No. 156.

foll. 241; lines 19; size 10×7 ; $7\frac{1}{4} \times 4\frac{1}{8}$.

خزانة الروايات KHIZĀNAT AR-RAWĀYĀT.

A work on jurisprudence according to the Ḥanafī school by al-Ḥāḍī Chakan al-Hindī. He was an inhabitant of Kiraw in Gujarāt, and died in A.H. 920, A.D. 1514. See Ḥājī Khalīfa. Vol. III., p. 135; and Brockelmann, Gesch. d. Arab. Litter. Vol II., p. 221.

Beginning:-

الحمد لله الدي خلق الانسان النع .

For copies see Yeni Cat. No. 605; India Office Cat. No. 276; Rampur List, p. 190; and Hyderabad List, Fann Fikh, No. 93. as-Saiyid 'Abd al-Laṭīf has abridged this book, and named it Muntakhab Khizānat ar-Rawāyāt. See Rampur List, p. 253.

Ofir copy is defective, and ends abruptly with the chapter called باب المهر. From the list of contents at the beginning of the book it appears that more than half the work is missing. Some portion of fol. 226 is also missing. The first fol. of the table of contents, annexed at the beginning, is placed upside down. One fol. is added before the MS. which contains some legal questions and lines in praise of the Imam Abū Hanīfa an-Nu'mān bin Thābit,

died, A.H. 150, A.D. 767. Worm-eaten, but the damaged places are mostly pasted over with paper.

Written in Naskh. Not dated. C. 17th century.

No. 157.

foll. 156; lines 19; size $5\frac{3}{4} \times 3\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

ملتقى الابحر

MULTAKA'L ABHUR.

A well-known work on jurisprudence according to the Ḥanafī school by ابراهيم بن محمد بن ابراهيم الحابي Ibrāhīm bin Muḥammad bin Ibrāhīm al-Ḥalabī. He studied at Ḥalab and Cairo, became the Khaṭīb of the mosque of Sulṭān Muḥammad at Constantinople, and died in A.H. 956, A.D. 1549. Brockelmann, Gesch. d. Arab Litter. Vol. II., p. 432, has wrongly named him Muḥammad bin Ibrāhīm al-Ḥalabī. See Ḥadā'ik al-Ḥanafīya, p. 376; and Ḥājī Khalifa, Vol. VI., p. 102. Consult also Journal Asiatique, 1842, II., p. 225; Ibid., 1848, II., p. 1.

Beginning:--

الحمد الله الذي ونقنا للتفقه في الدين الغ •

For copies see Berlin Cat. Nos. 4613-4; Gotha Cat. No. 1032; Munich Cat. Nos. 317-9; Paris Cat. Nos. 956-64; Algeirs Cat. No. 1021; Br. Mus. Suppl. Cat. No. 297; Cairo Cat. Vol. III., p. 135; Rampur List, p. 253; Bankipur Cat, p. 710; and Hyderabad List, Fann Fikh, No. 75.

For commentaries and glosses see Hājī Khalīfa, Vol. VI., p.

103; and Berlin Cat. No. 4615

Printed at Constantinople, A.H. 1264. For other editions see Ellis, Br. Mus. Cat. of printed Books, Vol. J., p. 731.

A French translation has been published by Sauvaire, Mar-

seille, 1882.

From the colophon it appears that it was completed at Constantinople, A.H. 929. Further it shows that it was copied from the autograph copy of the author, dated A.H. 929. A table of contents has been added in a recent hand at the beginning. It is noted on the title-page that Sadr ad-Dīn Mūsavī obtained the MS. from London for £1 and included it in the Būhār Library, 22nd Ramaḍān, A.H.1311. A gold line between two black lines throughout in the margin. Headings of chapters in red ink. On the top of fol. lb there is a gold background for writing الرحير, which has not been filled in, however.

Written in beautiful Nasta'līķ. Not dated. C. 16th century

No. 158.

foli. 351; lines 25; size $11\frac{3}{4} \times 7$; $7\frac{3}{4} \times 4$.

جامع الرموز

JAMI' AR-RUMŪZ.

A commentary on Ṣadr a<u>sh-Sh</u>arī'at al-Āṣ<u>gh</u>ar 'Ubaidallāh bin Mas'ūd al-Ḥanafī's abridgement of the Wiķāya, called an-Nuṣāya, by شمس الدين محمد الخراساني القيستاني Shams ad-Dīn

Muḥammad al-Khurāsānī al-Kuhistānī. He came from Khurāsān to Kuhistān, where he remained for some time. From the latter place he went to Bukhārā, and settled there. There he attained reputation as a jurist of high order, and became a Muftī of that place and of the entire Transoxiana. He was a pupil of Shaikh al-Islām al-Haravī, and died, according to some, in A.H. 962, A.D. 1554, and according to others about A.H. 950, A.D. 1543. Mawlā 'Iṣām ad-Dīn had a very poor opinion of al-Kuhistānī, and did not consider him to be a jurist of rank. According to him al-Kuhistānī was a "broker" of books. See 'Abd al-Hai al-Lakhnavī, an-Nāfi al-Kabīr, p. 119; Ḥājī Khalīfa Vol. İV., p. 374; and Brockelmann, Gescht. d. Arab. Litter. Vol. I., p. 377.

Beginning:

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع الكبير من الاحكام

The author completed the commentary in A.H. 941.

For copies see Munich Cat. No. 284; Leyden Cat. No. 1808; India Office Cat. No. 237; Berlin Cat. No. 4563; Algeirs Cat. No. 1007; Yeni Cat. No. 382; Rampur List, p. 181; Hyderabad List, Fann Fikh, No. 52; and Bankipur Cat. p. 155.

Printed, Calcutta, 1858, Constantinople, A.H. 1289, and Kazan,

1890.

For other commentaries on an-Nukāya, which is also sometimes designated Mukhtaşar al-Wikāya, see Hājī Khalīfa, Vol.

VI., p. 373, and Berlin Cat. No. 4563.

Hājī Khalīfa, has given two different dates for the death of Sadr ash-Sharī'at al-Asghar (or ath-Thānī) 'Ubaidallāh bin Mas ūd al-Ḥanafī. In Vol. II., p. 315, under the book Ta'dīl al-'Ulūm, and Vol. VI., p. 443, under the work Wishāh fī'l Ma'ānī wa'l Bayān, he says that Sadr ash Sharī'at al-Asghar died in A.H. 747; but in Vol. VI., p. 373, under the book an-Nukāya, and in the same Vol., p. 460, under Wikāyat ar-Rawāya, it is said that he died in A.H. 745, A.D. 1344. 'Alī al-Ķārī in his work al-Athmār al-Janīya, fol. 108, says that he died in the eighties of he 7th

century A.H. مات في نيف و ثمانين و ستمانة. The correct date of his death is A.H. 747. See Flügel, Die Klassen pp. 277 and 324; Taj at-Tarājim, p. 118 and Brockelmann, Vol. II., p. 214. The commentary under notice is not a very reliable book on jurisprudence. As Radd al-Muḥtār Vol. I., p. 72, says:—

قال شخيفا (لعلامة صالح الجيفيفي انه لا يجوز الافتاء من الكتب المختصرة (الى قولة) او لعدم الاطلاع على حال مولفيها كشرح الكفز لمفلا مسكين و شرح الفقاية للقيستاني انتهي •

Passages of the original text are marked with red lines. Double red lines in the margin. Foll. 105, 112b and the lower part of fol. 112a are left blank.

Written in good Naskh. Dated A.H. 1105. Scribe عبد الولحد

No. 159.

foll. 401; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4$.

فتارك ابراهيم شاهي

FATĀWĀ IBRĀHĪM SHĀHĪ.

A work on jurisprudence according to the Ḥanafī school by مهاب الدين احمد بن محمد الملقب بنظام الجيلاني Shihāb ad-Dīn Aḥmad bin Muḥammad, known as Niṣām al-Jīlānī. He flourished in the reign of İbrāhīm 'Ādil Shāh of Bījāpūr, A.H. 941-965, A.D. 1535-1557.

Our copy is the last part of the work, and begins abruptly as follows:—

كتاب الغضب و الضمان في الزمذي الغضب في اللغة عبارة عن الحد

الشي من الغير الغ *

It was composed from 160 works on jurisprudence, and was dedicated to Ibrāhīm 'Ādil Shāh. See Hājī Khalīfa, Vol. I., p. 144.

For copies see Rampur List, p. 221; and Hyderabad List, Fann Fatawa, No. 27.

A table of contents is added at the beginning. The MS. is defective at the end, there being a few foll. missing. Some borders are supplied with a different kind of thick paper. Some portion of the upper part of foll, 7-70 is stained with damp. In foll, 95a, 238, 239b and 394a, the MS. is defective at the top on account of the pasting of some paper over the text. Foll, 387b-388 are also a

little damaged, and paper has been pasted over them. Foll. 148-160 and 176-189 are a little damaged by worms. The lower halves of foll. 208b and 268a and the whole of foll. 268b and 269 are blank. Lacunae are numerous. The ink of the last fol. (401b) is a little faded, and the fol., being defective, has had paper pasted over it. One fol. is added at the beginning, containing a fatwā in a modern hand.

Written in different ordinary hands of Nasta'līk. Not dated.

C. 18th century.

No. 160.

foll. 441; lines 23; size $10\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

The same part of the work noticed above. A few foll, are missing at the beginning It begins abruptly as follows:—

الله عضب حفطة فتعيب أو دراهم أو دنانير فانكسر فصاحبه بالخيار النع ،

This passage occurs in the previous copy on fol. 2, line 25. Borders are supplied in thick paper. Headings in red ink. Foll. 435a, 436a, 437a, 438b, 439a, 440a and 441, being defective, have had paper pasted over them. The latter half of the MS. is stained with damp. The ink has faded on fol. 440b. An incomplete index of chapters in a modern hand is attached at the end.

Written in different hands of Nasta'lik. Not dated. C. 17th

century.

No. 161.

foll. 165; lines 21; size $11\frac{1}{2} \times 5$; $7\frac{1}{4} \times 4$.

الاشبالا و النظاؤر

AL-ASHBĀH WA'N NAZĀ'IR.

A work on jurisprudence according to the Ḥanafī school by Zain al-ʿĀbidīn bin Ibrāhīm, known as Ibn Nujaim al-Miṣrī. He studied with Sharf ad-Dīn al-Bulķīnī, and with several other jurists of high order. He made the pilgrimage in A.H. 953, A.D. 1546. According to al-Kawākib as-Sā'ira he died in A.H. 969, A.D. 1561; but his son Aḥmed, in the preface to ar-Rasā'il az-Zainīya, p. 5, says that his father died on Wednesday the 8th Rajab in A.H. 970, A.D. 1562. The latter statement is corroborated by al-Ḥamavī in his commentary on al-Aṣhbāh (Calcutta edition), p. 741, where it is stated that he died on the 8th Rajab, A.H. 970, A.D. 1562. For further particulars see at-Ta'līkāt as-Sanīya, p. 55; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 310.

Beginning:

الحدد لله على ما انعم وصلى الله على سيدنا محمد وسلم النم *

The work is divided into seven sections, each called ...

details see Berlin Cat. No. 4616.

For copies see Munich Cat. No. 323; Berlin Cat. Nos. 4616-7; Leyden Cat. No. 1878; Paris Cat. Nos. 967-8; India Office Cat. No. 272; Algeirs Cat. No. 1023; Aya sofi Cat. Nos. 1022-4; Rampur List, p. 165; and Hyderabad List, Fann Fikh, No. 76.

For commentaries see Hājī Khalīfa, Vol. I., p. 309; and Berlin

Cat. No. 4619.

Printed, Calcutta, 1826. For other editions see Ellis, Vol.

II, pp. 825-6.

It has a beautiful 'Unwan at the beginning and the first two pages are illuminated. Marginal glosses are numerous. Gold and عرض coloured lines in the margins. The title-page has several ديدة. From the following colophon of our copy it appears that it was composed in six months in A.H. 999, A.D. 1590;-

كان الفراغ منه في السابع و العشرين من جمادي الاول سنة تسع و تسعين و تسعمائة و كانت مدة تاليفه سنه اشهر .

But evidently this is wrong. The copyist by mistake wrote as in other copies we find the; تسع و ستين . تسع و ستين words

Written in beautiful Naskh. Dated A.H. 1058. Scribe خليفه السمعيل تتى

No. 162.

foll. 153; lines 27; size $11\frac{3}{4} \times 5\frac{1}{4}$; 8×4 .

الفتاوي الحمادية

AL-FATĀWĀ AL-HAMMĀDĪYA.

A work on jurisprudence according to the Hanafi school. From the preface in the lithographed copy of the work it appears that Abū'l Fath Rukn bin Ḥusām ابوالفتح ركن بن حسام المفتي الفاكوري al-Muftī an-Nāgūrī and his son مولانا داؤد, Mawlānā Dā'ūd, jointly compiled the work at Nahrwala, a city in Gujarat, where the duties of giving fatwa had been entrusted to them by the Chief Justice of the place, Hammad ad-Din Ahmad bin al-Kadi Akram. sequently it was named after him. In this preface a long list of books quoted by the authors as authorities is mentioned. of them is Sharh al-Wikāva by 'Ubaidallāh bin Mas'ūd al-Ḥanafī, died, A.H. 747, A.D. 1346 (see No. 158) which fixes the date of composition of al-Fatāwā al-Ḥammādīya as later than that work.

-: as follows كتاب البيو ع as follows نتاب البيو ع

كتاب البيرع من السراجية دار و ارض بين رجلين باع احدهما الز .

For copies see Rampur List, p. 222; and Hyderabad List, Fann Fatāwā, Nos. 18-19. It was lithographed in 2 vols., Calcutta,

A.H. 1241, A.D. 1825.

Written in bad Nasta'lik. Not dated C. 18th century.

No. 163.

foll. 7; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

نبذة توضيح في صلوة التسبيح

NABDHAT TAWDĪH FĪ ŞALÂT AT-TASBĪH.

A treatise on Ṣalāt Tasbīḥ by محمد عبد العظيم المكي Muḥam-mad 'Abd al-'Azīm al-Makkī. His life and the date of his death are not known to me; but as he quotes Ibn Nujaim al-Miṣrī, died, A.H. 970, A.D. 1562, he must have flourished after the 10th century Hijra.

It begins abruptly as follows: -

قال مولانا العلامة ابن نجيم المصري في البحر الرائق شرح الكذر ثم صلوة التسبيح هذه ما رواه عكرمة عن ابن عباس الغ .

Worm-eaten. Written in Naskh. Not dated. C. 19th century.

No. 164.

foll. 313; lines 19; size $12\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

حاشية علمي هرح الوقاية

HĀSHIYA 'ALĀ SHARḤ AL-WIKĀYA.

A supercommentary on Şadr a<u>sh-Sharī'at al-Aşgh</u>ar 'Ubaidallāh bin Mas'ūd al-Janafī's commentary on Muḥmūd bin Ṣadr a<u>sh-Sharī'at al-Akbar 'Aḥmad bin Ubaidallāh al-Maḥbūbī's famous work</u> on jurisprudence according to the Hanafi school called al-Wikaya, by الدين العاري الكجراتي وجيه Wajih ad-Din al-'Alavi al-Gujarāti.

He was born in A.H. 921, A.D. 1515, at Jābānīr in Gujarāt; and studied with Mullā 'Imād at-Tarīmī, one of the most eminent scholars of his time in Gujarāt. He became a disciple of ash-Shaikh Kādan, and then of ash-Shaikh Muhammad Ghawth Gūwālyārī (d. A.H. 970, A.D. 1562). He is the author of many books. According to the biographers he died on Sunday, the 29th Safar, A.H. 998, A.D. 1589 (see Safīnat al-Awliyā', p. 193; Subḥat al-Marjān, p. 45. Abjad al-'Ulūm, p. 896; and Ḥadā'ik al-Ḥanafīya, p. 388). But I visited his tomb at Anmadābād in a village called Sarkhīs and found the following chronogram written on his grave:—

سید پاک ذات رفت از دهر مرشد رهنمای اهل یقین اسید پاک ذات رفت از دهر مرشد رهنمای اهل یقین کفت تاریخ رحلتش هاتف آخر الاولیاء وجیه الدین

which gives the date of his demise as A.H. 1000, A.D. 1591.

Beginning:—

الحمد لله رب العالمين والصلوة و السلام على افضل رسله محمد و آله

For copies see Rampur List, p. 186; and Hyderabad List, Fann Fikh, No. 55, where it is named Hāshiya 'Alavī.

For other glosses see Berlin Cat. No. 4558; and Hājī Khalīfa,

Vol. VI., p. 460.

Quotations from the commentary are introduced with the word قراء in red ink. Fol. 303b is left blank with the remark البياض. Foll. 283-286 and 289 to the end are coloured paper. Many foll. at the end have become brittle and defective. The titlepage and the last fol. bear the seals of Hāmidallāh. The upper part of the borders are somewhat stained with damp. Slightly worm-eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 165.

foll. 20; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 3\frac{1}{8}$.

رسالة الاهتداء في اقتداء الحنفية بالشافعية

RISĀLAT AL-IHTIDĀ' FĪ IĶTIDĀ' AL-ḤANAFĪYA BI<u>SH</u> <u>SH</u>ĀFI'ĪYA.

A treatise on the lawfulness of prayer of Hanafis after an Imam of the Shafi'i sect by علي بن سلطان محمد القاري الهرري 'Alī

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bin Sulṭān Muḥammad al-Ķārī al-Haravī, died, A.H. 1014, A.D. 1605. See for his life, No. 36.

Beginning:—

الحمد لله الذي خلق الخلق ... اما بعد نيقول المفتقر الى جود ربه الجارى على بن سلطان محمد القارى النو *
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For copies see Berlin Cat. Nos. 2142-4; Munich Cat. No. 886; and Cairo Cat Vol. VII., pp. 26 and 129.

The treatise is divided into fourteen chapters, each called . as below:

فصل قال تعالى و اركعوا مع الراكعين قد استدل كثير من ائمة الامة بهذه الآية على وجوب الجماعة fol. 2a. فصل اجمع علماء الائمة أن صلوة الجماعة مشروعة فصل و اعلم أن اختلاف الأئمة و تعدد الجماعة من الامور 4a. فصل ذهب عامة مشائخنا على انه يجوز في المراغى بلا كراهة 6a. فصل ذهب انه يجوز الاقتداء به اذا لم يعلم منه هذه الاشياء بيقين و ان علم لا 7a. فصل قال ابو اليسر اقتداء الحذفي بالشانعي غير جائز فصل و ذهب بعضهم انه يجوز مطلقا فصل و ذهب بعض علمائفا الى انه اذا احتاط جميع مواضع الخلاف يكرة الاقتدار به ايضا فصل و قد كرلا تكرار الجماعة عندنا 9a. فصل و اعلم الله لا توجد الصلوة بلا كراهة في مدة المدة . 116. فصل اغرب بعض علمائنا الله ذكر ههذا عي بعض المتذا الله اذا شرع في الفرض و اقيمت الجماعة يقطع ويدخل معهم بر 13a. الكلام انه لا يرد عنه عليه السلام و لا عن احد من اصحابة الكرام و لا عن احد من الائمة الاعلام انه « يجوز الاقتداء بالمخالف او يكره

فصل و إذا أبين لك تفصيلا حسنًا في هذه المسألة مما ينبغي أن يفعل الحنفي مع الشافعي في الصلوات الشمس وأحدة بعد ولحدة

فصل خلاصة الله و زبدة المقالة انه يجوز الاقتداد

" 19a.

fol. 15a.

بالشافعي

is in red ink. الفصل

Written in Naskh. The colophon runs thus:

قد وقع الفراغ من انتساخ هذه النسطة الشريفة على يد العبد المذنب الراجي الله عبد العزيز إلى عبد الصمد بن الشيخ كريم الله عفي عنه في اليوم الثلاثاء السابع عشر من شهر رمضان المبارك عمت ميامنه احدى و سبعين و الف *

No. 166.

foll. 72; lines 7; size $6\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

العقد الغريد لبيان الراجع من الخلاف في جواز التقليد AL-'IKD AL-FARĪD LI BAYĀN AR-RĀJIḤ MIN AL-KHILĀF FĪ JAWĀZ AT-TAKLĪD.

A treatise on the extent to which private judgment may be lawfully used in religious matters by المر عمار الوفائي عمار الوفائي Abū'l Ikhlās Ḥasan bin 'Ammār al-Wafā'ī ash-Shurunbulālī al-Miṣrī. He was a professor at al-Azhar in Cairo, and died, A.H. 1069, A.D. 1658. See at-Ta'līķāt as-Sanīya, p. 27; Khulāṣat al-Athar, Vol. II., p. 28; al-Khiṭaṭ at-Tawfīķīya, Vol. XII., p. 117; Ḥadā'ik al-Ḥanafīya, p. 415; and Brockelmann, Vol. II., p. 313.

Beginning :— الحمد لله الذي جعل هذه الامة خير امة الغر *

For copies see Cairo Cat. Vol. III., p. 80; and Berlin Cat. No. 5002.

From the colophon it appears to have been composed in A.H. 1064, A.D. 1653.

Written in Nasta'lik. Not dated. C. 19th century.

No. 167.

foll. 335; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4 .

وسائل الاركان

RASA'IL AL-ARKAN

A collection of four treatises on the four fundamental doctrines of Islam, treated according to the Hanafischool, by عبد العلي كالم الدين المشهور ببحر العلوم 'Abd al-'Alī Muḥammad bin Niẓām ad-Dīn known as Baḥr al-'Ulūm, died, A.H. 1235, A.D. 1819. For his life see No. 142.

Beginning:

الحمد لله الذي خلق الانسان من اطرار مختلفة الغ •

This is the beginning of the general preface, but each treatise has also a separate preface. The first treatise (foll. 2a-187a) deals with مارسالة الاولى في الصلوة or prayer, and is called الرسالة الاولى في الصلوة. It begins on fol. 2a as follows:—

اللهم ربنا لك الحمد و المنة على ما اغرقتنا في بحار افضالك النج *

The second treatise (foll. 187a-228a) deals with زُوَوْ or almsgiving. It begins on fol 187a as below:—

الحمد لله الذي خلق الاسان من طين ثم امطفاه بالخطاب و التكليف

الى اعلى عليين النم *

The third treatise (foll. 228a-272a) deals with صوم or fasting. It begins on fol. 228a:—

الحمد لله الذي هدى الى اركان الدين بلسان سيد المرسلين صلوات الله

عليه و على آله و اصحابه اجمعين النم *

The fourth treatise (foll. 272b-335a) is on ϵ or pilgrimage. It begins on fol. 272b:

الحمد لله رب العالمين و الصلوة على صفوة الكائذات و على آله و اصحابه النر •

The book is also designated الاركان الربعي. For copies see Rampur List, p. 196; and Hyderabad List, Fann Fikh, No 90.

Lithographed, Calcutta.

Foll 282a-301b contain a few instructive stories illustrating rites of pilgrimago Headings of chapters in red ink. Marginal corrections numerous. Written in two different hands. Foll. 176-

186 are in one hand, and the rest in another. It was once compared with the autograph copy of the author, as the following note on the last page indicates:—

قوبل مع الاصل الذي كان بخط المصنف مرة * Written in clear Naskh. Not. dated. C. 19th century.

No. 168.

foll. 259; lines 18; size 9×6 ; $7 \times 4\frac{1}{2}$.

كتاب الفقه

KITĀB AL-FIKH.

A work on jurisprudence according to the Hanafi school. The name of the author could not be traced; but in fol. 38a, al-Multakat written by Abū'l Kāsim Muḥammad bin Yūsūf as-Samarkandī al-Madanī, who died, according to Hājī Khalīfa, Vol. VI, p. 107, in A.H. 556, A.D. 1160, is quoted as an authority. Consequently the book was not composed before the sixth century Hijra.

Beginning:

قال العبد الضعيف تولاة الله تعالى بعصمته رخص اسلامه برحمته هذا اختصرته من كتاب سبق مني جمعه و تصنيفه و نظمه و تاليفه في فغايس اجناس الواقعات الملتقط من الجامعين و الزيادات النم *

Foll. 4a, 5a, 10a, 11a, 12, 14a, contain lacunae. Much wormeaten and stained with damp. The lower half of fol. 2b, the first half of fol. 3b, two thirds of fol. 13a, and one third of fol. 14b are blank. Headings of chapters in red ink. Marginal notes occasionally. On the title page it has been designated منتخب المسائل in a modern hand. A few foll at the beginning have become defective to some extent, and have paper pasted over them.

Written in different hands of bad Nasta'lik. Not dated. C.

18th century.

No. 169.

foll. 361; lines 23; size 9×5 ; $6\frac{3}{4} \times 3$.

مجموعة الامول MAJMŪ'AT AL-USŪL.

A work on jurisprudence according to the Ḥanafī school. The name of the author could not be traced. It begins abruptly with کتاب النکاح as follows:—

باب النكاح و هوسنة عند التوقان واجب فالركن هو الايجاب و القدول

لنح *

The chapters of the work are arranged according to the usual system in books on jurisprudence. The title given above is written on the title-page, with the remark that it is the second volume of the book. A list of contents is added at the beginning in a different hand. The word with is written in red ink throughout the book. Fol. 355 is bound upside down. Borders of many foll. are partially pasted over with paper. The foll. 496 and 50 are defective. The MS, is also defective at the end. The four seals of Hamidallah and the name of his son, Mahmud, and the name of the latter's grandson, Amīn Ahmad, are on the title-page.

Written in good Naskh. Not dated, C. 18th century.

No. 170.

foll. 238; lines 23; size 9×5 ; $6\frac{3}{4} \times 3$.

THE SAME.

Another volume of the book noticed above. This volume, as stated on the title-page, is the fourth volume.

Beginning:

بسم الله الرحمن الرحيم و به نستعين الاصل ان حاجة الغاس اصل في الشرع للعقود فشرعت الاجارة لترتفع حاجة الغاس النو *

A list of contents is added at the beginning. The word الأصل is written in red ink throughout the book. Foll. 121b, 122b, 126b-152b contain lacunae Foll. 155-169 are in a different hand.

On the title-page the name and seal of Hamidallah and on the last fol. the name of his son, Mahmud, are found.

Written in Naskh. Not dated. C. 18th century.

<u>Sh</u>āfi'īs.

No. 171.

foll. 257; lines 11; size $7\frac{3}{4} \times 5$; $4\frac{1}{5} \times 2\frac{1}{2}$.

ممهاج الطالبين وهدة المفتين

MINHÄJ AT-TÄLIBĪN WA 'UDDAT AL-MUFTĪN,

Vol. 1.

The first volume of the well-known work on jurisprudence according to the Shāfi'ī school by محيي الدين ابو زكريا يحيي بن Muḥī ad-Dīn Abū Zakarīya Yaḥyā bin Sharaf an-

Nawawī. He was born in Muḥarram A.H. 631, A.D. 1233, at Nawā, near Damascus. He came in A.H. 649, A.D. 1251, with his father to Damascus, where he studied Ḥadīth and other branches of learning. He made the pilgrimage with his father in A.H. 651, A.D. 1253. After the death of Abū Shāma he was appointed his successor at the Ashrafīya college of Ḥadīth. He died on the 24th Rajab, A.H. 676. 22nd December, A.D. 1278. For details see Subkī, Tabakāt al.: ibrā Vol. V., p. 165; at-Ta'līkāt as-Sanīya, p. 11; Ithāf an Nubalā', p. 439; Wüstenfeld, Gesch. No. 355; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 394.

Beginning:

الحمد لله البر الجواد الذي جلت نعمه عن الاحصاء بالاعداد الغ *

It is an abridgement of Abū'l Kāsim 'Abd al-Karīm bin Muḥammad ar-Rāfi'i's (d. A.H. 623, A.D. 1226) work on jurisprudence called al-Muharrar.

For copies see Berlin Cat. No. 4522; Gotha Cat. No. 955; Munich Cat. No. 361; Brown, Hand List of Cambridge MSS. p. 223; Bankipur Cat. p. 705, and Hyderabad List, Fann Fikh, No. 6.

For commentaries see Ḥāji Khalīla, Vol. VI., p. 204.

The text with a French translation has been published by L.W.C. Van den Berg in three volumes, Bataivia 1882-84, by order of the Netherlands Government. It has also been printed on the margin of Mughni al-Muḥtāj in Egypt, A.H. 1308.

The volume ends with the chapter called كتاب قسم الغي والغنيمة, and the concluding words are:—

فاما عقارة فالذهب (فالمدهب) انه يجعل رقفا رتقسم عليه (غلته) كذلك *

One or two foll. are missing after fol. I. It has a beautiful 'Unwān at the beginning and the words كناب المنهاج في الفقه are written in gold ink upon a blue ground in the middle of it. A gold line between two black lines in the margin throughout. There are copious marginal glosses up to fol. 147. The headings of chapters are in red ink. Stained with damp.

Written in beautiful Naskh. Not dated. C. 16th century.

No. 172.

foll. 238; lines 11; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with the chapter on غنیمة as follows :—

فصل الغنيمة مال - عصل من كفار بقال النج *

In foll. 17-40, 114-161 the upper and lower margins have been changed, and from fol. 162 to end of the MS. the entire margins have been supplied in a different kind of paper. Stained with damp. The ink of the foll. at the end of the MS. is somewhat faded. The colophon, which the copyist added after transcribing the MS., is incomplete.

Written in the same hand and year as the first volume.

No. 173.

foll. 163; lines 21; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح المقدمة

SHARH AL-MUKADDAMA.

A commentary on 'Abdallah bin Abd ar-Rahman Ba Fadl al-Hadrami's treatise on jurisprudence according to the Shāfi'ī school Aḥmad bin Muḥammad احمد بن محمد بن علي بن حجر الهيتمي by bin 'Alī bin Ḥajar al-Ḥaitamī, died, A.H. 973, A.D. 1565. for his life No. 44.

Beginning:—

الحمد لله رب العالمين حمدا يوافي نعمه.....و بعد فقد سالذي بعض الصلحاء أن أضع شرحا لطيفا على مقدمة الأمام الفقيه عبد الله بن عبد الرحمن بافضل الحضرمي المعررف بالحاج النم *

For chapters see Berlin Cat. No. 4635.

For copies see Berlin Cat. No. 4635; Rampur List, p. 211; and Hyderabad List, Fann Fikh, No. 38.

Printed in Egypt, A.H. 1301.

Passages of the text are marked with black lines. Marginal glosses and corrections occasionally. Fol. 163 is inverted. title-page, it is wrongly named مختصر ذافع. It bears the superscription of a previous owner, dated A.H. 1201, but the name has been scratched out. There are also quotations from Tanbih al-Ghāfilīn about the classification of Kādīs. Two foll., added at the beginning, contain some poems, etc. on the first additional . كتاب مذهب القويم في مذهب الشافعي رح fol. the work is named last fol. contains a prayer in the persian language for removing the effects of enchantment, and the name of a previous owner of the book, penned through. Slightly worm-eaten. Written in Naskh. Not dated. C. 17th century.

No. 174.

foll. 263; lines 35; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح الارشاد

SHARH AL-IRSHĀD.

A commentary on Ismā'īl bin Abī Bakr bin al-Muķrī's (died, A.H. 837, A.D. 1433, but according to Ḥājī Khalīfa, Vol. I., p. 256, A.H. 836, A.D. 1432) work on jurisprudence according to the Shā-fi'ī school by احمد بن محمد بن علي بن حجر الهينمي المكي Aḥmad bin Muḥammd bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning: -

بسم الله الرحمن الرحيم و به ثقتي قال الشيخ الامام العالم العلامة الحمد لله ابو عبد الله شهاب الدين احمد بن حجر الشافعي الانصاري ... الحمد لله الذي اختص من لجاً الية بحزايا امدادة الغ *

The full title of the text is Irshād al-Ghāvī ilā Masālik al-Ḥāvī, and it is an abridgement of 'Abd al-Ghaffār bin 'Abd al-Karīm al-Kazvīnī's (d. A.H. 665, A.D. 1266) work, called al-Ḥāvī aṣ-Ṣaghīr. Ibn Ḥajar al-Haitamī bases his commentary chiefly on the commentaries of Shams ad-Dīn Muḥammad bin 'Abd al-Mun'im al-Jaujarī (d. A.H. 889, A.D. 1484) and Muḥammad bin Abī Sharīf al-Mukaddisī (d. A.H. 930, A.D. 1523). An autograph copy of the latter is mentioned in Hyderabad List, Fann Fikh, No. 89. al-Haitamī also drew many useful points in his commentary from the writings of Zakarīya bin Muḥammad al-Anṣārī (d. A.H. 926, A.D. 1520). It was composed in Mecca, which is called Umm al-Kurā in the book and was named Fatḥ al-Jawād. It is in three volumes, but the MS. under notice is only the first volume of the work, and ends with the commentary on the last chapter of the work, and chapters are as follows:—

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For copies see Cairo Cat. Vol. I., p. 305.

For other commentaries see Ḥājī Khalīfa, Vol. I., p. 256, and Berlin Cat. Nos. 4514 and 4516.

Printed, Cairo, A.H. 1305.

Passages of the text are written in red ink. It is remarked at the end that up to باب (fol. 149a), the MS. had been compared with a copy that had been compared with one corrected by the commensator. From باب الجنائز to the end it had been collated with a copy which had been compared at Mecca with one written during the life time of the author, and bearing many corrections in his handwriting:—

بلغ مقابلة من اول الشرح الى باب الجذائر على نسخة قوبلت على نسخة على نسخة على نسخة على نسخة على نسخة قوبلت على نسخة قوبلت بمكة في حياة الشارح وعليه خطه في اماكن متعددة .

There are marginal corrections and glosses here and there. Written in fine Nāskh. The colophon runs thus:—

وقع الفراغ من نسخ هذا الجزء المبارك بعون الله وحسن توفيقه على يد افقر عباد الله و الموجهم الى رحمة ربه الاحد على بن احمد بن ابي بكر ابن احمد القصيري الشافعي المذهب الاشعري المشرب القاطن يومدند بمدينة حلب في يوم الاربعاء ثامن شهر الله المحرم الحرام سنة احدى و تسعين و تسعين و تسعين الهجرة النبوية على صاحبها افضل الصلوة و اتم التسليم *

No. 175.

foll. 37; lines 17; size $8 \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{3}{4}$.

تيسير الوقوف على غوامض احكام الوقوف

TAISĪR AL-WUĶŪF 'ALĀ GHAWĀMIŅ AḤKĀM AL-WUĶŪF.

A treatise on the intricate matters of bequest or legacy according to the Shāfi'ī doctrines by عبد الرؤف بن محمد بن تاج العارفيي 'Abd ar-Ra'ūf bin Muḥammad bin Tāj al-Arifīn al-Ḥaddadī al-Munāwī ash-Shāfi'ī. He was born in Cairo A.H. 952, A.D. 1545. He studied with his father and with other eminent scholars of his time. He was a professor in the Madrasat aṣ-Ṣāliḥīya, and wrote many works. He died on 23rd Ṣafar, A.H. 1031, 8th January 1622. For details see Khulāṣat al-Athar, Vol.

II., p. 412; al-Khitat al-Taufikīya, Vol. XVI., p. 50; Wüstenfeld, Gescht. No. 553; and Brockelmann, Vol. II., p. 305.

Beginning :-

الحمد لله الذي أن تركت سواله عنب النع *

For copies see Cairo Cat. Vol. III., p. 203. Hājī Khalīfa, Vol. II., p. 486, mentions the name of this book without giving the name of the author, and the beginning quoted there is quite different from the beginning of our MS. The preface in our copy shows that it is the third part of the work, and consequently the beginnings differ. The name of the author occurs on fol. 28b, which has also a lacuna.

Written in Naskh. Not dated. C. 18th century.

No. 176.

foll. 124; lines 29; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب المزان

KITĀB AL-MĪZĀN.

A work on the reconciliation of the four orthodox schools of jurisprudence by ابر المراهب عبد الوهاب بن احمد الشعرائي Abū'l Muwāhib 'Abd al-Wahhāb bin Aḥmad ash-Sh'rānī. He was born about the beginning of the 10th century Hijra, and resided at Cairo. He was a Sūļī of high order. Hājī Khalīfa assigns three different dates to the death of as-Sha'rānī. In Vol. I., p. 482, Vol. II., p. 22, he says that he died in A.H. 960, A.D. 1552; in Vol. IV., p. 37, he gives the date as A.H. 973, A.D. 1565, and in Vol. VI., p. 285. as A.H. 976, A.D. 1568. The correct date is A.H. 973, A.D. 1565. See al-Khiṭaṭ at-Tawfīkīya, Vol. XIV., pp. 109-112; Brockelmann Vol. II., p. 335; Huart, p. 380; Nicholson, p. 448; and Z.D.M.G Vols. XX., p. 1, XXI., p. 271. An autobiography of the author will be found in Laṭā'if al-Minan wa'l Akhlāk.

Beginning:-

الحمد لله الذي جعل الشريعة المطهرة بحرا النح *

It is also designated al-Mīzān al-Khidrīya.

For chapters see Berlin Cat. No. 3045

For copies see Berlin Cat. No. 3045; Paris Cat. No. 814, Vienna Cat. No. 1793; Br. Mus. Suppl. Cat. No. 324; Algeirs Cat. No. 1357; Yeni Cat. No. 583; Cairo Cat. Vol. III., pp. 283, 383; and Bankipur Cat. p. 729.

Printed Cairo, A.H. 1272, 1279, 1300, 1302, 1306.

The MS. is very defective, and some foll. are missing after foll. 121 and 122 and many foll. after fol. 123. The first fol.

is defective, as the middle portion of the title-page, where the name of the MS. had been written in a big circle, has disappeared. The illuminated heading has also partly disappeared. Gold-ruled and coloured margins are found throughout. Foll. 27-30 contain some diagrams, etc. The headings are in red ink. Foll 114-122, are slightly worm-eaten under the text. Foll 36b-38 contain notes in the margin written by Sadr ad-Din. The inner edge of the MS. is supplied in modern paper. Fol. 1b bears the seal of Muzafar Husain, son of Masīh ad-Dawla, dated 1870. The last fol. bears the seals of Muzafar Husain and Muhammad Shāh.

Written in minute Naskh. Not dated. C. 18th century.

No. 177.

foll. 215; lines 15; size $11\frac{3}{4} \times 8$; $8 \times 5\frac{3}{4}$.

رجمة الامة في اختلاف الائمة

RAHMAT AL-UMMA FĪ IKHTILĀF AL-A'IMMA.

A work on those points of jurisprudence about which the four orthodox Imāms differ. Regarding the author of this book, Ḥāji Khalīfa, Vol. III., p. 351, says:—

"Sadr ad-Dīn Abū 'Abdallālı Muḥammad bin 'Abd ar-Rahmān ad-Dimishkī al-Uthmānī (died A.H. 870, A.D. 1456), the Chief Justice of the Province of Safad, is the author of this book, and wrote it in A.H. 780 (A.D. 1378); but some people think that Shaikh al-Islām Abū'l Hasan as-Sa'dī composed it." Brockelmann, Gesch. d. Arab. Litter, Vol. II., mentions this book in two places. On p. 91 he says that Muḥammad bin 'Abd ar-Raḥmān bin al-Ḥusain al-Kurashī al-'Uthmānī ash-Shāfi'ī Ṣadr ad-Dīn is the author of the book, and wrote it in A.H. 780, A.D. 1378, at Ṣafad. But on p. 97 he states that the book was composed by Ṣadr ad-Dīn Muḥammad bin 'Abd ar-Raḥmān ad-Dimishkī. For details see Z.D.M.G. Vol. XXXVIII., p. 669.

Beginning:

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد و على آله و عجبه وسلم - الحمد لله الدي اجزل احسانه الني *

For chapters see Berlin Cat. No. 4864.

For copies see Cairo Cat. Vol. III., p. 228; India Office Cat. No. 288; Berlin Cat. No. 4864; Asiatic Society Cat. p. 14; Rampur List, p. 194; and Hyderabad List, Fann Fikh, No. 25.

Printed, Bulak, A.H. 1300, 1302, and also on the margin of

al-Mīzān al-Kubrā, A.H. 1311, 1321.

The first page has a 'Unwan. There are gold and coloured

lines in the margin throughout. The headings of chapters are in red ink.

Written in clear Naskh. The colophon runs thus:

تمت هذا الكتاب بعون الملك الوهاب بخط احقر الناس حيد امداد حسن حسب الارشاد الجنات الفضيلة مآب فخر الدولة منشي الملوك حسين خان بهادو الحروف بمهاراجه رتن سنگه هشيار جنگ بيوم الخميس من سبعة شهر رجب المرجب سنة اثنا عشر و ستون و اثنان من هجرة نبينا على الله عليه و آله و سلم *

No. 178.

foll. 142; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4 . foll. 1-27.

مواهب الفتاح في أداب النكاح MAWAHIB AL-FATTAH FI ADAB AN-NIKAH.

A treatise on cerenionies of marriage based entirely on the Hadīth (Traditions) of the Prophet by جمال الدين محمد بن محمد بالري المالكي Jamāl ad-Dīn Muḥammad bin Muḥammad al-Burrī علي المالكي المال

Beginning:

الحمد لله الذي بكمال النعمة سن لعباده الذكاح النج *

Foll. 2b-8a are on the excellences and ceremonies of marriage. The chapters begin from fol. 8a as follows:—

fol. 8a. الفصل الأول في مقدمات النكاح " 9a. الفصل الثاني في آداب المباشرة " 9a. الفصل الثاني في آداب المباشرة " 13b. الفصل الثالث في محضوراتها " 14b. الفصل الرابع في حقوق الزوج " 15b. الفصل الخامس في حقوق المرأة " 21b. الفحائمة في ذكر احاديث وردت في حق النساء عموما " Slightly worm eaten. Written in bad Naskh. Dated A.H. 1200. Scribe الفعاد المعدد الفعاد المعدد ال

Written in bad Naskh. Dated A.H. 1200. Scribe مبارك سعيد

foll. 29-73

كتاب الحجة بلا جدال في جواز الجمعة باربعة رجال KITĀB AL-ḤUJJAT BILĀ JIDĀL FĪ JAWĀZ AL-JUMU'A BI ARBA'AT RIJĀL.

A treatise on the legality of a Friday prayer being held by only four persons by حسن بن عبد الله بن عمر باحميد الانصاري Hasan bin 'Abdallāh bin 'Umar Bāḥamīd al-Anṣārī. I could not find any account of him in any work; but from the perusal of his book (fol 111b) I gather that he lived in the vicinity of Aḥmadābād, and in A.H. 1279, A.D. 1862, went to the city to visit 'Abd ar-Raḥmān bin Muḥammad bin 'Idrūs az-Zāhir al-'Alavī al-Malībarī. From foll. 81a and 113b it appears that he began the book in A.H. 1274, and completed it in A.H. 1279. Further, from the preface it appears that he was a follower of al-Imām Shāfi'ī.

Beginning:

Mariaka

نحمد ربنا الله العزيز الحميد الذي منَّ علينا النم *

It is divided into a prologue, several chapters and an epilogue as follows:—-

المقدمة قال الله تعالى يا ايها الدين آمذوا الليه fol. 31b فصل في قولي أن تسبقكم جمعة في تلك البلد . 34*b* فصل وسندكر شيئًا من الادلة الصحيحة فيما يقع فيه الرخصة عدد الضرورة في الدين فصل و الآن اشرع في اقوال المشائغ المجتبدين الدين انتوا بصحة الجمعة 40a. نصل و سندكر شيئا من كتب اخواننا الحنفية فدما يويد ما نقلناه عن اتمتنا 49b.فصل في بيان ما قال صاحب المعين 52a.فصل و اعلم ايما الصدر فاذا عجزت عن اربع من 55a.اهل مذهبک 57b. فصل في العمل بالتقليد فصل معرفة الزوال 60. فصل في جواز الآذان قبل الزوال ليوم الجمعة 62b.26

fol. 63a. فصل فی ذکر شی من شروطها 65b. فصل فيما يكره حال الخطبة فصل في الصلوة المكروهة حال الخطبة 66b. ن شي من فضائل الجمعة خاتمة في شي من فضائل الجمعة Slightly worm-eaten. Written in bad Naskh. The colophon runs thus: انتهى النقل يوم الثلثون ١٣ ربيع الاول سنه ١٢٨٤ * foll. 74-110. الكشاف لبيان ما في عدد الجمعة من خلاف AL-KASHSHĀF LI BAYAN MĀ FĪ 'ADAD AL-JUMU'A MIN KHILĀF. Another treatise by the same author, and in it he seeks to prove the legality of the Friday prayer being held even by only two men. Beginning : ربنا لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله الذي It is divided into chapters as follows: فصل في بيان عدد الجماعة الدين تنعقد بهم الجمعة . فصل اعلم أن الذي نقلنًا من العدد الذي تصم به الجمعة كله صحيح فصل و اما قوله لعدم تعددها اي الجمعة 94a. 96b.نصل في شي من شروطها 101a. فصل في محة صلوة الجمعة مع خطبتها قبل الزوال 103a. فصل في الاكتفاء بصلوة العيد عن علوة الجمعة يوم العدد إذا احتمعا 103b.باب ما جاء في من لا يعباً بما بلغه من الحديث اذا " 105a. خالف قول امامه Worm-eaten. Written in bad-Naskli. The colophon runs thus:— انتهى النقل لهدى الرسالة المداركة يوم الثلثون (الثالث) و عشرين

شهر ربيع الاول سنه ١٢٨٤ *

Foll. 110b-114a contain opinions of different scholars on this Foll. 114b-142 contain poems of the same author, composed on different occasions. The first piece begins :--

يا قرة العيس يا طيب الانفساسي المنظرنا في عصرنا نور الامساسي

Sor of the poems have a short introduction which gives the date of omposition. The last date nentioned is A.H. 1282. Worm-(ten.

Written in bad Naskh. The colophon runs thus:-

النتهى اللقل من الكتاب و القصائد يوم اللحد خمس و عشرين شهر زبيع الاول سنه ١٢٨٤ *

Bhī'as.

No. 179.

foll. 39; lines 13; size 9¾ × 6; 6 × 3¾.

AL.-MASĀ'ĪI.

AL-MASĀ'ĪL.

A work on jurisprudence according to the Imamiya school علي بن جعفر بن صحمه بن علي بن الحسين بن علي بن ابي طالب by 'Alī bin Ja'far bin Muhammad bin 'Alī bin al-Husain bin 'Alī bin Abī Tālib. He was the brother of Mūsā bin Ja'far, known as al-Imām Mūsā Kāzim (died, A.H. 180, A.D. 796), the seventh Imām of the Shī'a sect. He resided in the vicinity of Madīna. date of his death is not known. See Rijāl Najjāshī, p. 176; Muntaha'l Makāl, p. 209; and Kashf al-Hujub, p. 510.

Beginning:—

اخبرنا احمد بن موسى بن جعفر بن ابي الياس قال حدثنا ابوجعفر احمد بن يزيد بن نصر الخراساني من كتابه في جمادي الاخرى سنة احدى ر ثمانين و مائتين عن على بن جعفر بن محمد عن اخيم موسى بن جعفر قال سالت ابا جعفر بن محمد عن رجل واقع امرأته قبل طواف النساء

متعمدا ما عليه قال يطوف وعليه بدمة الزيد

It contains the questions put by 'Alī bin Ja'far to his brother lmām Kāzim and the latter's answers to them. رسالته The word is written in red ink throughout the book. Saiyed Sadr ad-Dīn Ahmad al-Mūsavī has written about the author on an annexed fol. Written in modern Naskh. Not dated. C. 19th century.

dis an amin'ny sidamin'n **No. 180.** mangantan'n arata an

foll. 193; lines 29; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

قذكرة الفقهاء

TADHKIRAT AL-FUKAHA'

A work on jurisprudence according to the Imāmīya school by يال الدين حسن بن يوسف بن على بن المطهر الحلي Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Hillī, died, A.H. 726, A.D. 1325. See for his life No. 87.

Beginning:

الحمد لله ذي القدرة الازلية....قد عزمت في هذا الكتاب الموسوم بتدكرة الفقهاء على تلخيص فتاوى العلماء, ذكر قواعد الفقهاء النح *

From the preface it appears that the work is divided into four parts called قراعد , each part containing several books, or which again are sub-divided each into many chapters. Our copy contains only two of the books of the first part, as follows:—

fol. 1b.

كتاب الطهارة

" 71b.

كتاب الصلوة

The author wrote the work at the request of his son Muhammad. See Kashf al-Hujub, p. 110.

For another copy see Asiatic Society List, Government Collection, 1903-1907, Nos. 174-76—a complete copy in three vols.

Very much worm-eaten. The headings of chapters and the word مسئله are in red ink. Two-thirds of fol. 71a are blank, but without causing any break in the MS. The first and last foll. have seals of different owners. There are marginal corrections here and there.

Written in fine Naskh. The date of transcription is given in two places. In fol. 71a the copyist writes:—

و قد فرغ من تسويد هذا الجزء يوم الاربعاء من شهر جميدي الآخر سنة ثلاثة و ثمانين و تسعمائة •

In fol. 145 we find the date of composition of that portion, as well as the date of transcription and the name of the copyist, as follows:—

تم الجزء الثاني من كتاب تذكرة الفقهاء بحمد الله و منّه و يتلوه في الثالث بتوفيق الله تعالى المقصد الثالث في بات الصلوات والحمد لله وحده

وصلى الله على سيدنا محمد و آله الطاهرين فرغت من تسويدة ثامن عشر شعبان من سنة ثلاث و سبعمائة و كتب حسن بن يوسف بن مطهر الحلى مصنف الكتاب حامدا مصليا مستغفرا - هذا آخر ماكتبه المصنف قدس سرة على يد الحقير الفقير الى الله الغني موسى بن يوسف بن ابراهيم نصر الله المازندراني غفر ذنوبهما و ستر عيوبهما بمنّة و كرمه آمين والحمد لله رب العالمين من شهور سنة ثلاث و ثمانين و تسعمائة هجرية *

No. 181.

foll. 209; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

كنز الفوائد في حل مشكلات القواهد

KANZ AL-FAWA'ID FI HALL MUSHKILAT AL-KAWA'ID.

A commentary on Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī's treaties on jurisprudence according to the Shī'a school called Kawā'id al-Aḥkām fī Ma'rifat al-Ḥalāl wa'l Ḥarām by عميد 'Amīd ad-Dīn bin 'Abd al-Muṭṭalib. He was the son of the sister of al-Ḥillī, died, A.H. 726, A.D. 1325. The date of his death is not known. It probably took place at the end of the sth century Hijra. See Aml al-Āmil, p. 56. Beginning:—

الحمد لله الذي أوضح لعبادة سبيل الرشاد و هداهم أى طويق السداد فإن جماعة من طلاب علم الفقه لما وقفوا على كتاب قواعد الاحكام في معوفة الحلال و الحرام وجدوا فيها مسائل مشكلة و نكاة معضلة فكروا على السوال مرة بعد اخرى في عمل كتاب يحتوي على شرح معضلاته ... فمنعني عن ذلك شواغل الدهر ثم ارهفت جزمي الى عمد هذا الكتاب الموسوم بكذر الفوائد في حل مشكلات القواعد النم *

Foll. 1, 2 and 209 are in a later hand. After fol. 208 some foll. are missing. Quotations from the text are introduced with the word are in red ink up to fol. 46 and after that only the word are in red ink up to fol. 46 and after that only the word. There are marginal corrections here and there. Foll. 152-156 are slightly worm-eaten. Six lines at the top of fol. 207 have been recently supplied. The title-page contains the seals of Aurangzīb, Amjad 'Alī, and Sulaimān Jāh. The last fol. bears the seals of the last two persons. The title-page also has a Persian note, which runs as follows:—

این کتاب از نفایس روزگار است فقیر محمد هادی حسین عفی عده

در شاهجهان آباد در شهور سنه ۱۰۸۸ خریده بفرزند از عمر برخوردار قرةالعین محمد ابراهیم طال عمره و طاب دهره بخشید آن شاء الله بمطالعهٔ آن موفق گردد بالنبی و آله المعصومین علیه السلام *

The commentary ends abruptly with the following lines:—

فكان كالوكيل في اخراج الزكوة و تفرقة الصدقات و الأخماس فيقبل قوله

مع الابائة من غير افتقار الى نية أو تصديق *

Written in Naskh. Not dated. C. 16th century.

No. 182.

foll. 290; lines 23; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4\frac{3}{4}$.

MAJMA' AL-FĀ'IDAT WA'L BURHĀN FĪ SHARḤ IRSEĀD AL-ADḤHĀN.

A commentary on Hasan bin Yūsuf al-Ḥillī's work on juris-prudence according to the Imāmīya school by الارديباي Aḥmad bin Muḥammad al-Ardabīlī. He was a great jurist of the Shī'a sect, and died, according to Aml al-Āmil (p. 33) in A.H. 992, A.D. 1584 and according to others in A.H. 993, A.D. 1585. See Muntaha'l Makāl, p. 4; Rawḍāt al-Jannāt, p. 22; and Kiṣaṣ al-'Ulamā', p. 132.

Beginning :— فالوضوء يجب للصلوة و الطواف الواجبين الني *

From Aml al-Āmil, p. 33, it appears that the commentator did not live to complete the book. See also Kashf al-Ḥujub, p. 489

For other commentaries on Irshād al-Adhhān see Kashf al-Hujub, pp. 320-21.

Our copy is the first part of the commentary, and comprises the following parts:—

fol. 1b.

كتاب الطهارة

,, 58*b*.

كتاب الصلوة

Quotations from the text are preceded by a gap of about half an inch, left blank for the word &; but it has not been filled in. The lower half of fol. 57b and the whole of fol. 58a are blank, but

without a break in the MS. Foll. 1-56 are in a modern hand. The MS. bears two seals, one of Wājid 'Alī Shāh, and another overlaid with paper. I believe the latter to be the seal of Sulaimān Jāh. Written in good Naskh. Not dated. C. 18th century

No. 183.

foll. 214; lines 27; size 12×6 ; 9×4 .

مدارك الاحكام في شرح شرائع الاسلام

MADARIK AL-AHKĀM FĪ SHARH SHARĀ'!' AL-TSLĀM,

A commentary on Ja'far bin al-Ḥasan al-Ḥillī's famous work on jurisprudence according to the Imāmīya school by شمس الدين الحسن الدين الحسن الموسوي الجبعي العاملي الحسن الموسوي الجبعي العاملي Shams ad-Dīn Muḥammad bin 'Alī bin al-Ḥusain bin Abī'l Ḥasan al-Mūsavī al-Jab'ī al-'Āmilī. He was born, A.H. 946, A.D. 1539, was a great jurist of the Shī'a sect, and wrote many works. He died in A.H. 1009, A.D. 1600. For details see Rawdāt al-Jannāt, p. 528; Aml al-Āmil, p. 28; and Nujūm as-Samā', p. 4.

Our copy is incomplete, and begins with التجارة ns

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آلة الطاهرين القسم الثاني في العقود و فية خمسة عشر كتابا - كتاب التجارة و قد سبق في كلام المصفف النج •

From Kashf al-Hujub, p. 499, it appears that the whole commentary was an extensive one, since we are told there that the part of the commentary which dealt with العبادات alone extended to three volumes. It was composed in A.H. 998, A.D. 1589 For other commentaries see Kashf al-Hujub, pp. 338-39.

It contains the following chapters:-

fol.	1a.		كتاب التجارة
11	73a.		كتاب الرهن
. 11	98b.		كتاب الحجر
٠,	104a.		كتاب الضمان
19	123a.		كتاب الصلح
٠,	132a.		كتاب الشركة
19	140a.		كتاب المضأربة

fol. 15	i3a.		كتاب المزارعة
" 16	7a.		كتاب الوديعة
" 17			كتاب العارية
,, 18			كتاب الاجارة
,, 20	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		كتاب الوكالة
" = "			

The first vol. of the book is noticed in Berlin Cat. No. 464. On the title-page تدارك الاحكام is erroneously written. The text begins with the word قوله in red ink, and the quotations from the text are overlined with red ink. Slightly worm-eaten. There are double coloured lines in the margin.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 184.

foll. 170; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مفتاح الفلاح

MIFTAH AL-FALAH.

A work on the daily religious functions according to Imāmīya jurisprudence by بهاء الدين محمد بن الحسين بن عبد الصدد الحارثي محمد بن الحسين بن عبد الصدد الحارثي محمد بن الحسين بن عبد الصدد الحارثي محمد بن الحسين بن عبد الصدد الحارثي محمد بن الحسين بن عبد الصدد العارثي محمد بن الحسين بن عبد الصد العارثي العاملي Bahā' ad-Dīn Muḥammad bin al-Husain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmilī. He was born on the 17th Dhū'l Ḥijja, A.H. 953, 11th February, A.D. 1547. He studied with his father and other eminent scholars. After making the pilgrimage he travelled for about thirty years in different Islamic countries. He died, according to some in A.H. 1030, A.D. 1621, and according to others in A.H. 1031, A.D. 1622. For details see Nujūm as-Samā', p. 26; Aml al-Āmil, p. 26; Shudhūr al-'Ikyān, Vol. II., fol. 148; Rawḍāt al-Jannāt, p.94; Brockelmann, Vol II., p. 414 and Rieu, Persian Cat. p. 25.

Beginning:-

الحمد لله الذي دلنا على جادة النجاة النم •

The work is divided into the following chapters:-

الباب الاول فيما يعمل ما بين طلوع الفجر الى طلوع

fol. 2b.

الباب الثاني فيما يعمل ما بين طلوع الشمس الي الزوال 63a. ,

الباب الثالث في ما يعمل ما بين زوال الشمس الى المغرب المغرب المغرب الباب الرابع في ما يعمل ما بين غروب الشمس الى وقت الفوم ما يعمل ما بين رقت الفوم الى الباب الخامس في ما يعمل ما بين رقت الفوم الى انتصات الليل الباب السادس في ما يعمل ما بين انتصاف الليل الى الباب السادس في ما يعمل ما بين انتصاف الليل الى طلوع الفجر عا يعمل ما بين انتصاف الليل الى طلوع الفجر عا يعمل ما بين انتصاف الليل الى طلوع الفجر عا يعمل ما بين انتصاف الليل الى طلوع الفجر

For copy see Berlin Cat. No. 3531. The headings of chapters are in red ink. Prayers are vocalised throughout. Gold and coloured lines in the margin. There are marginal notes here and there in very elegent Nasta'lik characters. Two foll are added at the end, containing among other matters some quotations from another work of the author, called ... The date of composition of the work is given in the colophon, as follows:—

فوغت بعون الله من تاليفه في أوادل العشر الثالث من شهر الثاني من الله من الله من الثاني من الثاني من السنة الشامسة من العشر الثاني بعد الالف ببلدة كذجه و أنا أقل الانام المشتهر ببهاء الدين العاملي .

Slightly worm-eaten.
Written in Naskh. Not dated. C. 17th century.

No. 185

foll. 164; lines 15-19; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

THE SAME.

Another copy of the book noticed above. It begins as the former copy does. Marginal notes are given from the beginning to fol. 37a. The prayers quoted in the book are vocalised. Foll. 163b and 164 contain prayers from another work.

Written in Nasta'līķ except the prayers quoted, which are in Naskh. The colophon runs thus :—

قد فرغت من تجرير هذه الرسالة الشريفة اقل اقدام تراب الزائرين المسمى بسيد حيدر بن السيد المصطفى المشهور بمعز الدين في سنة خمس و سبعين بعد الالف و مائتين في منتصف ذى الحجة ... 27

No. 186.

foll. 32; lines 10; size 8×6 ; $5 \times 2\frac{3}{4}$.

رسالة اقنا عشرية

RISĀLA ITHNĀ 'ASHARĪYA.

A treatise on cleanliness according to the بهام الدين محمد بن الحسين بن عبد الصمد الحارثي العاملي Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmilī, d. A.H. 1030, A.D. 1620. See for his life No. 184.

Beginning:

اوليانه	شرف	انبیانه ر ا	سید ر	بلوة على	الائه و الص	لله على	حمد أا	اما بعد	
lassay A	he w	ork is di	vided	into 12	chapters	as folio	-: swc	왕으로 하다라. 박 종리 화학자	(نخ ا
Ante B	2a.	alida dalah Santana	NAME !	mai masa masaman	Will Talker	ما الطهار			ស្សាំមេន ខេត្តសំផ
	5a.	Alexandra Alexan			计操作 医医生性坏疽	ل في كم		Carlotte of the control	
48,500	6a.					ف لم الط		5 1 1 A 19 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	
	7b.			eranj ernja Nord		بم الطهار			
	9a.		andra Marka	diadente de la composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition della composition del	الطهارة	س مم ا	الخام	المطلب	
	10b.				م الطهارة	س على	، الساد،	المطلب	
,,	12a.	and plants.			لطهارة	، متى اا	، السابع	المطلب	
)	13a.	- Kirkette				ا ممن ا			
	14a.					فيما الد			
٠.	14b.	şî xin			مات الطها				
	16a.			لطهارة	ما كيفية (ا	عشد ر	البجال	المظلب	

From Kashf al-Hujub, p. 5, it appears that in this treatise al-Bahā'i wrote twelve chapters on each of five subjects, viz. Cleanliness, Prayer, Fasting, Alms-giving and Pilgrimage. Conse-

quently our copy is only a part of the work

Two foll, added at the beginning and the title-page contain some traditions, prayers, drawings of amulets, etc. The headings of the chapters are in red ink. Marginal glosses occasionally. Fol. 2a contains the name of Muzaffar Husain a former owner and three seals. The title-page and the additional pages also bear seals.

Written in ordinary Naskh. Not dated. C. 18th century. Scribe نعمة بن حاجي کرم الله.

No. 187.

foll. 54; lines 15; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{8}$.

شرعة التسمية

SHAR'AT AT-TASMIYA.

A treatise on the belief of the Imāmīya sect that naming the twelfth Imām during the period of his concealment is not lawful by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāķir bin Muḥammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See No. 70.

Beginning:

الحمد لله رب العالمين حمدا اليبلغة جهد الجاهدين النم *

The treatise contains a question that people asked the author about the legality of naming the 12th Imam, and his answer. The question begins on fol. 1a as follows:—

مسئله ما قول سيدنا وسندنا و مولانا في تسمية مولانا القائم..... ا يحل في زماننا هذا ذكرة صلوات الله عليه باسمة الشريف و كنيتة الشريفة في المحافل و المجامع ام لا يجوز ذلك لاحد من الناس بل انما السبيل ان يذكرة الذاكرون في صلواتهم و دعوتهم و محافلهم و مجامعهم بالقابة السنية النج *

The answer begins on fol. 2a as below:—

الجواب الثقة بالله لا يحل لاحدنا في زماننا هذا و اعني به زمان الغيبة ان يسميه بكنيته صلوات الله عليه في محفل و مجمع مجاهرا باسمه الكريم انما الشريعة المشروعة المتلقاة عن ساداتنا الشارعين صلوات الله عليهم اجمعين في ذكرنا ايالا مادامت غيبته عليه السلام الكناية عن ذاته القدسية بالقابه المقدسة كالخلف الصالح و الامام القائم و المهدى المنتظر و الحجة من آل محمد صلى الله عليه و سلم النع *

See also Kashf al-Hujub, p. 360.

In foll. 1-4 a few lines at the bottom are defective on account of paper pasted over them. The colophon indicates that the author composed the treatise in A.H. 1025, A.D. 1616. Marginal corrections occasionally.

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 188.

foll. 297; lines 25; size $11\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{3} \times 5$.

جامع المعاروف والاحكام

JAMI' AL-MA'ĀRIF WA'L AHKĀM.

A work on jurisprudence according to the Imāmīya school by عبد الله بن محمد بها الحسيني 'Abdallāh bin Muḥammed Ridā al-Ḥusainī. He was an eminent jurist of his time. He is the author of several books on jurisprudence. His father, Muhammad Ridā, was a contemporary of Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī, died, A.H. 1099, A.D. 1688. See Nujūm as-Samā', p. 142; Aml al-Āmil, p. 64; and Kashf al-Ḥujub, p. 465.

Beginning:—

الحمد لله الذي جلّ عن ادراك العقول و الاوهام اما بعد نيقول المدنب الجاني عبد الله بن محمد رضا الحسيني النم •

This work is a supplement to Tafsīl Wasā'il ash-Shī'a by Muḥammad bin al-Ḥasan al Ḥurr al-Āmilī. For the latter work see Kashf al-Ḥujub, p. 135. Our copy is the first volume of the work, and contains the following chapters:—

fol. 2b.	و فيه ابواب	كتاب الطهارة
$_{s}$ ابواب $_{s}$	ي الميالا و فيه	الباب الأول في
,, 24a.	واقض الوضوء	ابرات ا
" 27b	ما لاينقض الو	ابواب ۱
, 35a.	لخلاء و احكاه	ابواب ا
, 18a.	لوضوء	ابواب ا
,, 79 a.	السواك	ابواب
, و التنظيف و الحلق و الخضاب	الحمام و آدابه	ابواب ا
لنمشط و نحوها ,, 83a.	الاكتحال و ا	2
بعر , 95a.	ما يتعلق بالش	ابواب،
,, 101b.	الطيب	ابواب
,, 1066.	الرياحين	ابراب
,, 107a.	الاغسال	ابواب

fol. 127b.	ملق به	أبواب الحيض و ما يدّ
,, 153b.	باتها ولواحقها	ابواب الجفائز و مقده
,, 261a.		ابواب غسل المس
,, 262b.	영화를 그 사람이 얼마나 있어? 그렇게 되었다면 없다. 이번째	ابواب الاغسال المسفوة الناد التي أداد
,, 266b. , 275a.	2003	أبواب الليم و أداء و

From fol. 54 to the eighth line of fol. 61a the text has been copied twice by mistake. Foll. 14b and 259b contain lacunae. In fol. 288b about two lines, and in fol. 289a several lines have been penned through. The headings of chapters are marked with red lines. The names of authors and books cited as authorities are in red ink. There are marginal corrections here and there. From the beginning to fol. 53b the book is in one hand, and the rest in another.

--: Written in ordinary Naskh. The colophon runs thus في ليلة تم المقصود من كتاب الطهارة و يتبعه انشاء الله كتاب الصلوة في ليلة الاربعاء تاسع عشر شهر جمادي الثاني سنه ١٢٣٢ من الهجرة النبوية على مهاجرها افضل الصلوة و السلام .

No. 189.

foll. 320; lines 14; size $10\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مفاتيح الشرائع

MAFĀTĪH ASH-SHARĀ'I'.

A work on jurisprudence according to the Shī'a school by محمد بن مرتضى المعروف بملا محسى الكاشانى Muḥammad bin Murtaḍā, known as Mullā Muḥsin al-Kāshānī. At the end of the treatise, while enumerating his own compositions, the author writes: "I wrote this treatise, when my age was 83, in A.H. 1090," A.D. 1679, which indicates that the author was born in A.H. 1007, A.D. 1598. He was a pupil of Mullā Sadra, died, A.H. 1050, A.D. 1640. His learning and piety induced his master to give his daughter in marriage to him. His poetical name, Faid, was also selected by his master for him. Shāh 'Abbās II (A.H. 1052-1077, A.D. 1642-1667) had a special regard and respect for our author. He is the author of no less than two hundred books and treatises on theological subjects, besides a dīwān. Some biographers assert that he was much inclined to sufism but others say that ir the

last part of his life he gave up that belief, and became an orthodox Shī'a. Shudhūr al-'Ikyān, Vol. II., fol. 354, says that he died in about A.H. 1040, A.D. 1630; but this date must be wrong; for the author himself gives the date of the work under notice as A.H. 1090, A.D. 1679. Brockelmann has fallen into confusion about our author. In Vol. II., p. 200, he says that he died about A.H. 911, A.D. 1505; but in the same volume, p. 413, he says that he died in A.H. 1106, A. 1694. The authentic accounts say that he died soon after A.H. 1090, A.D. 1679. See Nujūm as-Samā', p. 119; Aml al-Āmil, p. 68; and Rieu, Vol. II., p. 830a.

Beginning:

الجعد لله الذي هدانا لدين الاسلام و سنّ لنا الشوائع و الاحكام النم *

From the preface it appears that he intended to write an extensive work on religion, based on the Kur'an, the Traditions of the Prophet, and the Sayings of the Imams, and to name it but when he had finished one volume, other matters engaged his mind and consequently he did not complete the work. Afterwards he thought it best to write the work in a concise form, and the outcome of that is the present book. It is indicated in the preface that the author intended to finish the larger work, if Providence should help him, and to write it in such a manner that it would be a commentary on the abridged work.

The book is divided into two parts. The first part is في العبادات والمعاصلات and the second part is والسياسات. Each part contains six books and an epilogue خاتمه. The books are sub-divided into small chapters called مفتاح, and hence the work is called مفاتيح الاحكام. Our copy contains only the first part of the work, divided into the following books:—

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	100																			,	۰			11:				130	J			. "				"		
,	,	J	, (a.																				ئز	L	ş	إل		کام	۵		į	ی	ۏ	مة	.3L	خ	
	: : : i .			177	1, 13	100		10.3	100			100	34.7	. n. i		33.	3.37	10.0	A 11				11.	100	100	0.00	, À,				110	43.0	** .:	1115		N - N -		.1:1

Foll. 3b and 4a contain the explanation of the abbreviations used in the work. The headings of chapters are in red ink, and

quotations from the Kur'an are marked with red lines. Numerous marginal notes are supplied from the beginning to fol. 79b. The latter part of the MS. has been injured by insects. The title-page bears the seal of Muḥammad 'Abbas, dated, A.H. 1248.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 190.

foll. 232; lines 20; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

المصابيح AlcMASĀBĪH.

A work on jurisprudence according to the Shī'a school by السيد محمد مهدى بن مرتضى بن محمد العسني العسني الملقب as-Saiyid Muḥammad Mihdī bin Murtaḍā bin Muḥammad al-Hasanī al-Husainī, known as Baḥr al-'Ulūm. He was born at Karbalā' in A.H. 1155, A.D. 1742. He first studied with his father and with other eminent 'Ulamā', such as Yusūf al-Buḥrānī, in his native land. He went to Najaf for the same purpose, and after staying there for some time, he returned to Karbalā', and sat at the feet of Ākā Muḥammad Bāķir al-Bahbahānī. He went again to Najaf, and settled there. After the death of al-Bahbahānī, which took place in A.H. 1205, A.D. 1790, Muḥammad Mihdī was considered the greatest jurist in 'Irāķ. He was given the title of Baḥr al-'Ulūm. He died in A.H. 1212, A.D. 1797. For details see Nujūm as-Samā,' p. 313; Muntaha'l Maķāl, p. 314; and Rawḍāt al-Jannāt, p. 138.

The first fol. of our copy is defective, and contains a few

sentences of the preface, beginning as follows:---

الحمد لله و المفة و الصلوة و السلام و آله الدين بهم من الغار و الغوز بالجنة

Fol. 2a begins thus:—

السماد حتى الحوت في البحر و الطير في الهواء و ذلك فضل الله يوتيه من يشاد النج *

Foll. 2-5 are defective in the middle. New chapters begin with the word مصباح, which is mostly written in red ink, or a space is left blank for the word. Foll. 1-62, 75-106 are in a modern hand. Fol. 195a has a lacuna. Several borders at the end are supplied in modern paper. Slightly worm-eaten.

Written in Naskh. Not dated C. 18th century.

No. 191.

foll. 294; lines 25; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

الشرح الكبير ASH-SHARH AL-KABĪR.

A commentary on Ja'far bin al-Ḥasan al-Ḥillī's work on juris-prudence according to the Imāmīya school, called al-Mukhtasar an-Nāfi', by الصيد على الحسنى الحسنى الطباطائي الطباطائي as-Saiyid 'Alī bin Muḥammad 'Alī al-Ḥasanī al-Ḥusainī aṭ-Ṭabāṭabā'ī. He was born at Kāzamain in A.H. 1161, A.D. 1748, and studied with Āķā Muḥammad 'Alī bin Āķā Muḥammad Bāķir al-Bahbahānī and others. He wrote several works, and died in A.H. 1231, A.D. 1815. Brockelmann, Vol. I., p. 409, wrongly gives the name of the author's father as Muḥammad instead of al-Ḥasan. For details see Nujūm as-Samā', p. 338; and Rawḍāt al-Jannat, p. 414.

Our copy is the 2nd volume of the work, and contains four parts. The first part deals with صارة, and begins on fol. la as follows:—

الحمد لله رب العالمين على خير خلقه محمد و آله الطاهرين كتاب الصلوة النم •

The second part deals with زکوة, and begins on fol. 206h as

الحمد لله رب العالمين كتاب الزكوة و هي لغة الزيادة و الذمو و الطهارة و شرعا حق تجب في المال الخ *

The third part deals with خمس, and begins on fol. 244a as follows:—

الحمد لله رب العالمين كتاب الخمس و هو حق يثبت لبذي هاشم عوض الزكوة النو *

The fourth part deals with $-\infty$, and begins on fol. 253α as follows:

الحمد لله رب العالمين كتاب الصوم و هو يستدعي بيان اصور الأول الصوم نغة النر *

It was composed in A.H. 1192, A.D. 1778. This commentary is also called رياض المسائل في بيال الحكام الشرع بالدلائل. The text, al-Mukhtasar an-Nāfi', is an abridgement by Ja'far bin al-

Hasan al-Hillī (d. A.H. 676, A.D. 1277) of his own work called Sharā'i al-Islām fī Masā'il al-Halāl wa'l Harām, and was lithographed. Lucknow, A.H. 1301. This commentary also was lithographed, Teheran, A.H. 1291. The text is overlined in red ink. Foll. 26-32, 40-49 and 56-61 are slightly worm-eaten. A lacuna occurs in fol. 26a. There are marginal corrections here and there. The MS. is stained with damp from the beginning up to fol. 202a. There are marginal notes from the beginning up to fol. 7a.

Written in three different hands of Naskh. Not dated. C.

18th century.

No. 192.

foll. 165; lines 12; size 6×4 ; $4\frac{1}{2} \times 2\frac{1}{4}$.

رسالة في الفقه

RISĀLA FĪ'L FIĶH.

A treatise on jurisprudence according to the \underline{Sh}_{1} 'a school. The name of the author could not be traced.

Beginning:--

الحمد لله على نعمائه و الحمد من نعمائه و الشكر له على آله و الشكو من آله و الصلوة على محمد و آله كتاب الطهارة النح •

It is divided into the following chapters :-

fol.	la.	كتاب الطهارة
,,	17b.	كتاب الصلوة
,,	46a.	كتاب الزكوة
**	54a.	كتاب الضور
,,	59b.	كتاب الحج ر العمرة
"	82a.	كتاب الاصرو المعروف
,,,	83 a .	كتاب الكفارات
,,	86b.	كتاب (ليبين
•••	87b.	كتاب (القضاء
,,,	91 <i>b</i> .	كتاب الشهادة
,,	94a.	كتاب الرقف
•	96b.	كتاب المتاجر
	97b.	كتاب البيلع
	90	지하는 하는 것 같아 보다 보다 되는 것은 사람들이 되었다. 그는 그 사람들이 되는 것은 사람들이 없는 사람들이 없는 것은 사람들이 없는 것이 없는 것이 없다.

fol.	101a.	كتاب الخيار
,,	103a.	كتاب الشركة
,,	10 3 b.	كتاب القسمة
, ,,	1056.	كتاب المزارعة و المقاسات
,,	108b.	كتاب الجعالة
,,	109 b ,	كتاب الرهان
,,	110b.	كتاب (الدين
,,	112a.	كتاب الرهي
	1130.	كتاب الضمال
,,	114a.	عتاب الكفالة
	116a.	كتاب الاقرار
	116b.	كتاب الابرار
	117a.	كتاب الرديعة
	118a.	كتاب العارية
	118b,	كتاب الغضب و الاتلاف
	119b.	كتاب اللقطة
	121b.	كتاب الولاية
	122a.	ىتىب الوكالة
	125 a	تناب البنة
	126a.	كتاب الغتن
	126b.	فتاب التدبر
	127a.	كتاب الكتابة
	127b. 129 a .	عناب الصيد "
	132b.	كتاب النباحة الإنباء
	149a.	کتاب النکاح الله الله الله الله الله الله الله الله
	155h.	کتّاب الدفاع ۱۳۰۰ القم لـ
	1576.	كتاب القصاص كتاب مقادير الديات
	I 60 a .	سبب معادير العواديث كتاب الفرائض و المواريث

Some of these chapters are also sub-divided into several sections. There are lacunae in foll. 19b, 53a, 58, 128a, 129a, 154b and 158a.

Slightly worm-eaten. The title page bears the name and seal

of an owner, dated A.H. 1253.

Written in mixed Nasta'līk and Shikasta. Not dated. C. 18th century.

No. 193.

foll. 152; lines 20; size $11 \times 7\frac{1}{4}$; $9\frac{1}{4} \times 4\frac{1}{2}$.

فقه الرضا

FIKH AR-RIDĀ.

A work on jurisprudence according to the Imamiy school. It is attributed to 'Alī ar-Ridā. His full name was الأمام أبو الحسن al-Imām abū'l Ḥasan 'Alī على الرضا بن موسى الكاظم بن جعفر الصادق He was born at ar-Ridā bin Mūsā al-Kāzim bin Ja'far as Sādik. Madina in A.H. 153, A.D. 770; but according to some in A.H. 151, The caliph al-Mamun (A.H. 198-218, A.D. 813-833) A.D. 768. gave his daughter Umm Habīb in marriage to Imām in A.H. 202, He died in A.H. 202, A.D. 817, or according to some in A.D. 817. A.H. 203. A.D. 818. He is the eighth Imam according to the Shī'as. See Ibn Khallikān, Vol. I., p. 348; Tārīkh Guzīda, p. 206, and Safinat al-Awliya', p. 26. Shī'a scholars believe the work to have been written by the Imam and the following passage in fol. باب دعاء الرتر 100a shows that it was the work of one of the Imams . Kashf al-Hujub, p و ما يقال فيه و صما ندام به نحن معاشر اهل البيت 510, mentions two works of the Imam under the head of المسائل. Sunnī scholars regard both as spurious.

Beginning:

الحمد لله رب العالمين يقول عبد الله علي بن موسى الرضا اما بعد أن أول ما افترض الله على عبادة و أرجب على خلقه النج *

The work is divided into the following chapters:

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	ï		ä		Ì,						ĕ							S				ġ,										٠	ું			11		•	1		n			1.	١
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fol. 18b.	
" 19b.	اب صلوة يوم الجمعة
,, 20b.	اب صلوة العيدين
	اب صارة الكسوف
,, 23b.	اب صارة السفينة
,, 23b.	ب علوة الخوف
,, 24a	باب صلوة الماشي
" 24b.	باب صلوة الحاجة
,, 24b.	باب صلوة الاستخارة
,, 25a,	باب صلوة الاستسقاء
,, 25b.	باپ صلوة جعفر بن ابي طابب "
,, 26a.	باپ اللياس و ما لا يجوز نيها الصلوة
,, 26a.	باب صلوة المسافر و المريض
,, 27b.	باب غسل البيت و تعفينه
,, 31ь.	باب الصلوة على الميت باب الصلوة على الميت
,, 32b	بب الحرفي غسل الميت و-الصلوة عليه ماب أخرفي غسل الميت و-الصلوة عليه
,, 34a.	باب آخروي الصلوة على الميت باب آخروي الصلوة على الميت
,, 35a.	باب الامتكاف باب الامتكاف
,, 35a.	باب الحيض و المستحاضة باب الحيض و المستحاضة
,, 36a.	하는 사람들은 이 본지도 얼마나 마음을 하고 있다고 있다면 가입니다.
., 38a.	باب الزكوة
,, 39a.	باب (لصوم
,, 43b.	باب نوافل شهر رمضان و دخوله ا
" 51a.	باب الحج و ما يستعمل فيه المناكس المتحق الشاء
,, 53a.	باب النكاح ر المتعة ر الرضاع باب العقيقة
,, 54 <i>b</i> .	باب العقيمة باب طلاق السنة و العدة و الحامل
, 56b.	그림도 보고 그리고 그는 어느는 문문을 살고 하는 것으로 가는 일본을 보고 하는 것은 것은 것을 하는 것을 했다.
,, 57a.	باب الأيلاء و اللعان باب التجارة و البيوع و المكاسب
" 58a.	
,, 59a.	باب النفقة و المآكل و المشارب
	بات الربا و الدين و السلم

باب القضاد و الأحكام	. 60a.	fol.
باب اللقطة	, 61 <i>b</i> .	· ,,
باب الدين و القرض	, 62a.	
باب الايمان و الندور و الكفارات	, 62b.	
باب الزنا و اللواطة	, 64b.	
ياب في شَرِب الحَمر و العَفاء	, 66a.	
باب (اللَّعب بالشطرني	675.	
باب القذف في المحصنات و المحصن	, 67b.	
باب الفرائض و المواريث	68a.	
باب الغذائم و المخمس	70b.	
باب الصيد ر الذبائر	71a.	
باب الوصية للميت	71b.	
باب (اصناءات	. 72b.	
باب اللباس و ما يكره فية الصلوة	, 73a.	
باب العتن و التدبير و المكاتب	, 73b.	
باب الشهادات	, 74a.	
باب النرادر في الحدود	, 74b.	
باب الديات	75a.	
ب العين	, 75 <i>b</i> .	9,
ياب الاذن	76a.	,,,
باب الصدغ	, 76a.	
باب اشفار الغيي	. ,,	,,
باب الحاجب		,,
باب (لانف	, ,,	,,
باب الشفة	, ,,	,,
باب (لغد	,,,	,
باب اللسان	, 76b.	,,
باب الاسفال	, ,,	,,
باب (لراس	77a.	,,
HER STAN - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -		

fol. 77a.	باب الترقوة
,, 77b.	باب المنكبين
	باب العضد
,	باب (لإمابع
,, 78a.	باب الصدر و الظهر و الاكتاف و الاضلاع
,, 78b.	باب البطن
	باب (لورک
	باب الذكر و الانثيين
	باب الفخدان
39 93	باب الزكبتين
,, 79a.	باب السّاتين
	باب الأضابع
	باب دية النفس
	باب دية المرأة
,, 79b.	باب دية اهلَ الذمة
	باب اكل مال اليتيم ظلما
,, 80a.	باب حق الوالد
,, 80 <i>b</i> .	باب حق الأخوان
	باب حق الولدُ على الوالدين
,, 81 <i>a</i> .	باب حنق اللَّفوس
,,	باب الطب
,, 81 <i>b</i> .	باب الادرية الجامعة بالقرآن
•	باب فضلَ الدعاء
,, 84a.	باب القدر و المفزلة بين المفزلة بن "
,, 85a.	باب (لاستطاعة
,, 85b.	باب مكارم الاخلاق
,, 87a	باب التوكُل على الله
,, 89a.	باب السخاء
, ,	ياب القناعة

fol.	90a.	باب النفاف
• •	90a.	باب الباس
,,	90b.	باب الصبرو الكتمان
,,	91a.	باب الزهد و التواضع
,,	92a,	باب في المعررف
,,	92b.	باب الامر بالمعروف و الغهي عن المفكر
,,,	93a.	عاب النيات
		باب التفكر و الاعتبار و الهم في الدين و الاخلاص و اليقين
		و البصيرة و التقوى و المخوف و الرجاء و الطاعة لله
??	93 <i>b</i> .	عرو د ان المار المار المار المار المار المار المار المار المار المار المار المار المار المار المار المار المار
,,	94a.	باب البدع
•	95a.	باب حديث النفس
•	96a.	بات النوادر
••	96a.	بات الطائل
,,	96b.	باب الفزع رالهم
	97a.	باب العجامة
	97b.	باب الزي ر الزينة
,,	98a.	باب الاداب
		باب دعاء الوتر و ما يقال نيه و مما ندام به نحن معاشر ، ، ، ،
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		باب نروی عن رسول الله ص انه قال ادهنوا غبا و اکتحلوا
	102b.	وقرل ۲۰۱۲: ۱۱: ۲۰۱۲: ۲۰
	103a.	باب فی الاستطاعة باب فضل صوم شعبان و صلته برمضان
	103b.	بب عمل صوم شعبي و عليه برمضي
	104b. 106a.	بب ما لا يلزم من الفذر و الايمان و لا يجب فيه الكفارة
	100a. 109a.	ب ب عدد يورم من التي يلزم صاحبها الكفارة باب الذفور و الايمان التي يلزم صاحبها الكفارة
		باب من جعل لله على نفسه شيدًا فيعجز عذه و ما يجزيه
,,	1106.	می فالک می فالک

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باب من كرة الحلف بالله
fol. 111a.
  ,, 111b.
                                        راب استحلاف اهل الكتاب
                                          باب الاستثناء في اليمين
  112a.
                باب الكفارات في الايمان كيف يودي و ما يجوز فيها
 ,, 112b.
 ,, 117b.
                                                  راب كفارة القتل
   From fol. 118a a new section begins as follows:-
                    بسم الله الرحمي الرحيم
                           التدليس في اللكاح و ما ترد به المرأة .
   It has the following chapters :-
                                                 باب كفاءة الطهاءة
tol. 120a.
            باب كفارة من وقع اهله في شهر رمضان او افطر متعمدا
                                     ار غير متعمد و الكفارة فيه
 ,, 120b.
                                باب معرفة القضاء و المشية و الارادة
 ,, 121a.
 ., 123a.
                                                      نكاح المتعة
                 باب كفارة الشين الكبير و العجوز يضعفان عن الصوم
 ., 127a.
 127b.
                                         باب الكفارة على المحرم
                            باب اذا استقبلت في صلوة الزوال النم
 , 130b.
                                  نكاح الامة و اليهودية و النصرانية
 ,, 131a
                                          نكاح الناصب و الناصبة
,, 134a.
                                                    نكام ولدالزنا
   135a
   135b.
                                                   نكاح الصبيان
, 148b.
                                                         الديات
   149a.
                                                        القسامة
   1496.
                                                          الربا
, 150a.
                                                        المزارعة
,, 151b.
                                                    كفارة الايمان
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Some foll. are missing after foll. 1, 111, and 118. Foll. 116-127 are not in proper order. Fol. 123 should come after fol. 118, fol. 118 after fol. 119, fol. 125 just after fol. 117, and fol.

127 just after fol. 120. Foll. 1-35, 38, 40, 43 and 45 are of a light turquoise colour. From the beginning up to fol. 94 the book is in one hand, and the rest is in another. The borders have been changed. The word is written in red ink. The MS. is much injured by insects, specially the last half. Sprinkled with vowelpoints. From the colophon it appears that it is only the first volume of the work.

From the beginning to fol. 6a the MS. is in Nīm Shikasta; the rest is in good Naskh. The colophon runs thus:—

تم الكتاب المبارك المنسوب الى سيدنا و مولانا على بن موسى الرضا صلوات الله عليهما قد وقع الفراغ من كتابته و انتساخه يوم الاحد من أيام عشر الاول من شهر ذيقعدة الحرام شهور سنة خمس و خمسين بعد الآنب من الهجرة الذيوية •

No. 194.

foll. 419; lines 28; size 12×8 ; $8\frac{3}{4} \times 5$.

foll, 1-411.

T

الزهور على كتاب اللمع AZ-ZUHŪR 'ALĀ KITĀB AL-LUMA'.

A supercommentary on Jamāl ad-Dīn al-Muṭahhar bin 'Alī bin al-Ḥusain's commentary, called al-Luma' ilā Kitāb at-Taḥrīr, on Yaḥyā bin al-Ḥusain bin al-Ķāsim al-Ḥādī ila'l Ḥaķķ's work on jurisprudence according to the Zaidīya school, called Kitāb at-Taḥrīr, by نجم الدين يوسف بن احمد بن محمد بن احمد بن عثمان Najm ad-Dīn Yūsuf bin Aḥmad bin Muḥammad bin Aḥmad bin 'Uthmān. He was a pupil of al-Ḥasan bin Muḥammad an-Naḥvī, and died in A.H. 832, A.D. 1429. See Brockelmann, Vol. II., p. 113.

Beginning:-

For copies see Berlin Cat. No. 4887, where only the first vol. of the work has been noticed.

Foll. 1-4a contain a prologue by the supercommentator, in which the superiority of learning, the utility of jurisprudence, and the things which are necessary for students are discussed. On fol. 4b the supercommentary commences as follows:—

بسم الله الرحمن الرحيم روى ابو عيسى الزجاج عن الذبي صلى الله عليه و سلم ان عيسى بن مريم النم *

The work is divided into several volumes. The following are the principle chapters of the first volume:—

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The first volume ends on fol. 249b. The colophon runs thus:—

تم التعليق على الجزء الاول بعون الله و منّه و كومة فله الحمد كثيرا والصلوة على سيدنا محمد و آله و ذلك في غزّة شهر رجب الاصب ۴ يوم خلت منه تاريخ سنة ١٠٩٥ *

The second volume begins on fol. 252b, and begins as follows:—

ر به نستعين كتاب الفكاح و هو يستعمل بمعذى الوطي و الضم و الجمع النر *

The following are the main chapters of this volume: -

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Foll. 250-251a contain legal questions and answers according to the Zaidīya school Foll. 251b, 252a, 317b, 318a, 412, and parts of foll. 251a and 412a are blank, but without causing any break in the text. Foll. 85a, 173b, 281, 282b, 308b, 326b, 353b and 372b contain lacunae.

It ends abruptly in the middle of fol. 411b with the following lines:—

قوله في الثالثة و قال البائع ليس بعيب يعذي مع الانضاق على وجوده كقطرة من دهن في ثوب و نحو ذلك فلايكون هذا تكرار لما في الاولى *

The lower part of fol. 411b and about half of foll. 412a contain quotations from the Traditions concerning burial-grounds.

From the beginning to fol. 173a and foll. 176a and 177a have double red lines in the margin. Marginal corrections are numerous.

foll. 413-418a. II.

This contains religious questions referred to the author of the supercommentary, and his answers to them.

Beginning:

اللهم زدنا علما ينفعنا به يا كريم الحمد لله وصلى الله على سيدنا محمد و رسوله و عبده و بعد نهده سوالات سئل عنها سيدنا يوسف بن احمد ابن صحمد بن عثمان النم *

Foll. 418b and 419a contain some religious poems. The titlepage bears the name of a previous owner.

Written in different hands of Yamani Naskh. Dated A.H.

1098.

HISTORY.

General History.

No. 195.

foll. 249; lines 15; size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تاريخ دول الاسلام

TĀRĪKH DUWAL AL-ISLĀM.

شمس الدين ابو عبد لله محمد An abridged muslim Chronicle by بن احمد بن عثمان الذهبي <u>Sh</u>ams a**d-Dīn Abū 'Abdallāh Muḥammad** bin Ahmad bin Uthmān adh-Dhahabī. He was born at Damascus on the 3rd Rabi II, A.H. 673, 7th October, 1274. He visited different countries for the sake of study, was a teacher of Traditions at Damascus, and wrote many useful works. His great Tārīkh al-Islām is in twenty volumes (according to Hājī Khalīfa, Vol. II., p. 131, in twelve volumes): it is to be found, in odd volumes, in various western and eastern libraries. Dr. Horovitz in his work "Aus den Bibliotheken von Kairo, Damaskus and Konstantinopel," p. 9, No. 5, gives the names of the different libraries where these odd volumes are to be found. a<u>dh-Dh</u>ahabi died on the 3rd Dhū'l Ka'da, A.H. 748, 5th February, A.D. 1348. Hājī Khalīfa, Vol. III., p. 239, wrongly says that adh-Dhahabī died in A.H. 786. For details see Tabakāt al-Kubrā, Vol. V., p. 216; Fawat al-Wafayat, Vol. II., p. 228; Madinat al-'Ulum, fol. 65; Ta'līkāt us-Sanīya, p. II; Brockelmann, Vol. II., p. 46; and Wüstenfeld, Gerch. No. 410.

Beginning:-

التحمد لله العلى الكبير على التحمد له فانه نعم المولئ و نعم النصير النم *

In this history events are narrated in chronological order, covering the period from the 11th to the 744th year of the Hijra. At first adh Dhahabi wrote events up to A.H. 715, A.D. 1315, but subsequently he wrote a supplement and added to the original work the accounts up to A.H. 744, A.D. 1343, but not to A.H. 740, A.D. 1339 as stated by Hāji Khalīfa, Vol. III., p. 239. See also Orientalia, Vol. II., p. 381.

For copies see Cat. MSS. de la grande Mosquée de Tunis, No. 2916; Br. Mus. Suppl. Cat. No. 471; Vienna Cat. No. 809; Leyden Cat. Nos. 763-4; Rosen, Notices Sommaires No. 165; Cairo Cat. Vol. V., p. 56; Rampur List, p. 636; Bankipur Cat.,

p. 268; and Hyderabad List, Fann Tarikh No. 11.

The headings, which give the year and also the name of the Caliph, are in red ink. The Supplement begins from fol. 236a. Fol. 235b is blank, but does not cause any break in the text.

Written in clear Nasta'līķ. Dated A.H. 1298. Scribe وزيرعلي .

No. 196.

foll. 244; lines 19; size $14\frac{1}{8} \times 10\frac{1}{4}$; $9\frac{1}{4} \times 6$.

مراة الجنان و عبرة اليقضان

MIR'AT AL-JANAN WA IBRAT AL-YAKDAN

Vol. 1.

Annals of Islam from the beginning of the Hijra to A.H. 750 by عفيف الدين ابو محمد عبد الله بن اسعد بن علي اليانعي الشائعي 'Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin As ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī. He was born about A.H. 698, A.D. 1298, at Yemen, and studied at Aden. From A.H. 718., A.D. 1318, he resided chiefly either at Mecca or at Madīna and in A.H. 724, A.D. 1324, he made a journey to Jerusalem, Damascus and Cairo. He died at Mecca in A.H. 767, A.D. 1365, or A.H. 768, A.D. 1366. Hājī Khalīfa, Vol. III., p. 167, erroneously says that he died in A.H. 771, A.D. 1369. For details see Tabakāt al-Kubrā, Vol. VI., p. 103; Ta'līkāt as-Sanīya, p. 18; Nafahāt al-Uns, p. 618; Safīnat al-Auliyā', p. 68; Wüstenfeld, Gesch. No. 429; Orient. Vol. II., p. 419; and Brockelmann, Vol. II., p. 176.

Beginning :—

قال العبد الفقير الى لطف الله الكريم سيدفا الشيم أبو محمد

عبد الله بن اسعد بن علي نزيل الحرمين الشريفين اليمذي المعروف باليافعي اما بعد حمد الله المتوجد بالالهية النم .

مرأة الجذان و عبرة اليقضان في معرفة The full title of the work is حوادث الزمان و تقلب احوال الانسان و تاريخ موت بعض المشهورين الاعيان

Regarding the sources and other particulars of the book see

Berlin Cat. No. 9452, and Br. Mus. Supp. Cat. No. 473.

For copies see India Office Cat. Nos. 706-7; Berlin Cat. Nos. 9452-3; Vienna Cat. No. 812; Paris Cat. Nos. 1589-92; Br. Mus. Cat. p. 426b; Cat. des MSS. de la Grande Mosquée de Tunis, Nos. 4913-14; Koprūlūzādah Cat. No. 1144; Rampur List, p. 646; Bankipur Cat. p. 695; and Asiatic Society Cat. p. 58. See also Hājī Khalīfa, Vol V., p. 481.

The headings are in red ink. Indexes—one of the year and the other of biographical names—for both volumes are annexed at the beginning in a different hand. The life of the author from Nafaḥāt al-Uns is also given in an annexed leaf. Marginal corrections are found throughout the book with the following remarks

on the title-page:—

از ابتداء تا صفحه ۱۲۹۷ بتاریخ ۳ بیساکبه سنه ۱۲۹۷ بنگله تصحیر شد *

Lacunae of a word or two are numerous.

Written in a recent clear Naskh. The date of transcription is given in the second volume.

No. 197.

foll. 348; lines 19; size $14 \times 10\frac{1}{2}$; $9\frac{1}{4} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above. Beginning:—

سنة ثمان و ثلث مائة فيها ظهر اختلال الدولة العباسية النج *

It bears marginal corrections. Lacunae of a word or two are numerous.

Written in modern clear Naskh. Dated A.H. 1307. Scribe غلام البرر.

Lives of the Prophets. No. 198.

foll. 348; lines 19; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كتاب بدء الدنيا و قصص الانبياء

KITĀB BAD' AD-DUNYĀ WA ĶIŞAŞ AL-ANBIYĀ'.

A work on the creation of the world, and on the traditional history of the prophets who preceded our Prophet Muḥammad by Abū'l Ḥasan Muḥammad bin 'Abdallāh al-Kisā'ī. He flourished in the beginning of the 5th century Hijra, and is also the author of a work called 'Ajā'ib al-Malakūt. See Brockelmann, Vol. I., p. 350. He should not be confounded with the famous grammarian Abū'l Ḥasan 'Alī bin Ḥamaza al-Kisā'ī, who died in A.H. 189, A.D. 804. This work is mentioned in Ḥājī Khalīfa under two titles in Vol. II., p. 23, under the title Bidā' ad-Dunyā, and in Vol. III., p. 174, under, Khalk ad-Dunyā.

Beginning:—

قال الشيخ ابوالحسن محمد بن عبد الله الكسائي رحمة الله عليه الحمد لله الذي البت الخلق نباتا النح *

For copies see Berlin Cat. Nos. 1021-4; Paris Cat. Nos. 1914-17; Br. Mus. Cat. pp. 169b, 417a, 582a, 683a; Munich Cat. No. 444; Bodl. Cat. Vol. II., p. 113; Br. Mus. Suppl. Cat. No. 497; India Office Cat. No. 715; Cairo Cat. Vol. V., p. 113; and Asiatic Society of Bengal, Cat. p. 56. See also Hottinger, Promptuarium (Heidelberg, 1658), p. 209, and Lidzbarski Diss, pp. 20-5.

The upper parts of foll. 1-9, and the lower part of foll. 15, 17 and 18 have been supplied in new paper, written on by a modern soribe. Two entire leaves (foll. 20 and 338) have also been supplied by a modern hand. Headings of chapters in red ink. Foll. 319-24 are bound upside down. Foll. 310-33 are disarranged. The borders of many foll. have been changed. It is defective at the end. Much worm-eaten. An index of names is added at the beginning in a modern hand.

Written in Naskh. Not dated. C. 18th century.

Early Caliphs. No. 199.

foll. 176; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{8}$.

كتاب الامامة و السياسة

KITĀB AL-IMĀMAT WA'S SIYĀSA.

A history of the early Caliphs by ابرمىعمد عبد الله بن مسلم بن Abū Muḥammad 'Abdallāh bin Muslim bin Ķutaiba adl-Dīnawarī He was born either at Baghdād, or at Kūfa, in A.H. 213, A.D. 828. For a long time he was Ķādī at Dīnawar, and afterwards taugnt at Baghdād. He died in A.H. 270, A.D. 883, or A.H. 271, A.D. 884, or A.H. 276, A.D. 889. The last date is considered by Ibn Khallikān, Vol. I., p. 272, to be correct. For details see Nuzhat al-Alibbā', p. 272; Wüstenfeld, Gesch. No. 72; and Brockelmann, Vol. I., p. 120

Beginning:

قال ابو محمد عبد الله بن مسلم بن قتيبة نفتح كلامنا بحمد الله و نقدس غا بذك لا الله عليه الله عليه مسلم بن تتيبة نفتح كلامنا بحمد الله و نقدس

نادينا بذكره النم *

For copies see Berlin Cat. No. 9412; Br. Mus. Cat. p. 581a; Paris Cat. No. 1566; Br. Mus. Suppl. Cat. No. 519; Cairo Cat. Vol. V., p. 13; and Cat. d. MSS. de la Grande Mosquée de Tunis, No. 3559. See also Z.D.M.G., Vol. XL., p. 309; Dozy, Recherches sur l'histoire d'Espagne, 3rd edition, Vol. I., 21, and Gayangos, Mohammadan, Dynasties, Vol. I., App. E.

For chapters see Berlin Cat. No. 9412. The first part of the book is translated into Latin, and has been published by A. Peterson, Lundae, 1856, under the title Expositio de quatuor primis Khalifis. See Ellis, Cat. of Printed Books, Br. Mus. Vol. I., p. 17.

Printed at Egypt A.H. 1322.

The first 26 foll, have been recently added to the MS. The borders of the old part of the MS, have been recently changed. Sprinkled with vowel-points. Marginal corrections occasionally. Written in fine Nasta'lik. Dated A.H. 1154.

No. 200.

foll. 213; lines 25; size 10×6 ; $8 \times 4_8^1$.

الاكتفاء في فضل الاربعة الخلفاء

AL-IKTIFA' FI FADL AL-ARABA'AT AL-KHULAFA'

A work in praise of the virtues of the Companions of the Prophet especially of his first four successors, chiefly based on the Traditions, by ابراهيم بن عبد الله الوصابي اليمذي الشافعي Ibrāhīm bin 'Abdallāh al-Waṣṣābī al-Yamanī ash-Shāfi'ī. From a perusal of the work it appears that he was an inhabitant of Yemen, and a follower of the Shāfi'ī school. He flourished in the later half of the 10th century, Hijrā.

Beginning:-

الحمد لله الحميد المجيد الفعال لما يريد النم *

The author gives in the preface his reason for compiling the book, as follows:—

اما بعد فيقول افقر العبيد ابراهيم بن عبد الله الوصابي اليمني الشافعي لما سالذي بعض الخوان الصغاء ان لجمع له الليفا من الاحاديث الغبوية في فضل الصحابة وضى الله تعالى عنهم سيّما الاربعة المخلفاء ثم من سواهم من الصحابة على ما ورد في فضلهم خصوصا و عموما اجبته بالاعتداز و الاعتراف بالعجز و التقصير فلم يقبل الاعتداز مذي فاستخرت بالله تعالى في ذلك مرارا فرأيت بعد الاستخارة ان اجابته واجبة عليّ فشرح الله صدري فاجبته الى سواله اما رأيت من عرمه و اقباله فجمعت هذا الكتاب في شرف مناقبهم و عظيم قدرهم من كتب عديدة على وجه الاختصار و حذف السند و عظيم قدرهم من كتب عديدة على وجه الاختصار و حذف السند ليسهل على الناظر تذاوله عاذبا كل حديث الى الكتاب المخرج منه منبها على مولّقه و سميته الاكتفاء في فضل الاربعة المخلفاء و رتبته منبها على مولّقه و سميته الاكتفاء في فضل الاربعة المخلفاء و رتبته على ثمانية كتب *

The book is divided into eight parts, each called a عناب which again is sub-divided into several chapters. The first part begins on fol. 2b as follows:—

العناب الاول كناب النحقيق فيما جار في فضيلة المخليفة على التحقيق عالم التحقيق على التحقيق عالم الصدق و التصديق البي بكر الصديق رضي الله عنه على انفراده و فيه تسعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol 39a, and the date of composition of this part is given by the author as follows:—

انتهى كتاب التحقيق في فضائل ابي بكر الصديق رضي الله علم قال جامعه اتفق الفراغ من جمعه و ترتيبه في سابع شهر رجب الاصب احد شهور سنة اثنين و ستين و تسعمائة *

Below this the copyist has made the following additional remark:—

كان الفراغ من رقم هذا النسخة في حادي عشر شهر صفر الخير احد شهور عام ثمان و ستين و تسعمائة .

-: From fol. 39a the second part begins as follows بسم الله الرحمن الرحيم كتاب القول الصواب نيما جاء في فضل امير المؤمنين ابي حفص عمر بن المنطاب رضي الله عنه على انفرادة و نية اثفان و عشرون بابا و سبعة فصول و خاتمة *

It ends on fol. 96a, and the date of composition of this part is given as below:—

تم كتاب القول الصواب في فصل امير المؤمنين عمر بن الخطاب رضي الله عنه قال جامعه كان جمعه و ترتيبه في سادس شوال احد شهور عام الثنين و ستين و تسعمائة *

--: From fol. 96a the third part commences as follows المحدد المنطقين المحدد الله الرحمن الرحيم كتاب الاحاديث الغرز في فضل الشيخين المجاديث الغرز في فضل الشيخين المجاديث عمر رضي الله عنهما و فيه ثمانية البواب .

It ends on fol. 118a, as follows:

قال جامعه كان الفراغ من جمعه و ترتيبه ثامن عشر من شهر ذى القعدة الحرام احد شهور عام اثنين و ستين و تسعمائة *

The copy ist gives the date of transcription of this part as follows:—

كان الفراغ من رقم هذه النسخة الى ضحى يوم الجمعة رابع عشر من شمر ربيع الاول احد شهور عام ستة و سبعين و تسغمائة .

The fourth part begins on fol. 118a, thus:--

بسم الله الرحمٰن الرحيم كتاب توضيح المرهان في فضل امير المؤمنين البي عمره عثمان بن عفان رضي الله عذه على انغراده و فيه سبعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol. 153 α , and the date of composition of this part is given as below:—

افتهى كتاب واضح البرهان بلطف الكريم المذان قال جامعة كان الفراغ من جمعة و ترتيبة في اليوم المبارك ثامن عشر محرم الحرام غرق شهور عام ثلاث وستين و تسعمائة .

-: The date of transcription of this part is thus indicated و كان الفراغ من رقم هذه النسطة سابع شهر رجب الفرد احد شهور عام ستة و سبعين و تسعمائة *

The fifth part begins on foll. 153a, thus:-

كتاب اسلى المطالب في فضائل امير المؤملين ابي الحسن علي بن ابي طالب رضي الله علم على الفرادة و فيه عشرون بابا و اربعة عشر فصلا *

It ends on fol. 211a as follows:

انتهی کتاب اسدی المطالب قال جامعه اتفق الفراغ من جمعه و ترتیبه فی ربیع الاول احد شهور عام ثلاث و ستین و تسعمائة *

The date of transcription is given as below: -

و كان الفراغ من رقم هذا النسطة في سادس شهر رجب الاصب احد شهور عام ست و سبعين و تسعمائة و ذلك بالمدينة المفورة •

The MS. ends here, and three more parts are wanting. In the preface, fol. 2a, the author has mentioned the names of all the eight parts which he would write in the book.

The remaining parts have been thus described:

الكتاب السادس كتاب تبضرة الفاظر فيها جاء في فضيلة عمار بن ياسر الكتاب السابع كتاب الدر المرصعة في ما جاء في فضل الخلفاء الاربعة الكتاب الثامن من كتاب الانتصار فيما جاء في فضل السادة الانصار *

There is a copy of the book noticed in Berlin Cat. No. 8531/3 with the same title, but the beginning and the end are not quoted therein. Lacunae are in fol. 21b, 33a, and 187b. Fol. 213 should come next to fol. 189, and fol. 212 should go before fol. 211. The MS. is in a very decayed condition. Some foll. are missing after foll. 5, 9 and 48, and blank foll. of modern paper have been inserted

after those foll. The middle part of fol. 8 is much injured by insects. Headings of chapters and the first names of traditionists are in red ink. It is stained with damp. Many of the borders have thick paper pasted over them. The different dates of transcription of each part, which have been given above, are evidently as in the MS. from which our copy was made.

Written in Nasta'līk. Not dated. C. 19th century.

No. 201.

foll. 70; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$

اسعاف اخوان الصفاء بشرح تحفة الظرفاء

IS'ĀF IKHWĀN AṢ-ṢAFĀ' BI SHARḤ TUḤFAT AZ-ZURAFĀ'.

A commentary on as-Suyūṭī's poetical accounts of the Caliphs

ه البربكر محمي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمذي Abū Bakr Muḥī ad-Dīn 'Abd al-Ķādir bin Shaikh bin 'Abdallāh al-'Īdrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D. 1628. See No. 125.

Beginning:-

الحمد لله رب العالمين الذي علمنا مالم نكن به عالمين النم *

The first couplet of the poem is:-

الحمد لله حمدا لانفاذ له وانما الحمد حقاراس من شكرا

The accounts of the Caliphs are brought down to al-Mustamsik Billāh. This commentary is mentioned in Khulāṣat al-Athar, Vol. II., p. 442, but it has been designated there as Ithāf Ikhwān aṣ-Safā'. The text is written in red ink. Marginal corrections occasionally. All the inner edges, and some of the outeredges are pasted over with modern paper. It was composed, as stated at the end, in A.H. 1010, A.D. 1601.

Written in Naskh. Dated A.H. 1017. Scribe. أبو بكر بن ابو

'Ali and His Descendants. No. 202.

foll. 216; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تذكرة خواص الامة في معرفة الاقمة

TADHKIRAT KHAWAS AL-UMMA FĪ M'RIFAT AL-A'IMMA

A history of the Caliph 'Alī bin Abī Ṭālib, his family and the twelve imāms, by المعروف بن قرغلي المعروف المجروي المظفر يوسف بن قرغلي المعروف Shams ad-Dīn Abū'l Muzaffar Yūsuf bin Kuzughlī, known as Sibt Ibn al-Jawazī. He was born in A.H. 582, A.D. 1136, or A.H. 581, A.D. 1185. He lost his father soon after his birth; his maternal grandfather Ibn al-Jawzī brought him up, and consequently he has been given the surname of Sibt Ibn al-Jawzī, i.e. the grandson of Ibn al-Jawzī. He studied at Baghdād, and finally settled at Damascus, where he died in A.H. 654, A.D. 1257. For details see Ibn Khallikān, Vol. I., p. 302; al-Fawā'id al-Bahīya, p. 96; Wüstenfeld, Gesch. No. 340; and Brockelmann, Vol. I., p. 347. Wüstenfeld, and Brockelmann spell قرغلي as Ķizughlū, while Ibn Khallikān gives Kuzughlī.

Beginning:

الحمد لله الواهب من النعم كل كثير و جزيل النح *

Scholars of the Sunnī sect attach very little value to this work, as it contains in some places (for instance fol. 40a) views which are quite contrary to their belief. Thus adh-Dhahabī in his work Mīzān al-I'tidāl, Vol. II., p. 624, concerning the author says:

يوسف بن قرغلى الواعظ المورخ شمس الدين ابو المظفر سبط ابن الجوزي روى عن جدة و الف كتاب مرأة الزمان فتراة ياني فيه بمذاكير الحكايات وما اظنه بثقة فيما ينقله بل يحنف و يحازف ثم انه يتربص وله مولف في ذلك مات سنه اربع و خمسين و سنمائة بدمشق قال الشيخ محي الدين لما بلغ جدي موت سبط ابن الجوزي قال الا رحمه الله محي الدين لما بلغ جدي موت سبط ابن الجوزي قال الا رحمه الله كان رافضيا *

For copies see Leyden Cat. No. 791 and Rampur List, p. 633. A copy of this work is also in the Bankipur Library The work is divided into twelve principal parts as follows:

		الباب الاول في ذكر نسب مولانا الامام علي بن
ſol.	1b.	ابي طالب كوم الله وجيد
••	1 Ia.	الباب الثاني في فضائل علمي كرم الله وجهة
	36a.	الباب الثالث في ذكر اولادة
1	37 <i>b</i> .	الباب الرابع في ذكر خلافة على عليه السلام
,,	70b.	الباب المخامس في ذكر ورعة و زهادته و خونه و عبادته
	77a.	الباب السادس في المختار من كلامه عليه السلام
•	106b.	الباب السابع في وفاته عليه السلام
	118a.	الباب الثامن في ذكر الحسن عليه السلام
,,	140b.	الباب التاسع في ذكر الحسين عليه السلام
1,	173b.	الباب العاشر في ذكر محمد بن الحذيفة
,,	178a.	الباب الحانبي عشرفي ذكر خديجة و فاطمة
***	189a.	الباب انثاني عشرفي فكر الائمة عليهم السلام

These chapters are also sub-divided into many smaller chapters. A table of contents is annexed at the beginning. Some additional foll, containing some biographical accounts of the author, and quotations from different sources describing the author as a reliable one, have been added at the beginning. It is also mentioned that the copy has been transcribed from the copy in the Bankipur Library. On the top of the first fol. it is stated in Persian that the cost of transcription was seventeen rupees, -Marginal corrections occa . خرج كتابت اين كتاب مبلغ هفده رويبه sionally. Headings in red ink. Foll. 28, 36b, 72b, 80-82a, 100b, 101a, 165b, 190a and 201b contain marginal notes in Persian in the handwriting of Saiyid Sadr ad-Din. In fol. 5a seven lines are penned through; also from the bottom of fol. 5b to fol. 7 the lines are penned through except two and a half lines of fol. 7b. are lacunae of a word or two in foll. 2a, 26a, 82b, 92b 117b, 119a, 120b, 150b, 151a, 154, 155a and 215. Fol. 211b has a big lacuna. It was compared in A.H. 1308.

Written in Nassa'lik. Dated A.H. 1307.

No. 203.

foll. 341; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

العمدة

AL-'UMDA

A work on the virtues and excellences of 'Alī bin Abī Ṭālib and his descendants by شمس الدين ابو الحسين يحيى بن الحسن بن البطريق الحكي الشيعي Śhams ad-Dīn Abū'l Ḥusain Yaḥyā bin al-Ḥasan bin al-Ḥusain bin 'Alī bin Muḥammad bin al-Biṭrīk al-Ḥillī ash-Shī'ī. He was a reliable scholar of the Imamīya Sect; lived for some time at Baghdād and then at Wasit, and died at the age of seventy-seven at Ḥilla in Sha'bān, A.H. 600, A.D. 1261. For details see Aml al-Āmil, p. 73; Shudhūr al-'Ikyān, Vol. II., fol. 258; and Kashf al-Ḥujub, p. 386.

Beginning:

39a

الحمد لله شكرا لجزيل آلائم و استدعاء لمزيد نعمائه الغ * ---: The work is divided into the following chapters

الفصل الأول في نسب اميرالمؤمنين علي بن أبي fol. 13a. طالب عليه السلام الفصل الثاني في كنيته عليه السلام 14b.الفصل الثالث في مولدة عليه السلام 16b. الفصل الرابع في نسب امه عليه السلام 17b. الفصل الخامس في ذكر وفاته عليه السلام 17b. الفصل السادس في ذكر اولادة عليه السلام 18a.الفصل السابع في نقوش خواتيم اميرالمؤمنين عليه السلام 18b. الفصل الثامن في قوله تعالى انما يوريد الله ليذهب عذكم الرجس اهل البيت ويطهركم تطهيرا 19a. الفصل التاسع في معذي قوله تعالى قل لا اسألكم عليه اجرا الا المودة في القربي 30a. الفصل العاشر في أنه عليه السلام اول من اسلم و اول

من صلى مع رسول الله صلعم

		الفصل الحادي عشر في قوله عليه السلام خلفت فيكم
ol.	44b.	الثقلان وقوله خلفت فيكم خليفتين
		الفصل الثاني عشر في أن عليا عليه السلام وصي رسول
,,	50a.	الله علم
		الفصل الثالث عشر في الكتابة عن اميرالمؤمنين عليه
,,	56b.	
,,	61b.	الفصل الرابع عشر في ذكر يوم غديرخم
		الفصل الخامس عشر في تفسير قولة تعالى انما وليكم
	80 <i>b</i> .	الله ررسوله و الدي أمنو الآية
		الفصل السأنس عشر في قول النبي صلعم لعلي عليه
,,,	85a.	السلام انت مذي بمذراة هارون من موسى
		الفصل السابع عشرفي قوله عليه السلام لاعطين الراية غدا
,,	94b.	رجلا يحب الله و رسوله و يحبه الله و رسوله
100	112a.	الفصل الثامن عشرفي ذكر اخدلا عليه السلام لسورة براءة
13.25	116b.	الفصل التاسع عشر في ذكر المواخلة له س
,,,	122a.	و العشرون من الفصول في سدّ الابواب الاباب على ص
		الفصل الحادمي و العشرون في تفسير قولة تعالى يا ايها
,,	129b.	الدين أمغو أذا ناجيتم الآية
		الفصل الثاني و العشرون في قوله تعالى تعالوا ندع
,,	131b.	ابنارن ر ابناركم الآية
		الفصل الثالث و العشرون في قوله تعالى اجعلتم سقاية
,,	135b.	الحاج وعمارة المسجد الحرام آلاية
		الفصل الرابع و العشرون في قولة صلعم علي مذي و انا مذه
,,	139a.	## # Marchanal Control (# 1986) ## 18 19 19 19 19 19 19 19 19 19 19 19 19 19
		الفصل الخامس و العشرون في قوله صلعم أن فيك مثلا
,,	146b.	من عبسی بن مریم
		الفصل السادس و العشرون في قوله عليه السلام لايجبك
,,	150b.	الا مومن ر لا يبغضك الا مذافق

	الفصل السابع و العشرون في قوله عليه السلام الصديةون
fol. 153b.	
	الفصل الثامن و العشرون في قوله صلعم لعلي عليه السلاء
"156a.	خاصف النعل أ
	الفصل التاسع و العشرون في قول النبيي صلعم لعلي عليه
	السلام أنك وارثني و حامل أوائني يوم القيمة
,, 160 <i>b</i> .	
	الفصل الثلاثون في قوله سبحانه و تعالى و من الفاس
,, 167a.	من يشتري نفسه ابتغاء الآبة
1707	
	وغيا وهن ووقع خي فصار عادم السلام في
., 1796.	الفصل الحادي و التلانون في دفر خبر الطادر الفصل الثاني و الثلثون في ذكر قضايا عليه السلام في زمن رسول الله صلعم و بعده
	رض (سول الله على الله على الله على الله على الله الله على الله الله على الله الله الله الله الله الله الله ال
., 185a.	زمن رسول الله صلعم و بعده الفصل الثالث و الثلثون في انه عليه السلام قال سلوني قبل ان تفقدوني
	قبل إن تفقدرني روف الله المعم بعب علم
,, 192a.	الفصل الرابع و الثلثون في امر النبي صلعم بحب علي علي علي علي عليه السلام
	الفصل الخامس و الثلثون في فنون شتى من مناقبه
,. 202a.	ري ي و عليه عليه عليه عليه
	الفصل السادس و الثلاثون في فلون شتى منافية
,, 216 <i>b</i> .	صلى الله عليه و آله
,, 274a.	فصل في مذاقب سيدة النساء عليها السلام
., 280a.	فصلَ في ذكر مذاقب خديجة عليها السلام
,, 282a.	فصل في مفاقب الحسن و الحسين عليهما السلام
,, 297a.	فصل في ذكر ما ررد في اثنا عشر خليفة
,, 302b.	فصل في ذكر ما جاء في المهدي عليه السلام
,, 318b.	فصل في شي من الاحداث بعد رسول الله صلعم
ln foll. 4	h_{-5} , where the chapters are enumerated, it is made

In foll. 46-5, where the chapters are enumerated, it is mentioned that the work contains 34 chapters, but we find in the MS.

36 chapters, as mentioned above. After the 36th chapter which is on miscellaneous subjects connected with 'Alī bin Abī Tālib, six more chapters are added by the author, as mentioned above.

In the preface the author has enumerated several reliable works of Sunnī scholars, which he has quoted as authorities. Before describing each virtue or excellence he mentions the names of the books which he would cite as authorities. Headings and names of works are in red ink. Corrections are numerous; but still the book contains many mistakes. Foll. 176 and 256 are in a different hand. In the colophon it is named

Written in modern Naskh. Not dated. C. 19th century.

No. 204.

foll. 107; lines 21; size $13 \times 8\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

كتاب اليقبن

KITĀB AL-YAKĪN.

A work proving that 'Alī bin Abī Tālib was particularly ordained to be the head of the moslems next after the Prophet by العلوي الدين علي بن موسى بن جعفر بن محمد بن طاؤس العلوي الدين علي بن موسى بن جعفر بن محمد بن طاؤس العلوي Abū'l Ķāsim Radī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Ṭā'ūs al-'Alavī al-Ḥasanī, died, A.H. 664, A.D. 1265. For his life see No. 75.

Beginning:-

يةول مولانا المولي ابو القاسم علي بن موسى بن جعفر بن محمد ابن الطاؤس العلوي الفاطمي ادام الله ذكرة احمد الله جلّ جلاله الذي سبق في علمة الني *

The full title of the book is البقين باختصاص مولانا علي عليه السلام See also Kashf al-Hujub, p. 606. The work is divided into 220 small chapters, in which the author proves from different sources that 'Alī bin Abī Ṭālib is the head of the moslem world.

From fol. 11b it appears that it was composed when the author was passed 70 years of age.

Headings of chapters in red ink.

Written in clear Naskh. Not dated. C. 19th century.

No. 205.

foll. 126; lines 18; size $12\frac{1}{2} \times 8$; $8\frac{1}{4} \times 5$.

الكشكول نيما جري على آل الرسول

AL-KASHKÜL FĪ MĀ JARĀ 'ALĀ ĀL AR-RASŪL.

A work on the circumstances that befell the descendants of the Prophet, together with an account of the cause of ill-feeling and dissension between the Sunnī and the Imāmīya sect, by Haidar bin 'Alī al-'Ubaidī al-Ḥusainī ash-Ṣhī'ī. He was a contemporary of Muḥammad bin al-Ḥasan bin Yūsuf al-Muṭahhar al-Ḥiliī, died, A.H. 771, A.D. 1369, and is the author of Jāmi' al-Asrār, a work on sufism, Jāmi' al-Ḥakā'ik, and other works. The date of his death is not known. See Shudhūr al-'Ikyān, Vol. I., fol. 127b; and Kashf al-Ḥujub, pp. 151 and 470.

Beginning:-

الحمد لله و السلام على عبادة الذي اصطفى و بعد نقد كتبت الى اعزّ الغلس على حين حاجت الفتنة بين الخاصة و العامة و ذلك في سنة خمس و ثلاثين و سبعمائة لهجرة النبي صلى الله عليه و آلة النع .

In this work the virtues of 'Alī bin Abī Ṭālib and his descendants have also been described. The Sunnis are referred to by the word المامة.

Written in Naskh. Not dated. C. 19th century.

No. 206.

foll. 73; lines 9; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4\frac{1}{6}$.

كتاب المودة في القربي

KITĀB AL-MUWADDA FĪ'L KURBĀ.

A work describing the excellences of the Prophet and his descendants, and enjoining every one to love them, by علي بن الحسيني الهمداني 'Alī bin Shihāb ad Dīn al-Ḥusainī al-Ḥamadānī. He was a sufi of a high order. He came to Kashmīr in A.H. 781, A.D. 1379, with a train of 700 followers, and died in A.H. 786, A.D. 1385. For details see Nafaḥāt, p. 518; Ḥabīb as-Siyar, Vol. III., juz' 3, p. 87; Rieu, Pers. Cat. p. 447b; and Brookelmann Gesch. d. Arab. Litter. Vol. II., p. 221. Safīnat-

al Awliya' p. 108 wrongly says that he died in A.H. 770, A.D. 1368.

Beginning:

الحمد لله على ما انعمني اولى النعم والهمني الي مودة حبيبه جامع الفضائل والكرم الني *

The author says in the preface that Muhammadans are required to love the Prophet and his descendants, but that they cannot love them unless they know their excellences. He wrote the present work to make them known.

as مردات The work is divided into fourteen chapters, called

follows :--

المودة الاولى في فضائل سيدنا وصفينا و مولانا محمد -3a. المصطفى صلعم fol. المودة الثانية في فضائل اهل بيت عليهم السلام 9b. المودة الثالثة في فضائل اميرالمو منين عليه السلام , 15b.المودة الرابعة في أن عليا اميرالمؤمنين وسيد الوصيئين و حجة الله عز و حل ,, 19b. المودة الشامسة في انه مولى من كان رسول الله صلعم ,, 21a. مولالا المودة السادسة في أن عليا أخ رسول الله صلعم و وزيرة وان طاعته اطاعة الله 26a. المودة السابعة في فضل على ولي عليه السلام ,, 31a. المودة الثامنة في إن رسول الله وعليا من نور واحد و في ما اعطى على من الفضائل ما لم يعط احد ,, 37a. من العالمين المودة الناسعة في ان مفاتيم الجنة والفار بيد على 42b.

عليه السلام

المودة العاشرة في فضائل الائمة الاثفاعش ,, 46a.

المودة الحادى عشرني فضائل فاطمة عليها السلام ,, 50a.

fol. 54a.

المودة الثانيةعشرفي فضائل اهل بيت معا

., 58a.

المودة الثالثة عشر في فضائل فاطمة و خديجة رض

المودة الرابعةعشر في فضائل النبي صلعم و اهل بيته و فيها

The word عن at the beginning of each Tradition is written in red ink. Foll. 66b and 70b have lacunae with the remark بياض في الاصل written in red ink. The headings of chapters are also in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 207.

foll. 173; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

جواهر العقدين

JAWAHIR AL-AKDAIN.

A work on the importance of the two honours (the honour of knowledge, and that of being descended from 'Alī bin Abī Ṭālib), by ابوالتحسن نورالدين علي بن عبد الله بن احمد التحسني السمبودي Abū'l Ḥasan 'Alī bin 'Abdallāh bin Aḥmad al-Ḥasanī as-Samhūdī asḥ-Shāfi'ī. He was born at Samhūd, a large village in Upper Egypt. He studied at Cairo under Ibn Kuṭlūbugḥā and afterwards proceeded on a pilgrimage to Mecca, and from there he went to Madīna, where he settled. He was appointed Shaikh al-Islām in that sacred city, and died there in A.H. 911, A.D. 1505. His histories of Madīna, Wafā' al-Wafā', and Khulāṣat al-Wafā', are well-known books. For details see Brockelmann, Vol. II., p. 173; and Wüstenfeld, Gesch. No. 507.

Beginning:—

الحمد لله الذي اعزّ اوليادة النع .

The work is divided into two parts. The first part (foll. 1-53) deals with the excellences of knowledge and scholars, etc., and the second part (foll. 54-173) describes the excellences and superiority of the descendants of the Prophet. It was composed, as stated in the colophon, in A.H. 897, A.D. 1492. The full title of the work is جواهر العقدين في فضل الشرفين شرف العلم الجاي و النسب العلي See Hājī Khalīfa, Vol. II., p. 644.

For copies see Leyden Cat. No. 2045; Paris Cat. No. 1977; Derenbourg, No. 702; Aya Sofia Cat. No. 3171; and Rampur List,

р. 668.

The headings are in red ink. Marginal corrections occasionally. A list of contents and a short life of the author are annexed at the beginning. A note in the handwriting of Sadr ad-Din shows that the MS. was copied from another, preserved in the Bankipur Library, in A.H. 1309.

Written in Nasta'lik. Scribe عبد الرحيم.

No. 208.

foll. 229; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3 .

مفتاح الفجاء في مناقب آل العباء

MIFTĀH AN-NAJĀ' FĪ MANĀĶĪB ĀL AL-'ABĀ'.

A work on the virtues and excellences of the descendants of the Prophet, chiefly based on the Traditions, together with a مير زا محمد بن رستم معتمد short account of their birth and death, by Mīrzā Muḥammad bin Rustam Muʿtamad خان الحارثي البدخشي Khān al-Hārithī al-Badakhshī. He belonged to an illustrious family which served the Mogal Empire in various capacities. grandfather, Kubad Beg, a native of Kandahar, received the title of Diyanat Khan from Aurangzib, and died in Dehli, A.H. 1083, A.I). 1672. His father, Rustam, received from the same monarch the title of Mu'tamad Khān, and fell in the Deccan war, A.H. 1117, A.D. 1705. Our author was a scholar of great reputation and served Kutb ad-Din Shah 'Alam I (A.H. 1119-1124, A.D. 1707-1712). He is the author of a Persian history called Tārīkh Muḥammadī, and several Arabic works, such as Tarājim al-Ḥuffāz (see Nos. 252-53) and Tuhfat al-Muhibbīn bi Manāķib al-Khulafā' ar-Rāshidīn, mentioned in Rampur List, p. 668. See for his life, Rieu, Persian Cat. p. 894,

Beginning: --

الحمد لله الذي اصطفى محمدا و آله على العالمين و هدانا به الى الصراط المستقيم و المنهاج المبين النج *

The author in fol. 2b says that he saw a treatise on the virtues of the descendants of the Prophet by Abū 'Uthmān 'Amar bin Baḥr al-Jāḥiz (died, A.H. 255, A.D. 869) quoted in some work. He copied this treatise at the beginning of his work with abbreviation of some of the words. It ends on fol. 6b as the author asys:—

تمت رسالة البي عثمان الجاحظ ثم رايت بعد في كتاب كشف الغمة هذا الرسالة باختلاف يسير و تقديم و تاخير •

From the preface it appears that the author began the work in Ramadan, A.H. 1123, A.D. 1711, and the colophon indicates that it was completed on the 7th Muharram, A.H. 1124, A.D. 1712.

The work is divided into five parts, which are sub-divided into several chapters They are as follows:-

> الباب الاول في بيان ما جاء في مناقب اهل البيت عموما وهو يشتمل على فصلين - الفصل الاول

في الآيات الفازلة في شافهم fol. 7a. الفصل الثاني في الاحاديث الواردة في فضلهم العاب الثانبي في مناقب هولاء الاربعة او بعضهم الاكثر مجتمعة و هو ايضا يشتمل على فصلين - العصل الاول في الآيات الفازلة في شانهم الفصل الثاني في الاحاديث الواردة في فضلهم 17a. الباب الثالث في ذكر امير المومنين و امام المتقين علي ابن ابي طالب رضوان الله عليه الي يوم الدين و هذا العاب يشتمل على ثلاثين فصلا - الفصل الاول في اسمه ونسبه وكنيته ولقده وذكر ولادته وبيان حليته 23b.26a. الفصل الثاني في سبق اسلامه الفصل الثالث في قوة البائه 28a. الفصل الرابع في مشاهده 28a. الفصل الخامس في منزلته عند النبي صلى الله عليه و سلم

الفصل السادس في تزويجه من سيدة النساء رضي 37a.

الفصل السابع في بيان ملجاء من سد الابواب الابابه . 406 الفصل الثامن في مواخاة النبي صلعم بين نفسه

ر بین علی کرم الله وجهه 42a.

fol.	43a.		لسع في تكنيته بابي تراب	الفصل الن
٠,	44a.		باشر في رد الشمس له	الفصل الع
15	15a.	لة في شانه	حادي عشر في الآيات الفازا	الفصل ال
		واردة في فضله		القصل الأ
**	51 <i>b</i> .		يو قسمان	و ه
••	51b.	قه رحده	م الاول في ما ورد في حا	القس
**	59b.	مع غيره	م الثاني ما ررد ني حقه ه	القس
>>	$62a_{i,j}$	e de la companya de l	نالث عشر في سيادته	الفصل الن
1,	63 a ,	ay hadi	رابع عشرنى علمه	
"	65a		خ امس عشر في ولايته	الفصل ال
,1	68a.	ر منع بغضه	سادس عشر فی رجوب حبه ,	الفصل ال
3)	73a.,		سابع عشر في رصايته	
))	74b.	لمعم الحق معه	ئامن عشرفى قول ا لذبى ص	الغصل الأ
	i na	صلعم عن قناله	ناسع عشرفي اخبار النبي	الغصل ال
**	76b.		غاة و الخوارج	24
, ,	816.	化铁铁 化二甲基苯基苯酚 医氯化二苯基甲基酚	عشرون في ذكر ما وقع في	
	****	ب من اخداره	حادى و العشرون فى طرف	الفصل ال
נג	87b.		حكاياته	
		ة من كلماته	ثاني و العشرون في نبذ	
,,	92 a ,		شريفة	
11	93 <i>b</i> .		لثالث و العشرون في بعض ا	
			لبرابع والعشرون في ع	
			يرالمومنين و ذكر من	The second second
"			<u> </u>	and the second second
	V.	بار الدبي صلعم	لىخامس و العشرون في اخ شهادته	العصل ا
		Net 15, 335, 45		
31	טטט,	به شهادیه است. از انتقاله	لسادس و العشرون في كيفير المدالمة	וששט ו ווג
	10 3 <i>b</i> .	يالا وبيال النفات	لسابع و العشرون في ذُكر وصا. و لد و در الله	ושב <i>י</i> ט וי וו
ננ	1 930,		ى جوار رحمة الله	

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الفصل الثامن و العشرون في تجهيزة وتكفينه
fol. 105b.
                           و الصاوة عليه و تدنينه
         الفصل التاسع و العشرون في تاريخ ولادته و وفاته
                  و مدة خلانته و حياته و غير ذالك
          الفصل الثلاثون في عدد ازواجه و اولاده و ذكر
                 مجمل من أحوال اسباطه واحفاده
    107a.
          الباب الوابع في ذكر سيدة النساء فاطمة الزهواء رضى الله
         عنها بنت رسول الله صلعم و هذا الباب يشتمل
                                      على سبع فصول -
         الفصل الاول في ذكر جملة من احوال امها خديجة
                            الكبري رضى الله عذبها
   112a
         صل الثاني في ولادة سيد النساء رضى الله عنها
   1116.
                             و بيان كنيتها و القابها
   1150.
                            الفصل الثالث في تزويجها
           الفصل الرابع في الاحاديث الواردة في فضلها
   1156
         الفصل المخامس في وفاتها وغسلها وتكفيلها والصلوة
   119a.
                                   عليها و تدفينها
        الفصل السادس في تاريخ وفاتها و ذكر مدة حياتها
  1210
                              ر بیان عدد مرویاتها
                          الفصل السابع في عد أولادها
  122a.
        الباب الخامس في ذكر السبطين الشبيدين أبي محمد
       الحسن و ابي عبد الله الحسين رضى الله عنهما
        هذا الباب يشتمل على سبعة عشر فصاد - الفصل
                     الاول في ولادتهما و ما يتعلق بها
       الفصل الثاني في بيان حليتهما و ذكر القابهما
                                      , كنيتهما
      الفصل الثالث في الاحاديث الواردة في فضلهما
  1276.
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الفصل الوابع في الاحاديث الواردة في فضل الحسن درن الحسين رضى الله عنهما . fol. 133a. الفصل الخامس في خلافته وبيان فزوله عنها ملك 136a. الفصل السادس في بيان بعض مآثره و ذكر نبد من مفاخره ,, 142a. الفصل السابع في شهادته ربيان غسله و تكفيله و ذكر الصلوة عليه و تدنينه ,, 1445. الفصل الثامن في تاريخ وفاته و ذكر مدة حياته و بيان عدد مرویاته ,, 147*b*. الفصل التاسع في عد اولادة 148a. الفصل العاشر في نبذ من مآثر السبط الثاني حسين بن علي بن ابي طالب رضي الله الفصل الحاديء شرفى الاحاديث الواردة في فضله وبيان اخبار النبي صلعم عن قتله 153%. الفصل الثانى عشرفي ذكرماكان باعثه على الخررج الى العراق الفصل الثالث عشرني خروج الحسين رض الي العراق و وصله بكربالا الفصال الرابع عشر فك كيفية شهادته وهدا فصل يعبط المساسد الجفون ويجري الدموع من العيون الفصل العمامس عشر في ذكر ماجري بعد قتله ., 165b. الفصل السادس عشرفي تاريع شهادة امير المؤمنين الحسين رضى أتله عندر بيان مدة عمره ,, 171a.الفصل السابع عشرفي مآل حال قاتليه المابع عشرفي مآل حال قاتليه الفصل الثامن عشرف و عدّ أولاد الحسين رضي ,, 178a.

From fol. 214 the advent of Imam Mihdi is described both according to Shi'a and Sunni belief. The headings are in r. d ink.

Marginal corrections and notes occasionally. The outer and inner

borders up to fol. 13, and from fol. 14 to the end the edges of the inner borders have been changed.

Written in fine Naskh. The colophon runs thus:-

قد تم هذا الكتاب المستطاب يوم الاثنين سادس شهر ومضان سنة ست و عشرين و مائة الزائدة على الالف من هجرة نبي آخر الزمان بدار الخلافة شاهجهان آباد حرسها الله عن الفساد بيد العبد الفقير الى جناب الملك الغني محمد غياث بن نعمان بيك الحارثي *

No. 209.

foll. 86; lines 17; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

نفحة العنبرية في انساب اَل خمر البرية NAFHAT AL-'ANBARĪYA FĪ ANSĀB ĀL KHAIR AL-BARĪYA.

A genealogical account of the descendants of the Prophet by محمد الكاظم الموسوى Abū Fuḍail Muḥammad al-Kāzim al-Mūsavī. From a perusal of the preface it appears that the author was a descendant of Husain bin 'Alī, and the colophon shows that he completed this book in A.H. 1074, A.D. 1663.

Beginning:—

الحمد لله الذي خلق الموجودات و كوّنها ر نطر الصور و لوّنها النح *

See also Kashf al-Hujub, p. 584.

It bears vowel-points. Important names are in red ink. Marginal notes are to be found here and there. The title-page, contains, among other notes, a very brief account of Ahmad bin Alī bin al-Husain, the author of a similar work, called عمدة الطالب ني نسب آل ابي طالب Alī. Worm-eaten. It was compared in A.H. 1244.

Written in Naskh. Not dated. C. 19th century.

No. 210.

foll. 196; lines 17; size $9\frac{1}{2} \times 5\frac{1}{8}$; $6\frac{3}{4} \times 3$.

مناقب اهل البيت

MANĀKIB AHL AL-BAIT.

A work on the lives and virtues of the twelv? Imains of the Imamiya sect by حيدر علي بن ميرزا محمد بن الحسن الشرراني Ḥaidar

'Alī bin Mīrzā Muḥammad bin al-Ḥasan ash-Shirwānī. He was an Imāmīya scholar, and wrote several treatises and books. One of his works, called Kitāb al-Majālis is well-known. His father Muḥammad bin al-Ḥasan, known as Mullā Mīrza, was a pupil of Aṣā Ḥusain bin Muḥammad al-Khūnsārī, who died in A.H. 1098, A.D. 1686. The date of his own death is not known. For details see Nujūm as-Samā' pp. 109, 192-3; Shudhūr al-'Iṣyān, Vol. I., fol. 131; and Kashf al-Hujub, p. 556.

Beginning:

الحمد لله على ما منع من الهداية ورهب من الدلالة اما بعد فية ول الفقير الى عفوريه الغني حيدر علي بن ميرزا محمد بن الحسن الشرواني عفى الله عنهما هذا مختصر يحتوي على شى من الاخبار المروية في فضائل اهل البيت علوات الله عليهم و منافيهم و مثالب اعدائهم و مطاعنهم مما روته العامة و محدثوهم و مفسوهم ممن يعتمدون عليه و يثقون به النم *

The book is divided into a prologue and several chapters as follows:—

مقدمة قال ابن ابي الحديد في الجزء الحادي عشر من شرح نهي البلاغة و روى ابوالحسن علي بن محمد بن سيف المدايذي في كتاب الاحداث قال كتب معوية نسخة واحدة الى عمالة بعد عام الجماعة لن برئت الذمة ممن روى شيئا في

فضل ابی تراب و اهل بیته فضل ابی تراب و اهل بیته

الباب الاول في ذكر فضائل سيد المسلمين و اميرالمؤه نين علي علي بن ابي طالب صلوات الله عليه و آله و فيه فصول - الفصل الاول في خُلق امير المؤمنئن صلوات الله عليه ، مفته

عسوت الله عليه و علمه الله عليه و الله الله عليه و الملام

ابيه ر امه عليهما السلام الفصل الثالث في الآيات الفازلة في فضله صلوات الله و سلامه عليه و هي كثيرة و لفذكر منها

تسعا و عشرين آية

196.

5a.

9 SEV 1, 2646 3 Company	الفصل الرابع في خبر الدار و ما يتبعه من الآثار
fol. 34a.	الدالة على الوزارة والوصاية
Reing a gay Or W. W. si	الفصل الخامس في الأخدار المتضمنة كونه عوالي
	المؤمنين و امامهم و سيدهم و فيه انت
,, 37a.	مني والأمني والأمني
,, 42b.	الفصل السادس في حديث غديرخم
., 476.	الفصل السابع في حديث المنزلة
,, 19a.	الفصل الثامن في خبر خيبر وما يتبعه من الاخدار
5.)a	الفصل التاسع في الاخبار الدالة على فضله صلعم
,, 56a	على سائر الامة و على جميع التعلق
,, 56b.	الفصل العاشر في حديث الذجوى
	الفصل الحادي عشر في حديث المواخاة برنيا برفون عشر في حديث المواخاة من
	الفصل الثاني عشر في اخراجه صلعم الصحابة من المسجد و سد ابوابهم الا باب أمير المؤمنين
,, 58 <i>a</i> , 5	صلوات الله عليه
9 99 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	الفصل الثالث عشر في الاخبار المتضمة إن حبه
	۴ هب الله تعالى و بغضه ۴ بغض الله تعالى
., 59a.	و من اذاه فقد اذى الله سبحانه
	الفصل الرابع عشر في الأخبار الدالة على وجوب
,	متابعتهم و لاعتصام بحبلهم و ال الحق
	و القرآن معهم و هم معهما و ان النجاة في
,, 61 <i>b</i>	التمسك بحبلهم و فيه ذكر الشيعة و الثناء عليهم
,, 65q.	عليهم الفصل الخامس عشر في الاخبار النادرة
	الفصل السادس عشر في علمه صلعم و رجوع من
, 69a	تقدمه و سائر الصحابة اليه صلوات الله عليه
8	الفصل السابع عشر في نبذ من معجزاته و اعلاما
, 76a,	ملوات الله عليه

1.4%	ا لقصل التامن عشرفي ذكر شي من فضائله و افعاله
fol. 82a,	الحسنة واخلاقه الكريمة وشيمه الرضية
., 86b.	الباب الثاني في فضائل فاطمة الزهراء صلوات الله عليها
	الباب الثالث في فضائل امامي المسلمين الحسن
" 90a.	و الحسين صلوات الله عليهما
** {	الباب الرابع في فضائل الأمام سيد الساجدين و زين
,, 96a.	العابدين علي بن الحسين صلوات الله عليهما
Section 1	العاب النامس في فضائل الامام امام المسلمين الماقر
97b.	محمد بن علي بن الحسين صلوات الله عليهم
	العاب السادس في فضائل امام المؤمنين الامام جعفر بن
,. 98b.	محمد الصادق صلوات الله عليه و آله
1 2475 T \$554 5	الباب السابع في فضائل حجة الله على الخلق (حمعين
., 101a.	الله عليه و آله عليه و آله الله عليه و آله
	الباب الثامن في فضائل امام المتقين علي بن موسي
., 102a,	الرضا صلوات الله عليه
:	الباب التاسع في ذكر فضائل أمام المسلمين الأمام محمد
., 103b.	ابن على الجواد صلوات الله عليه
our entropy NA	لباب العاشر في فضائل سيدنا و مولى المؤمنين على بن
1046.	الهادي كالراب الله عليه أنه الله الله الله الله الله الله الله ال
	لباب الحادي عشر في فضائل الأمام الهمام سيد المتقين
4	حسن العسكري صلوات الله و سلامه عليه المات الثان و شاه المات الثان و شاه المات الثان و المات ال
avosur edil Usa Albos	لباب الثاني عشر في فضائل سيدنا و حجة الله على العالمد صاحب النمل النصصة ال
2011 C. A	العالمين عاجب الزمان النحجة بن الحسن بن علي علي علي صلوات الله و سلامة عليه
~ 3~10an.	لباب الثالث (عشر) فيما ورد من الأخدار في الذص
107~	عليهم جملة و عددا صلى الله عليهم
	لباب الرابع عشر في ذكر نبذة من سيرة ابي بكر و عمر
ing the state of t	ر عثمان و معوية و عائشة و حفصة و احوالهم
	and the property of the contract of the contra

ر اخلاقهم و صفاتهم و فيه فصول - الفصل الأول في فكر ابي بكر الفصل الثاني في ذكر شي من اخبار عمر بن الغطاب و سيرة الفصل الثالث في ذكر عثمان بن عفان الاموي القصل الثالث في ذكر عثمان بن عفان الاموي الفصل الرابع فيما يدل على خبث باطن من تقدم عليه عليه عليه عليه عليه الفصل الخامس في ذكر معوية الفصل المخامس في ذكر معوية الفصل السادس في ذكر عائشة الفصل السابع في ذكر عائشة ومن ملوك بني امية و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس المتعلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين جلسوا هذا المجلس و بني العباس الذين حوية و بني العباس الذين حوية و بني العباس الذين و بني العباس الذين و بني العباس الذين و بني العباس المنات و بني العباس الدين و بني العباس ال

Marginal notes occasionally. Slightly worm-eaten. On the top of the first fol. there are two seals and the name of Muzaffar Husain bin Masih ad-Dawla.

Written in Naskh. Not dated. C. 19th century.

No. 211.

foll. 544; lines 9; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

المجالس المفجعة ويلو والساليات

AL-MAJĀLIS AL-MUFJI'A.

A work to justify and recommend assemblies of mourning for the descendants of the Prophet, specially for the martyrs of Karbalā' by السيد حسين بن السيد دلدار على النصيرابادي as-Saiyid Ḥusain bin as-Saiyid Dildār 'Alī an-Nasīrābadī. He was born in A.H. 1211, A.D. 1796, and studied under his father and his eldest brother, as-Saiyid Muḥammad. He was given the surname of Sayid al-'Ulamā', and passed his life at Lucknow. He is the author of many works, and died in A.H. 1271, A.D. 1854. For details see Shudhūr al-'Iķyān, Vol. I., fol. 212; and the preface of Kashf al-Ḥujub, p. 5.

Beginning:

فحمده على السرّاء والضرّاء ونشكوه على الشدة والرخاء النم .

See Kashf al-Hujub p. 486.

The work contains ten mukaddamāt, and eleven chapters, each

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called المجلس. Foll. 1-209 are occupied by the mukaddamāt as
follows :---
            المقدمة الاولى في بيان عظم هذه المصيبة العظمى والداهية الكبرى
  fol.
        6b.
          المقدمة الثانية في بيال الخبار المنضمنة لاخبار الله سبحانه
      اولياء عن هذا المصاب قبل وقوع هذه الوقعة
            المقدمة الثالثة في بيان ثواب البكاء و الحزن والجزع
             على هذا المصاب على حسب عظم هذا العزاء
                                       لا سيما يوم عاشوراء
  fol. 52a.
            المقدمة الرابعة في بيان أن الاحتراز عن الكدب في النياحة
            و الرثاء و اخلاص العمل عن السمعة و الريا
      59a
                                المقدمة الخامسة في حرمة الغذاء
      79a.
            المقدمة السادسة فيما يتعلق بهذا المصاب من شعار التعزية
                                           و مراسم العراء
     115a.
            المقدمة السابعة من مهام يوم عاشوراء مزيد الاهتمام بالبكاء
            و الاشتغال بالفواح و الرثاء و التوجه اليه و الى
            سائر الشهداء معه بالزيارات و المبالغة في لعن
                                           قاتليه الاشقيار
  144b.
            المقدمة الثامنة في بيان انه من وظائف هذا اليوم
  الامساك الى العصر لاصوم يوم تام ١٤٨٠ ..
     المقدمة التاسعة من مهام يوم الزيارة للامام السعيد المظلوم
     الشهيد ابي عبد الله الحسين عليه السلام الماله
                        المقدمة العاشرة في بقية اعمال يوم عاشوراء
   ,, 2005年,是是是是<sup>第一</sup>
    Half of fol. 209a, foll. 209b and 210a are blank. From fol.
210b the work proper commences, and the chapters are
follows :---
         المجلس الارل في ذكر وفات النبي صلعم و هو مشتمل
         على ثلاثة فصول - الفصل الاول في نبد من
```

fol. 210b.

شمائله و فضائله صلعم

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الفصل الثاني في بيان يوم وفاته وبيان عظم هذه
           المصيبة على سائر اهل الاسلام سيما على
                                                                       اهل البيت عليهم السلام
fol. 219a.
     الفصل الثالث في بيان وفات النبي صلعم ( 230% ...
                              المجلس الثاني في ذكر وفات سيدة نساء العالمين
                                                                                                           فاطمة الزهراء
     ., 2406.
                              المجلس الثَّالث في ذكر وفات امير المؤمِّنين على بن
                              ابي طالب عليه السائم و فيه ثلاثة فصول متضمية
                           لما سنم في الليالي الثلثار
     الفصل الاول فيما يتعلق بليلة تشع عشر الفصل الاول فيما يتعلق بليلة تشع عشر
                           الفصل الثاني فيما يتعلق بلحوال ما بعد الضربة
                                                                                                   و بليلة العشرين
         288a.
                                   الفصل الثالث فيما يتعلق بالحادي و العشرين
     ., 302b.
                              المجلس الرابع في ذكر وفات الحسن المجتبئ عليه
                                                                                      افضل الصلوة والثذار
     ,, 320a.
                             المجلس الخامس في شهادة مسلم بن عقيل رحمة الله
                                                                                                                        الجليل
     ,, 338a.
    المجلس السابع في احوال حرّبن يزيد الرياحي ..... 376a. ..
     المجلس الثامن في احوال قاس بن الحسن <sup>على</sup> المجلس الثامن في احوال قاس بن الحسن <sup>على</sup>
                       المجلس التاسع في ذكر وفات عباش بن علي بن الله
    ابي طالب ۴ المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المناه المنا
                   المجلس العاشر في ذكر مقتل الإمام السعيد الوظاؤم
                           الشهيد بن الشهيد سيد الشهداء أبن سيد اللوصياء
        النح وهذا المجلس مشتمل على فصول
                           فصل في ذكر شهادة على بن الحسين الذي
                                                                                              يدعى بعلى الاكبر
     ., 429a.
```

Zista	فصل يتبع ذلك الفصل في ذكر شهادة ولده الرضيع
nidad. Selaklar	و أسمة على ما في بعض الروايات عبد الله
fol. 435 b.	و هو اخو سكينة من ام واحدة الله المرادة المرا
,, 484b.	
A	المجلس الحادي عشر نيما جري من الظلم و العدوان
,	على اهل بيت سيد الانس و الجان بعد
,, 505a.	ما استشهد الحسيى عليه السلام

In foll. 1-40, 451-464 and 513-544 the outer edges have been supplied in a different paper. Marginal corrections occasionally. The headings are in red ink. From the beginning up to one-third of fol. 523b the MS. is in one hand; the rest is in another.

Written in Naskh. Not dated. C. 19th century. Scribe

مرزا محمد عباس مرزا محمد عباس

No. 212.

foll. 275; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{8} \times 3$.

كتاب الم**نا**قب

KITĀB AL-MANĀĶIB.

A work on the virtues of 'Alī bin Abī Ṭālib and his descendants. The first fol. is missing, and the name of the author could not be traced. In some places, such as foll. 228b, 242a, quotations from Ibn Ḥajar al-Haitamī's famous work, aṣ-Ṣawā'ik al-Muḥrika, composed in A.H. 950, A.D. 1543, are given. The book must have been composed after that date.

It begins abruptly as follows:-

ان هو الا وحين يوحى كلما افزل اليه المقاسي من الفاس عليه اما بعد فاعلم ايها الاخ فى الدين ان محبة الحبيب لايتم الا بمحبة آله و مودة اهله فوفق الفقير الحقير بحمدة ان يجمع ما قال النبي العلي في حق الولي الرضي و باقي اهله مما اتصل سندة و ثبت نقله برواية اهل السنة الني .

The first two foll. are in a different hand. Foll. 129-136a, 171, 199-204, 217-220, 250-257, 262-267 are also in some other hand. Foll. 7-8, 26, 57, 92, 97 and 246 are laft blank. The lower

parts of foll. 9, 244-245 are pasted over with thick paper. tween foll. 135 and 136 a slip of paper has been inserted, containing notes in Arabic and Persian. Marginal notes in Arabic and Persian are numerous. Worm-eaten. On the last fol. a Persian quotation from Bahr al-Asrār is given, and this has led to the book being erroneously named Bahr al-Asrar.' The following is found on the last fol. Double coloured قربل بالاصل rules in the margin.

Written in Naskh. The colophon runs thus:-

تحرير في التاريخ پنجم شهر ربيع الثاني سنه ١١٢١ ه .

d sessificações avais esta ${ m No.~213}_{ m el}$, which has a first set of the ${ m Me}$ of the ${ m Me}$

foll. 130 ; lines 16 ; size 9×51 ; 61×21 .

KITĀB AL-MANĀKIB.

A work on the virtues and excellences of 'Alī bin Abī Ţālib and his descendants. It is incomplete both at the beginning and at the end.

It begins abruptly on fol. 2a as follows:

الفصل الاول في بيان اسمائه وكفالا والقامة وصفاته من مغاقب خطيب خوارزم موفق بي احمد المكي قال اسمه الذي اشتهر به على النم . The other chapters of the work are as below:—

الفصل الثاني في بيان انه اول من صلى مع النبي صلى الله عليه وسلم 5a. fol. الفصل الثالث في بيان انه من اهل البيت 9b. الفصل الرابع في بيان محبة الرسول أيالا و تحريصه 15a.الفصل المخامس في بيان غزارة علمه واله اقضى الاصحاب و في ذكر نبد من قضايالا الفصل السادس في بيان أن الحق معة و أنه مع الحق

و حديث القضيب الفصل السابع في بيان الله افضل اصحاب رسول الله صلى 32b. الله عليه , سلم

		الفصل الثامن في بيان زهده في الدنيا و قناعتم مذبا
ol.	37a.	باليسير
		الفصل التاسع في بيان شرف صعودة على ظهر الغبي
,,	12a.	صلى الله علية وسلم بكسر الاصلام
, ,	43b.	الفصل العاشر في بيان تورطه المهالك في الله و رسوله
,,	49 b .	الفصل الحادي عشر في بيان رسوخ الايمان في قلبه
		الفصل الثاني عشر في بيان انه اقرب الناس من رسول
,,	52a.	الله صلى الله عليه رسلم
•		الفصل الثالث عشر في بيان امر رسول الله اياه بتبليغ
,,	56b.	المراولا برآولا الشاهلات أناس المراولا
		الفصل الرابع عشر في بيان الأحاديث الواردة في الذاكثين
	59a	و القاسطين و المارقين
		الفصل الخامس عشر في بيال انه الاذن الاوعية وبيال
	A A	قوله تعالى لا استُلكم عليه اجرا الا المودة في
,,	77a.	القربي و فيه شي من اخبار فدك
1)	84b.	الفصل السادس عشر في بيان انه رصي رسول الله صلعم
	i	الفصل السابع عشر في بيال مخاطبته الرسول بلفظ الخلافة
,,	98b.	و الوصية المعالمة الم
		الفصل التاسع عشر في ذكر لحاديث يوم الغدير و النصّ
, , ,	100b.	in the same of the same of the same of the same of the same of the same of the same of the same of the same of
		الفصل السابع و الثلثون في بيان نبدة من فضائل فاطمة
,,	116a.	الزهراء أسلما أيمري
		الفصل الثامن و الثلثون في بيان نبدة من فضائل الحسن
· .	122b.	والحسين المرابعة المر
V.S.J	The MS	s. ends abruptly in the course of the 38th chapter as
ollor	ws:	one that All I all I have the being both of the best transfer
بنتى	، فاطمة ا	و متى مات لم يحزن عليه غيري و اما الحسين فامه
527		e been some with a street of the season we will be the season to the season of the season of the season of the

An imperfect index is prefixed on foll. 1 to 3a. The last chapter of the work according to fol. 3a is the 39th chapter, and its heading is:—

الفصل التاسع و الثلثون ما ورد في اثنا عشر خليفة و في تعداد اسمائهم و في ما ورد في المهدي عليه السلام .

Many foll. are missing. Foll. 99, 110b and 11 are blank. Some parts of foll. 108b and 110a are also blank. Worm-eaten. Written in Naskh. Not dated. C 18th century.

No. 214.

foll. 45; lines 15; size 10×61 ; 71×33

كتاب المناقب

KITĀB AL-MANĀKIB.

A work on the excellences and virtues of 'Alī bin Abī Ṭālib and his descendants by محمد بن محمد بن الجوزى Muḥammad bin Muḥammad bin Muḥammad bin al-Jawzī. In fol. 20b the author quotes 'Unmūdhaj al-Labīb by as Suyūṭī (died, A.H. 911, A.D. 1505). The work cannot be a composition of an earlier date Beginning:—

الحمد لله على أن هدانا لدين الاسلام و ونقنا سنة نبيه عليه افضل الصلوة

و السلام النح *

There are marginal corrections.

Written in ordinary Naskh. Not dated. C. 19th century.

Ghaznavīs,

No. 215.

foll. 356; lines 11; size $11\frac{3}{4} \times 7$; 8×4 .

تاريخ اليميني

TĀRĪKH AL-YAMĪNĪ

A history of the first two Ghaznavide sovereigns, Subuktigin and Maḥmūd, by ابر نصر محمد بن عبد الجبار العتبى Abū Naṣr Muḥammad bin 'Abd al-Jabbār al-'Utbī. He was employed by Yamīn ad-Dawla Maḥmūd al-Ghaznavī, and held the appointment of Ṣāḥib al-Barīd, or official intelligencer, in Ganj Rustāķ, while he was writing this work. It was written about A.H. 41, A.D. 1020.

He died, A.H. 427, A.D. 1036. For details see Wüstenfeld, Gesch. No. 174; and Brockelmann, Vol. I., p. 314.

Beginning :— التحمد لله الظاهر بآياته الباطن بداته القريب برحمته البغيد بعزته النج *

For copies see Leyden Cat. Nos. 841-2; Berlin Cat. Nos. 9807-09; Munich Cat. No. 423; Pet. Rosen No. 34; Paris Cat. Nos. 1894-5; Vienna Cat. No. 947; Br. Mus. Suppl. Cat. No. 548; Br. Mus. Cat. pp. 152, 551; India Office Cat. No. 701; Cairo Cat. Vol. V., p. 176; and Rampur List, p. 632,

Printed on the margins of al-Kāmil at Cairo, A.H. 1290;

lithographed, Dehli, A.D. 1847 and at Lahore A.H. 1300.

It has been translated into Persian, and an English translation founded upon the Persian version was published by Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Hājī Khalīfa, Vol. VI., p. 514; Sitzungsberichte der Kaiserlichen Akademie, Vienna, Vol. XXIII., pp. 15-102; Elliot, History of India, Vol. II., pp. 14-52; Journal Asiatic Society 1868, p. 424; Wiener Jahrbücher, Vol. LXX., Anz. Blatt, p. 83, and Vol. LXXI., Anz. Blatt, p. 25; and Notices et Extraits, Vol. 1V., pp. 325-411.

The first two pages are richly illuminated with a beautiful Gold and coloured lines are throughout. Headings in Vowels sparingly added. Fol. 352h contains a lacuna of about a line. The MS. proper ends on fol. 352b as in the Berlin copy, but four foll. are added, in which we notice, among other matters, the lives of some scholars. The heading of fol. 353a runs thus :---

فكر عدة من مشائع الفضل في دولة السلطان *

Foll. 353b and 355 contain lacunae. The last part of the MS. is stained with damp. The margin of the last fol. has been changed.

Written in beautiful Naskh. Not dated. C.17th century.

Aiyubides.

No. 216.

foll. 159; lines 13; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{3}{4}$.

الموادر الساطانية والمحاسن اليوسفية

AN-NAVADIR AS-SULTANĪYA WA'L MAHĀSIN AL-YUSUFIYA.

A history of Salah ad-Din Yusuf bin Aiyub (Saladin), A.H. بهاد الدين ابوالمحاس يرسف بن رافع 564-589, A.D. 1139-1193, by Bahā' ad-Dīn Abū'l Maḥāsin Yūsuf bin Rāfi' known as Ibn Shaddād al-Halabī. He was born on 10th Ramaḍān, A.H 539, 6th March 1145. He lost his father when he was a mere boy, and his maternal uncles, Banī Shaddād, brought him up. He has consequently been given the surname of Ibn Shaddād. He studied with several scholars of his time, and is the author of useful works. He died in A.H. 632, A.D. 1234. His autobiography will be found in Ibn Khallikān Vol. II., p. 526. See also Abulfedae, Vol. IV., p. 408; Wüstenfeld, Gesch. No. 318; Brockelmann, Vol. I., p. 316; and Z.D.M.G., Vol. VIII., p. 817.

A few foll, at the beginning are missing. Our copy begins

abruptly as follows: -

بسبب ضيق الوقت و فراغ الده عما يليق بامثاله فاخره الى العام

المستقدل النر *

The identity of the work has been established by comparing the colophon with that of the Berlin copy, and also by comparing passages of the work with quotations from it found in the Kitāb ar-Rawḍatain fī Akhbār ad-Dawlatain.

For copies see Berlin Cat. No. 9812; and Leyden Cat. No. 820. Edited with a French translation, by Baron Mac Guckin de

Slane, 1884. See Ellis, Vol. II., p. 814.

Lacunae are numerous. Headings in red ink.

The copy under notice is a recent one, made from a MS., dated A.H. 1009.

Written in Naskh. Not dated. C. 19th century.

History of Egypt. No. 217.

foll. 82; lines 15; size $12\frac{3}{4} \times 7\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

Foll. 1-70a.

I.

grafik, falik kesinat 🖺 🕒 kesak wi

الفضائل الباهرة في محاسن مصر والقاهرة

AL-FAṇĀ'IL AL-BĀHIRA FĪ MAḤĀSIN MIṢR WA'L ĶĀHIRA.

A history and topography of Egypt and Cairo by ابرحامد Abū Ḥāmid Muḥammad al-Abū Ḥāmid Muḥammad al-Abū Abū Ḥāmid Muḥammad al-Ḥadsī ash-Shāfi'ī, known as Ibn Zahīr. He was born at Jerusalem in A.H. 820, A.D. 1417, lived chiefly in Egypt, and died in A.H. 888, A.D. 1483. For details see Wüstenfeld, Gesch. No. 498; and Rieu, Suppl. Cat. No. 563. In India Office Cat. No. 718, the

author has been wrongly named Ahmad bin Zuhairah, and it is mentioned there that he was a native of Mecca.

Beginning:—

الحمد لله الذي فارت بين الدلاد في فضلها و صفاتها النج *

For copies see Br. Mus. Suppl. Cat. No. 563; Paris Cat. No. 1767; India Office Cat. No. 718; Goth Cat. No. 1628; and Asiatic Society Cat. p. 56.

For chapters see Br. Mus. Suppl. Cat. No. 563.

Marginal corrections occasionally Headings in red characters. Lacunae of a word or two are in foll. 9, 10a, 11a, 16b, 43b and 48a.

Fcll. 70a+82.

Another treatise containing a short account of Egypt by a short account of Egypt by عمرو بن العاص بن يرسف الكندى 'Amar bin al-'Ās bin Yūsuf al-Kindī. See Hājī Khalīfa, Vol. II., p. 146.

Beginning:--

الحمد لله رب العالمين قال عمرو بن العاص بن يوسف الكذبي هذا كتاب المربجمعة وحض على تاليفة الاستاد اطال الله بقاة يذكر فيه اخبار مصر وما خصبا الله عزوجل من الفضل و البركات و الخيرات فجمعت ما امر به ادام الله كراه ته من كتب شيوخ المصرئين وغيرهم من اهل العلم و الخبرة والبحث و الذكاء الن

Marginal corrections occasionally. The beginning of a new topic is in red ink. The following note appears on the last fol.

کتاب هذا از کتاب مولوی اسمعیل خان ساکن پتنه نقل گرفته شد خرج کاتب مبلغ ده روپیه سوای خرچ تصحیح و کاغذ و غیره و این کتاب داخل کتب خانهٔ جلالیه بوهار نمود فی التاریخ ۲۲ رمضان سنه ۱۳۱۱ ه کتبه سید صد الدین احمد الموسوی عفا الله عنه *

Both parts of the MS. are written in clear Nasta'lik. The colophon runs thus:—

تم الكتاب بعون الله الوهاب مسمى فضائل الباهرة في محاس مصر و القاهرة للشيخ الامام ابن ظهير رحمة الله تعالى يوم الثلثاء رابع ربيع الآخر سنة عشرة و ثلاثمائة بعد الالف من الهجرة النبوية بخط خام سيد عبد الرحيم ابهاهيمابادي الدردواني از كمة بن شاگردان مولانا حسيب الدين احمد صاحب

مدرس اول من مدرسة جلاليه بوهار و مولانا خادم حسين صاحب مدرس دوم من هذه المدرسة ايضا *

No. 218.

foll. 83; lines 17; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

جواهر البحور و وقائع الدهور

JAWĀHIR AL-BUḤŪR WA WAĶĀ'1' AD DUHŪR.

A legendary history of Egypt by المصرى المفت شاة المصرى المفت بن واصف شاة المصرى المفت المصرى المقت المصرى المحتم

Beginning:---

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم

النبيين النح *

For copies see Copenhagen Cat. p. 98; Gotha Cat. No. 1644; Paris Cat. No. 1819; and Vienna Cat. No. 919. See also Wiistenfeld, Orient und Occident, Vol. I., pp. 326-340.

Printed in Egypt.

On the title-page the name of the author is given erroneously as العينى الحنفى, and the book has been named and described as below:—

كتاب جواهر البحور و وقائع الاصور و عجانب الدهور و اخبار الديار الديار الديار الديار الديار الديار ما ورد فيها من الآيات العظيمة و الاحاديث الشريفة و ساخصت به دون غيرها من البلاد و من ملكها من الجدابرة و الفراعذة و غيرهم الى حين ظهور الاسلام و الى الآن تاليف سيدنا و صولانا شيئ الاسلام العبذى الحذفي تغمده الله برحمته و اسكنة فسين جنته *

It is stained with damp. The title-page bears the name of a previous owner.

Written in Naskh. The colophon runs thus:—
کلی الفراغ من نسخها صبیحة یوم الاثنین الثانی و العشرین من شهر رجب الفرد من شهور سنة احدي و خمسین بعد الالف *

nno di Angalekakan bidadir palawai milindi mgank Angalona **No. 219.** Se belimbi

foll. 279; lines 37; size $13\frac{1}{2} \times 7\frac{3}{1}$; $9\frac{1}{1} \times 5\frac{1}{2}$.

تاريخ حشيبري

TARĪĶH HUSHAIBARĪ.

و صرخ بدخلع المستعين و بايع بالمطلانة اخاه داود و نقل المستعين النج *

On fol. 1b the work runs thus:-

قال الحافظ البحر المحيط الشيخ الحشيبري قال ابو حامد الاذدلسي الغرفاطي في مصر موضع يقال له عين شمس النو *

قال الحافظ البحر المحيط Bach article is headed with the expression! --- ; but in fol. 77b, instead of that, we read as follows ; الشيئج الحشيبري

قال الشيخ الحافظ البحر المحيط الشيخ محمد بن على الحشيدري *

The passages quoted in Berlin Cat. No. 9738 tally with fol. 28b. of our copy. At the beginning of the MS. topographical descriptions of some important places in Egypt are to be found.

The following chapters are important: -

ذكر طرف من احوال نبينا على الله عليه وسلم وما يتعلق بدلك ويتصل به يتعلق بدلك ويتصل به بيل خلانة ابي بكر الصديق رضي الله عنه يال 181ه. , 2206.

In the first chapter, fol. 78a, where the author makes remarks about the birth of the Prophet, as follows:—

فولد سيدنا و نبينا محمد على الله عليه و سلم يوم الاثفين لاثني عشر يله من شهر ربيع الاول عام فيل قيل بعد الفيل بخمسين يوما وقال الزبير حملت به امه صلى الله عليه وسلم في ايام التشريق في شعب بني طالب عند الجمرة الوسطى الميه *

we find a note in Persian on the margin which says that the passage was copied from Abū'l Fath Muhammad bin Abī Bakr Muhammad al-Ja'marī al-Andalusī's (died, A.H. 734, A.D. 1333) work called 'Uyun al-Athar. From this we conclude that it was

written after the composition of that work.

The borders have been changed throughout. Several foll, are Headings of chapters are in red ink. Marginal corrections occasionally. Worm-eaten at the end. Written in different Foll. 261-265, 275-276 and 279 are defective on account of paper pasted over them. Gold ruled lines and coloured margins throughout.

Written in Naskh. Not dated. C. 17th century.

Appendix to History. No. 220.

foll. 236; lines 16; size $12\frac{3}{1} \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

كتاب الاوائل مسم

KITĀB AL-AWĀ'IL.

A work on innovations, new practices, customs, etc., associated with the names of their respective originators, by ابر هلال الحسن بن Abū Hilāl al-Ḥasan bin عبد الله بن سهل بن سعيد بن يحيى العسكري 'Abdallah bin Sahl bin Sa'īd bin Yaḥyā al-'Askarī. He studied at Baghdad, Başra and Işfahan, and died in A.H. 395, A.D. 1005. See for his life Khizanat al-Adab, Vol. I., p. 97; Wüstenfeld, Gesch. No. 157; and Brocklemann, Vol. I., p. 126.

Beginning:

الحمد لله الذي رفع رتبة الادب و ذويه قال ابو هلال الحسن ابن عبد الله بن سهل رحمه الله وقد رأيت اكثر الخامة وحل العامة المجين بالسوال عن اوايل الاعمال فعملت كتابي هذا مشتملا على هذا الذوع من الاخبار وجعلته عشرة ابواب النو *

The work is divided into ten chapters as follows:--

الباب الاول في الإخبار عما كان من قريش و فيهم من اوائل الافعال و ايتدات الامور fol. 4b. الباب الثاني فيما جاء من ذلك عن عامة اهل الجاهلية

من العرب خاصة

andrographeri all land	الى النبي	لک منسوبا	با جاء من ذ	الثالث فيه الد	الباب
,, 47a.	المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالي المالية المالية	علیه ر سلم جار می ذاک			
fol. 65b.				ضِی الله عذ	, 10, 10
•	عن المملوك	هن ذلک	فيما جاء	الخامس	الباب
,, 126a.				لمي الاسلام	;
	راء و الوزراء	لك عن الأم	ما جاء من ذ	السادس فيه	الباب
,, 150b.		i see a		الروساء)
	اب المذهب	لعلماء و اصح	كر القضاة و ا	السابع في ذ	الداب
,, 1943.	ente ente il e o	Lagran está	لكتب	ر مصدفي ا) ₁₉₁ 4.
,, 213a.			فاقر اللساء	اللامن وي	المراهات
,, 221b.	خامة	عن العجم	جاو من ذاک	التاسع فيما ح	الداب
LA.	اوائل جاءت	ختلفة من	ذكر انواع م	العاشر في	الباب
,, 226a.		eres e e e e e e e e e e e e e e e e e e	العجم	عن العرب و	

For copies see Rampur List, p. 645.

On the literature of awā'il see Ḥājī Khalīfa, Vol. I., p. 490; Gosche "Die Kitāb al-Awā'il, Festgabe zur 25-ten Versammlung der Philologen," Halle, 1867; Mélanges, Asiatiques, Vol. I., p. 100; and Gotha Cat. No. 1551.

Fol. 3 should come before fol, 8. Headings in red ink. It has been recently copied from one dated A.H. 1001. There are marginal corrections.

Written in clear Naskh. Not dated. C. 19th century.

Biography. No. 221.

foll, 228; lines 15; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5$.

التاريخ الصغير

AT-TĀRĪĶĦ AŞ-ŞAĢHĪR.

performed the pilgrimage to Ka'ba when he was sixteen years of age, and studied the Traditions at Mecca and Madina. He went to Egypt and travelled in different Islamic countries with the same object. He died on the 30th Ramadan, A.H. 256, 31st August, A.D. 870. For details see Tabakāt al-Kubrā, Vol. II., pp. 2-19; Ibn Khallikan, Vol. II., p. 28; Bustan al-Muhaddithin, p. 100: and Brookelmann, Vol. I., p. 157.

Beginning:--

اخبرنا ابوذر عبد بن الحمد بن محمد المروزي قال حدثذا محمد بن اسمعيل البخاري قال بسم الله الرحمن الرحيم كتاب المختصر من تاريخ النبي صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان و من بعدهم و وفاتهم و بعض نسدهم و كذاهم النم *

For copies see Berlin Cat. No. 9914; Rampur List, p. 623; and Bankipur Cat., p. 81. See also Hājī Khalīfa, Vol. II., p. 117.

The headings of chapters and the word حدثنا are in red ink. Foll. 2, 3 and 49b contain lacunae of about a word or two. There are marginal corrections Lithographed, Allahabad, A.H. 1324. Written in clear Naskh. Not dated. C. 19th century.

No. 222.

foll. 222; lines 18-19; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

علية الاولياء

HILYAT AL-AWLIYA

Vol. I.

A biographical work containing the lives of Moslem saints, and an account of their miraculous gifts, actions and sayings by Abū Na'im ابونعيم احمد بن عدد الله بن احمد بن اسحق الاصفهاذي Ahmad bin 'Abdallah bin Ahmad bin Ishak al-Isfihani. born in Isfihan in Rajab, A.H. 336, January, A.D. 947, or according to some in A.H. 334, A.D. 945. He visited Başra, Kūfa and Naisabūr for the study of the Traditions. He is the author of many works, and died in A.H. 430, A.D. 1038. For details see Ibn Khallikan, Vol. I., p. 27; Subkī, Tabakāt al-Kubrā, Vol. III., p. 7; Bustān al-Muḥaddithīn, p. 43; Wiistenfeld, Gesch. No. 187; and Brockelmann, Vol. I., p. 362.

Beginning :—

t Which would again talk - to all the properties الحمد لله محدث الاكوان و الاعيل و مبدع الاركان و الازمان النم * Before commencing the lives, which begin on fol. 17a, the author describes the characteristics which a saint ought to have, and also gives the philology of the word. The first life is that of Abū Bakr, the first caliph of Islām.

For copies see Berlin Cat. Nos. 9973-4; Paris Cat. Nos. 2028-9; Leyden Cat. No. 891; and Rāghib Pāsha Cat. Nos. 1004-5

Sce also Hājī Khalīfa, Vol. III., p. 119.

Printed at Dayarat al Ma'arif, Hyderabad, Deccan.

There are occasional marginal corrections. The headings, the first word of each name, and the word عدثنا are in red ink. The last name in this volume is that of طلحة بن عمرو البصرى.

Written in Naskh. Not dated. C. 19th century.

No. 223.

foll. 222 lines 19; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. Beginning:-

نزل الصفة وسكن البصرة حدثنا ابوبكر بن مالك ثنا عبد الله بن المحمد الله عبد الله عبد الله المحمد النع *

From the following note on fol. 20a it appears that the first volume of the work really ends on this fol. of the present volume:—

تم لي بحمد الله هذا الجزء الاول من كتاب الحلية لابي نعيم ظهر يوم الاحد لعله شهر شعبان الكريم سنه ١٢٢٠ *

Fol. 20b is blank but without causing any break in the MS. From fol. 21a it begins as follows:—

ذكر جماعة من سكان الصفة وقطان المسجد ترك ذكرهم السلمي و ابن الاعرابي النع *

The first word of each name and the word are in red ink. Written in Naskh. Not dated. C. 19th century.

The Australia No. 224. Salaman Andria

foll. 224; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times \frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning:—

ابراهيم أبو اسمعيل العباد قال سمعت قتادة يقول صنع البر الذوم الن *

From the following note on fol. 104b it appears that the second volume of the work really ends there. It runs thus:—

انتهى الجزء الثاني من الحلية ويتلوه الجزء الثالث بقلم انقر عباد الله عبد الكريم بن احمد بن محمد بن اسحق كان الفراغ من تحريره غرقة شهر ربيع الاول سنة ١٢٢١ه *

Fol. 120 is blank. Marginal corrections occasionally. The word عدثنا and the first word of each name are in red ink.
Written in Naskh. Not dated. C. 19th century.

No. 225.

foll. 219; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME

Vol. IV.

The fourth volume of the work noticed above. Beginning:—

ابن الوليد الدمشقي سمعت سهلا يعذي ابن هاشم يذكر عن ابراهيم النم *

There are lacunae in foll. 19a, 62b-64, 66a, 67a, 69a, 71a, 90a 92a, 105 and 106a.

Written in Naskh. Not dated. C. 19th century.

No. 226.

foll. 224; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME,

Vol. V.

The fifth volume of the work noticed above.

Beginning:-

عام اولها حدثنا عبد الله بن احمد ثنا احمد بن جعفر ثنا احمد بن خالد

Marginal corrections occasionally. The following note is found on fol. 157b:--

انتهت ترجمة الاماء احمد بن حندل رحمه الله يتلوه الجزء الذي يليه ترجمة استحق بن ابراهم الحنظلي رح و الحمد لله كثيرا بقلم مالكة الفقيد عبد الكريم بن احمد بن محمد بن استحق النج *

Written in Naskh. Not dated. C. 19th century.

The No. 227.

foll. 215; lines 19; size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above. Beginning:—

دائمة فما ظنك باقوام اخيار ابرار قد خرجوا من رق الغفلة النع *

The lower part of fol. 2b is left blank, with the remark مناين . There is also a lacuna in the middle of fol. 173b, with the remark البياض. The book was compared in A.H. 1315. The colophon of the copy, from which our MS. was made. runs thus:

وافق الغراغ من رقمه ليلة السبت المسفرة عن سادس عشر خلت من شهر رمضان الكريم احدى شهور سنة ست و عشرين و مائتين و الف من البجرة بقلم الحقير محسن بن عبد الكريم بن محمد بن احمد بن اسحق *

Written in Naskh. Not dated. C. 19th century.

No. 228.

fol. 288; lines 17; size $93 \times 6\frac{1}{8}$; $7 \times 4\frac{1}{8}$.

KITĀB AL-ISTIJĀB FI MAJRIFAT AL-ASHĀB.

Vol. I., Part I.

A biographical work of the Companions of the Frophet by Line of the Lordon of the Frophet by Abū lycan, and lycan, and lycan, and became the Muhammad bin 'Abd al-Barr an-Namarī al-Kurtubī He was born on the 24th Rabī' II, A.H. 368, 30th November, A.D. 978, studied at Cordova, and became the greatest authority on Traditions in Maghrib. He travelled in the west of Spain for some time, and finally settled at Denia, paying occasional visits to Valencia and Jativa. He is the author of many useful works, and died on the 29th Rabī' II, A.H. 463, 3rd February A.D. 1071 at Jativa. For details see Ibn Khallikān, Vol. II., p. 518; Ibn Bashkuāl, No. 1386; Bustān al-Muhaddithīn, p. 69; Itaḥāf an-Nubalā', p. 442; Wiistenfeld, Gesch. No. 207; Brockelmann, Vol. I., p. 367; and Goldziher, Zāhir. p. 171.

It begins on fol. 3b.

بسم الله الرحمن الرحيم و به نستعين وصلى الله على سيدنا محمد و آله وصحبه الجمعين انا الفقيه الحافظ ابو عمر يوسف بن عبد الله بن محمد ابن عبد الله بن محمد ابن عبد الله عنه قراءة عليه صذي في رجب سنة خمس و خمسين و اربعمائة قال بحمد الله ابتدء و اياه استعين و استهدى و هو وليي و عصمتى من الزلل في القول و العمل و ولي توفيقي الشريك له ولا حول و لاقوة الا به الحمد لله رب العالمين جامع الاولين و الآخرين النح *

The work is arranged alphabetically according to Maghrabī system and contains altogether 3500 biographical notices of the Companions of the Prophet; see Hājī Khalīfa, Vol. I. p. 276.

For copies see Madrid Cat. Nos. 511 527; Brill-Houtsma Cat. No. 195; Br. Mus Suppl. Cat. No. 623; Cairo Cat. Vol. I., p. 116; Aya Sofia Cat. Nos. 453-4; and Rampur List, p. 133.

It has been printed in Egypt, and also at Dayarat al-Ma'arif,

Hyderabad, Deccan.

Three foll. have been attached, containing the life of the author from some biographical work. The early pages of the work are devoted to such Traditions as prove the superiority of the Companions of the Prophet over other Moslems, and similar matters

connected with the Companions. Foll. 19-37a contain the account of the Prophet and his family. On fol. 37b the biography of the Companions begins. Our copy is divided into two vols. but the first vol. is divided into two parts. The present MS is the first part of the lst vol. The headings of chapters and the principal names dealt with in the book are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 229.

foll. 439; lines 17; size $9\frac{3}{4} \times 6$; 7×4 .

THE SAME.

Vol. I., Part II.

The second part of the first volume of the work noticed above. Beginning:—

رواه عن الغبي صلى الله عليه وسلم قال انيت رسول الله صلى الله عليه وسلم فقلت يا رسول الله اين تاموني النج *

The headings of chapters and the first word of each biographical name are in red ink. Foll. 395, 243a, and some part of fol. 324b, are blank. Marginal corrections occusionally. The colophon runs thus:—

كمل الجزء الارل من كتاب ترتيب الاستيعاب و يتلوه انشاء الله الجزء الثاني منه المفتح بحرف الفاء و المنتبي بآخره من الكنايات و كتاب النساء على النمط المذبور في ديباجة اول الكتاب *

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 230.

foll. 330; lines 19, size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins abruptly as follows:—

يقال له بن ذي الغضه وفد على الغبي صلى الله عليه وسلم و كتب له كتابا الى قومه لم يدكره البخاري النج *

The first name, on which a biography is given in this volume, is that of ميس بن المجسم. As the 2nd part of the first volume

ends with the names beginning with letter غ, and the second volume begins with names which have the letter ä at the beginning, some foll. must be missing. It is designated on the top of the first fol. as جلد ثالث استيعاب. There are marginal corrections. Lacunae are numerous.

Written in clear Naskh. Not dated. C. 19th century.

No. 231.

foll. 306; lines 16; size 13×8 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

كتاب الجمع بين رجال الصحيحين

KITĀB AL-JAM' BAIN RIJĀL AS-SAHĪHAIN.

A biographical dictionary of those Traditionists whose names are found in al-Bukhārī's famous work called al-Jāmi' aṣ-Ṣaḥīḥ and in Muslim al-Kushairī's work aṣ-Ṣaḥīḥ by ابر الغضل محمد بن علي المقدسي المعروف بابن القيسراني Abū'l Faḍl Muḥammad bin Tāhir bin 'Alī al-Makdisī, known as Ibn al-Kaisarānī. He was born in 6th Shawwāl, A.H. 448, 18th December, A.D. 1058 in Jerusalem. He came to Baghdād in A.H. 467, A.D. 1074, and afterwards returned to his native land. From there he went on pilgrimage to Mecca, and thence to Baghdād, where he died in Rabī' I, A.H. 507, August, A.D. 1113. For details see Ibn Khallikān, Vol. II., p. 61; Yākūt, Vol. IV., p. 601; and Brockelmann, Vol. I., p. 355.

Beginning:-

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله عذه الحمد لله

In this work the author has collected the works of al-Kalā-bādhī, died, A.H. 398, A.D. 1007, and Aḥmad Ibn Manjawaih, died, A.H. 428, A.D. 1036, improving their arrangement and adding something of his own. See also Ḥājī Khalīfa, Vol. I., p. 289.

Printed at Dayarat al-Ma'arif, Hyderabad Deccan.

Names are arranged in alphabetical order. The first word of each name is written in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

Mo. 232. And the major and the constitution of

foll. 160; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

الكاشف في معرفة اسماء الرجال

AL-KĀSHIF FĪ MA'RIFAT ASMĀ' AR-RIJĀL.

A biographical work on those Traditionists whose names are found in the Six Canonical Books (al-Kutub as-Sitta) by قدم الله عبد الله محمد بن عثمان الذهبي Shams ad-Dīn Abū 'Abdallāh Muḥammad bin Aḥmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. For his life see No. 195.

Beginning:

الحمد للله و الشكر لله و لا حول و لا قوة الا بالله يقول محمد بن احمد الذهبي سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السننن الاربعة النع *

The copyist has put in red ink the initial letter of the name of one or other of the Six Canonical Books at the top of the name of each Traditionist in order to indicate in which of these books the name is to be found. The work is based on Abū'l Ḥajjāj al-Mizzī's work called Tahdhīb al-Kamāl, and according to Ḥājī Khalīfa, Vol. V., p. 4, it was completed on the 20th Ramaḍān, A.H. 720. Names are arranged alphabetically.

For copies see Casiri, No. 1779; Cairo Cat., Vol, I., p. 242; Koprūlūzādah Cat. Nos. 386-7; Bankipur Cat., p. 642; and

Rampur List, p. 138.

Marginal corrections occasionally. Alphabetical headings in red ink.

From a note at the end it appears that it was copied from a copy preserved in the Bankipur Library, and that it was collated by Mawlavīs Ḥasīb ad-Dīn and Khādim Ḥusain in A.H. 1309.

Written in Nasta'līķ. Dated Sāwan 1299, Bengali era.

scribe عبد الرحيم.

No. 233.

foll. 147; lines 13; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

المعجم

AL-MU'JAM.

شمس الدين ابر A biographical work on the Traditionists by عبد الله محمد بن احمد بن عثمان الذهبي

Muḥammad bin Aḥmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. See for his life No. 195.

Beginning:

الحمد لله فاطر السموات و الارض و اشهد أن لا الله الله شهادة النم *

In this work adh-Dhahabī deals with the lives of those Traditionists from whom he studied the Traditions.

For copies see Cairo Cat., Vol. I., p. 252; and Rampur List, p. 138. See also Ḥājī Khalīfa, Vol. V., p. 628, where it is stated that it is also called al-Latīf.

The names of the Traditionist are in alphabetical order and are generally written in red ink. Lacunae are found occasionally. Written in Naskh. Not dated. C. 19th century.

No. 234.

foll. 311; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

تهذيب تهذيب الكوال في معرفة الرجال

TAHDHĪB TAHDHĪB AL-KAMĀL FĪ MA'RIFAT AR-RIJĀL.

Vol. I.

A biographical work on the Traditionists by المدنى الشنعي المدني

Beginning :— الحمد لله الذي تفرد بالبقاء و الكمال النم *

It is an abridgement of Yūsuf bin 'Abd ar-Raḥmān al-Mizzī's excellent work in thirteen volumes called Tahdhīb al-Kamāl fī Asmā' ar-Rijāl, which itself is based upon 'Abd al-Kamāl fī Asmā' ar-Rijāl, which itself is based upon 'Abd al-Ghanī bin 'Abd al-Wāḥid bin Surūr al-Makdisī's (died, A.H. 600, A.D. 1203) work called al-Kamāl fī Asmā' ar-Rijāl. Hajī Khalīfa, Vol. V., p. 240, concerning the work of al-Mizzī, remarks that, هر كتاب كبير كاب كبير it is a voluminous work, its like has

not been composed, and it is supposed that such another could

not be composed."

For copies see Berlin Cat. Nos. 9930-1; Paris Cat. Nos. 2089-91; Bodl. Cat. Vol. I., 754; Cairo Cat. Vol. I., p. 233; and Rampur List, p. 137.

For other information and regarding other abridgements see

Hājī Khalīfa, Vol. V., pp. 240-44.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan, A.H 1327. According to Hājī Khalīfa, Vol. V., p. 241, this work is in six volumes, but our copy has been bound in eight volumes. The MS. under notice is the first of the eight. Each alphabetical heading (i.e. the letter preceding the list of names commencing with it) and the first word of the name of each Traditionist, are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 235.

foll. 292; lines 19; size 13×8 ; 8? $\times 4$?.

van had not been ad I THE SAME. The came will will

(inc., v., via Va., v., Vol. II.)

The second volume of the work noticed above.

Beginning:—

ولد بقرية من قري اصبهان و نشأ بالكوفة و فزل الربي النج *

The first name in this volume is جرير بن يزيد بن جريربن عبد الله عبد الله عبد الله and the last is البجلي. The first word of the names of the Traditionists and the alphabetical headings are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 236.

foll. 292; lines 19; size 13×8 ; $8\frac{1}{8} \times 4\frac{3}{4}$.

THE SAME.

Vol. III.

The third volume of the work noticed above. Beginning:—

و قال الدارقطني ليس في الصحابة لحد يقال له رياح الا هذا على الختلاف فيه الني *

The first name in this volume is رياح بن زيد القرشي, and the last is صفوان بن عمرو بن حزم السكسكي. Foll. 37-140 are in a different hand. Marginal corrections here and there. The first word of each name and the headings are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 237.

foll. 291; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

البنخاري اثرا معلقا ساذكرة في ترجمة ضميرة بن حبيب ذكرة ابن حيان في الثقات النم *

The first name is صفوان بن عمر التحمص and the last name is عبد الرحمٰن بن عبد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب عبد الرحمٰن بن عبد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب The headings and the first part of each name are in red ink. Foll. 1–103 are in one hand, and the rest in another. Half of fol. 181a and fol. 181b are blank, with the remark منصيح Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 238.

foll. 294; lines 19; size 13×8 ; $8\frac{3}{4}\times4\frac{3}{4}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above. Beginning:—

ضعيف و قد سمعته مذه و قال مرة ليس بشي النج *

عبد الرحمٰن بن عبد الله بن كعب بن مالك The first name is عبد الرحمٰن بن عبد الله بن كعب عبد الله عبد المدني عمار بن عامر and the last is الانصاري السلمى ابو الخطاب المدني عمار بن عامر Marginal corrections occa-

Written in Naskh. Not dated. C. 19th century.

No. 239.

foll. 291; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:—

قد من اليمن الى مكة فخالف الوحديفة بن المغيرة فزوجة مولائة

The first name is عمار مولى بني الحرث وهو عمار بن ابي عمار مولى بني الحرث وهو عمار بن ابي عمار and the last is محمد بن الحسن بن زبالة. From the beginning to fol. 211 the MS, is in one hand, and the rest in another. Lacunae are in foll. 151 and 152. Half of fol. 211b is blank, but without any break in the text.

Written in Naskh. Not dated. C. 19th century.

No. 240.

foll. 284; lines 19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above. Beginning:—

عن عائشة مرفوعا فتحت المدينة بالقرآن و فتحت البلاد بالسيف النم * and محمد بن الحسن بن الزبير الاسدى أبو عبدالله and

. مکی بن ابراهیم بن بشر بن نوفد the last is

The first part of the name of each Traditionist is in red ink. From the beginning to fol. 204 the MS. is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 19th century.

No. 241.

foll. 387; lines 21-19; size 13×8 ; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :-

in a military

محمد بن عمرو البلخي و ابي موسى محمد بن المثني و محمد بن حاتم بن ميمون النع *

The first name is ملقادم و يقال ملقام بن السلب بن ثعلبة بن ربيعة, and the last (in fol. 227b) is يونس بن يوسف بن حماس بن عماس بن and from fol. 355b باب الكذي and from fol. 355b عمود الليتي المدني begin. From the beginning to fol. 227 the MS. is in one hand, and the rest in another. From the colophon it appears that al-Mizzi's work was completed in A.H. 712, and the book under notice in A.H. 808. It runs thus:—

قال مولفه يعذي مولف الاصل فرغت منه يوم النحر سنة اثنى عشر و سبعمائة و اقام في عمله نمان سنين الاشهرا واحدا و كان الفراغ من اختصاره يوم الاربعاء تاسع جمادي الآخرة سنة ثمان و ثمانمائة على يد مختصره احمد ابن علي بن محمد بن علي العسقلاني الاصل ثم المصري الشائعي المدهب عنا الله تعالى عنه *

-: Written in Naskh. The colophon runs thus خقل کنانید این کتاب نایاب بنریعهٔ میرزا محمد مهدی کشمیری کشینوی بمقام لکهنو و خرچ نقل و تصحیح مبلغ دو صد و بست روپیه و خرچ جلد پنج روپیه داخل کتب خانه جلالیهٔ بوهار نمودم فی التاریخ ۱۹ رمضان المبارک سنه ۱۳۱۴ه *

No. 242.

foll. 102; lines 21; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$

المعنى

AL-MUGHNI.

A biographical work on the Traditionists by محمد بن طاهر بن طاهر بن طاهر على الغتني Muḥammad bin Ṭāhir bin 'Alī al-Fatanī, died A.H. 986, A.D. 1578. See for his life No. 47.

Beginning:—

الحمد الله الذي فضّل بني آدم بتعليم الاسماء الن *

The author when referring to his authorities uses abbreviations, which are explained on fol. 2b. From the colophon it appe-

ars that it was completed at Patan in Gujarat in A.H. 952, A.D. 1545. The border of the first fol. is somewhat damaged. Lithographed on the margin of Takrīb at-Tahdhīb, Dehli, A.H. 1290.

Written in Naskh. Not dated. C. 18th century.

No. 243.

foll. 207; lines 21; size $13 \times 7\frac{3}{4} : 8\frac{1}{2} \times 4\frac{1}{2}$.

المرابع المعلم المستقدم المختصل الربيع الغوالات المستعدد

MUKHTASAR TĀRĪKH BAGHDĀD.

An abridgement of al-Khaṭīb al-Baghdādī's famous work on the history of the learned men of Baghdād called Tārīkh Baghdād, or Tārīkh Madīnat as-Salām, by ابو اليمن مسعود بن محمد بن المحاري Abū'l Yumr Mas'ūa bin Muḥammad bin Aḥmad bin Hāmid al-Bukhārī. He wasa Kāḍī and died in A.H. 461, A.D. 1068 See Hājī Khalīfa, Vol. II., p. 120; Wistenfeld, Gesch. No. 209; but Brockelmann, Vol. I., p. 329, gives A.H. 491, A.D. 1098, as the date of his death.

Beginning:—

الحمد لله على و تجاوز العلم الجزي احاطة و اشرفها العلم الذي فضل ... جلّ جلاله و تعالى به الحيوان الانسى على كثير من خلقه به شرف على ما شاركه في الوجود الني *

The original work is in fourteen volumes, and is considered a reliable and very useful work of its kind. See Hājī Khalīfa, Vol. II., p. 119 and Horovitz, Aus den Bibliotheken von Kairo, Damaskus and Konstantinople, p. 61.

For another copy see Berlin Cat. No. 9850.

This abridgement is in two parts. The first part ends on fol. 111a and the second part begins from fol. 113b as follows:—

بسم الله الرحمن الرحيم كتب الكسائي الى الرشيد بهده الابيات و هو يودب محمداً و احتاج الى التزويج :

قل للخليفة ما يقول لمن امسى اليك بحرمة يدلى

In the second part from fol. 203b, lives of learned and scholarly women commence with the following words:—

ذكر النساء من أهل بغداد المذكورات بالفضل و رواية العلم *

Biographical names are in red ink. Foll. 111b-112 are blank, but without causing any break in the text. Erroneously designated on the title-page and on fol. 113a as:—

مختار معتصر كتاب تاريخ بغداد لابي بكر لحمد بن علي بن ثابت الخطيب الحافظ البغدادي رح اختيار ابي علي يحيى بن عيسى بن جزلة الحكيم البغدادي رحمه الله •

There are lacunae in foll. 1b, 2a, 3a, 15b, 20a, 21a, 28b, 30a, 37a, 42a, 43, 44b, 48b, 51a, 53a, 54a, 58a, 61, 64b, 65a, 66-71, 76a, 77b, 78, 79, 85b, 87a, 88b, 95a, 97b, 98a, 145 and 196b. Foll. 1-24 and 151-207 are in one hand, and the rest (foll. 25-150) in another. A few lines at the bottom of fol. 83b, and the important names in foll. 161b-162 are written in purple ink. The colophon of the first part shows that it was copied from an old copy, dated A.H. 742.

Written in a very modern hand of Naskh. Not'dated. C.

19th century.

No. 244.

foll. 240; lines 19; size 13×8 ; $9 \times 4\frac{3}{4}$.

كتاب الانساب

KITĀB AL-ANSĀB.

Vol. I.

A general biographical dictionary arranged according to ansāb by ابر سعد عبد الكريم بن محمد التميمي السمعاني Abū Sa'd 'Abd al-Karīm bin Muḥammad at-Tamīmī as-Sam'ānī. He was born at Merv in A.H. 506, A.D. 1113, and made extensive journeys to learn Traditions. He was a doctor of the sect of ash-Shāfi'ī, wrote many useful works, and died in A.H. 562, A.D. 1167. See Ibn Khallikān, Vol. I., p. 326; Subkī, Tabakāt al-Kubrā, Vol. IV., p. 259; Badakhshī, Tadhkirat al-Huffāz, Vol. II., foll. 141–154; at-Ta'līkāt as-Sanīya, p. 10; Wüstenfeld Gesch. No. 254; Brockelmann, Vol. I., p. 329; Huart, History of Arabic Literature, p. 198; and De Slane, Vol. II., p. 156.

Beginning :--

الحمد لله الذي فتح ابواب الرغايب وصم السباب المواهب النم *

For copies see Koprūlūzādah Cat. No. 1010; Aya Sofia Cat. Nos. 2976; 2980; Bashīr Āghā Cat. No. 445; and Rampur List, p. 625. See also Hājī Khalīfa, Vol. I., p. 456.

Reproduced in facsimile from the MS. in the Br. Mus. by

the Trustees of the Gibb Memorial, 1912.

The headings of chapters, and the first word of each name, on which an article is written, are in red ink. The arrangement

is alphabetical. Lacunae of about a word or two are numerous. The first name in this volume is الابرى, and the last is البليلي.

Written in clear Naskh. Not dated. C. 19th century.

No. 245.

foll. 225; lines and size as of the above copy

THE SAME.

Vol. II.

The second volume of the work noticed above. Beginning:—

قال توفي في صفر سنة احدى و ثلاثين و مائتين البلجاني بفتح الباء

الموحدة و سكون اللام الغ هذا المداد المدادة و سكون اللام الغ

The volume comprises the names from البلجاتي to الحسيني. Lacunae of about a word and two are numerous.

Written in the same hand as the above. Not dated. C. 19th century.

No. 246.

foll. 240; lines and size as above.

THE SAME.

Vol. III.

The third volume of the work noticed above. Beginning:—

باب الحاء و الشيل المعجمة الحشاني بكسر الحاء المهملة الخ *

This volume contains names from الرقي to الحشائي. Lacunae of about a word or two are numerous.

Written in another hand of Naskh. Not dated. C. 19th century.

No. 247.

foll. 229; lines and size as above.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:

الرقى برقة بغداد رهي بلدتان النع *

This volume comprises the names from الرقي to الرقي.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 248.

foll. 220; lines and size as above.

THE SAME.

Vol. V

The fifth volume of the work noticed above. Beginning:—

- الشعاب بفتح الشين المعجمة و العين المهملة المشددة النع *

This volume comprises the names from الشعاب to العوي . العوي

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 249

foll. 209; lines and size as above.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning:—

العلائي بضم العين المهملة و اللام الف و في آخرها الثاء المثلثة النع .

This volume contains the names from الكثي to الكثي. Lacu.

Written in the same hand as Vol. I. Not dated. C. 19th

No. 250.

foll. 195; lines and size as above.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning:

الكجى بفتے الكاف الجيم المشددة هذه النسبة الى اللج الغ *

This volume comprises the names from المعيوفي to الكجي Lacunae are numerous.

Written in the same hand as above. Not dated. C. 19th century.

No. 251.

foll. 201; lines and size as above

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above. Beginning:

باب الميم و الغين المغازلي بفتح الميم و الغين المعجمة النع،

This volume contains the names from البيثع to المغازلي. Lacunae are not so numerous as in the other volumes.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 252.

foll. 326; lines 15; size 13×8 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

تراجم الحفاظ

TARĀJIM AL-HUFFĀZ.

Vol. I.

A biographical dictionary of Traditionists arranged alphabetically by ميرزا محمد بن رستم معتمد خان الحارثي البدخشي Mīrzā Muḥammad bin Rustam Muʿtamad Khān al-Ḥārithī al-Badakhshī. See for his life No. 208.

Beginning: -

الحمد لله على افضاله و الصلوة و السلام على حبيبه محمد و صحبه و آله و بعد فهدة تراجم حفاظ الحديث و نقاد الاثر استخرجتها من كتاب الانساب للامام تاج الاسلام ابي سعد عبد الكريم بن محمد مفصور السمعاني المروزي تغمد الله بغفرانه و اسكنه حديقة جنانه و من غيرة ص الكتب مع

اختصار في بعض التراجم دون بعض و ختمت عبارة صاحب الانساب في كل ترجمة بقولي آنتهى وزدت في بعض التراجم بعد تمام عبارة المولف ما نيه مزيد فائدة مصدرا بقولي قلت ثم اني اردفت بذكر الكذي و الانساب و الالقاب ليسهل استخراجها على الطلاب و التوفيق من الله و التكلان عليه فائه تعالى جواد كريم وهاب النع *

It is chiefly based on as-Sam'ānī's famous work $Kit\bar{a}b$ al-An- $s\bar{a}b$. The chapters are as follows:—

fol. 2a.	حرف الألف
,, 86a.	حرف العاء الموحدة
Wanting.	حرف التاء المثناة الفوقانية
fol. 89b.	حرف الثاء المثلثة
,, 91a.	والمراب الجيم والمساورة المواودة والمواود المواود المواود والمواودة والمارات
,, 99 <i>b</i> .	والمرف الحاد المهملة ووالموالية والمراد والمواد والمواد
,, 145b.	حرف الخاء المعجمة
,, 150b.	حرف الدال المهملة
,, 152b.	حرف الذال المعجمة
,, 153 <i>b</i> .	حرف الراه
" 158a.	حرف الزار
,, 166a.	حرف السين
,, 192b.	حرف (لشين
,, 199a.	حرف الصاد
,, 204a.	حرف الضاد
,, 206a.	حرف الطاه
,, 207a.	حرب الظاء
,, 207b.	حرف العين
,, 325b.	حرف الغين

Lacunae about a word or two are found in foll. 13b, 14a, 16a, 17b, 24, 28a, 30b, 32a, 33a, 42a, 53a, 63b, 69, 71a, 72a, 77a, 80b,

82a, 86a, 94a, 104, 110b, 111b, 116a, 138b, 144, 183b, 202b, 273b, 277a, 288b, 296a, 297b, 323b and 325b. The first word of each name is written in red ink. Marginal corrections occasionally. Foll. 1-272 are in one hand, and the rest in another.

Written in Naskh. Not dated C. 19th century.

No. 253.

foll. 290; lines 15; size 13×8 ; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Wol. II. which a super to a new thinking

The second volume of the work noticed above.

Beginning:—

الفضالة بن ابراهيم النسائي ذكره في نسبة النسائي و قد مر تحقيقها النم

The chapters are as follows:—

fol.	1a.	حرف الفاء
"	6a.	حرف القاف
	아마즘 사람들은 아니는 아니는 아니는 아니는 그렇게 되었다. 그는 그 그 살아 먹는 것이 없는 것이다.	حرف الكاف ناسا
.,,	하는 이 가는 사람들은 어머니는 일반했다고 하는 그가는 그들은 사람은 사람들이 가장 하는 것을 모르고 있다.	حرف اللام
,,	아직 경기를 내용하는 것이 가는 사람들이 되었다.	حرف الميم
,, 1 ,, 2	40명원 : 그렇는 경험을 하면 전환 등 전투 그 마리트 이 모고 확인을 하다는	حرف الذون حرف الواو
,, 20		حرف الهاء
,, 2	30 5.	حرف اللام الف
,, 2	1a.	حرف الياء

Lacunae of a word or two are found in foll. 5b, 27b, 126a, 141a, 153b, 157a, 214a, 216a, and 236b. Foll. 1-111, 136b-290 are in one hand, and the rest (foll. 112-136a) in another. Foll. 242-289 contain three lists of names as follows:—

The first list (foll. 242–265a) contains names according to كنية with the following remark:—

باب الكذِّئ على الترتيب الماضي في الاسماء و الاعتبار بما بعد أداة الكذية * The second list (foll. 265b-284a) contains names according to نسبة:

باب الانساب الى القبائل و البلاد و الصفائع وغير ذلك على الترتيب *

The third list (foll. 284b-289b) contains names according to

باب الالقاب على الترتيب الماضي في الاسماء و الكذي و الانساب *

From the colophon it appears that the author completed this work in A.H. 1146, and our copy was transcribed from his copy.

هذا آخر ما اردت جمعه و ترتيبه و ترصيفه و تهذيبه في هذا الكتاب من الاسماء و الكني و الانساب و الالقاب و قد وقع الفراغ منه تاسع شهر ربيع الاول يوم الخميس سنة ست و اربعين و مائة بعد الالف من هجرة اشرف كل شريف و انفس كل نفيس صلى الله عليه و على آله و اصحابه اجمعين الى يوم الدين و كان ذلك بمحروسة دهلي الجديدة المعروفة بشاهجهان آباد حفظها الله تعالى عن الفتن و الفساد و هي كرسي مملكة الهند و الحمد لله على ذلك حمدا كثيرا طيبا مباركا فيه و إذا العبد الضعيف الراجي رحمة ربه الكريم المثان مير زا محمد بن وستم المخاطب بمعتمد خان بن قباد الملقب بديانت ختم الله بالامن و الايمان و احسن اليه و اليهما في الجنان و بذلك خان ختم الله بالامن و الايمان و احسن اليه و اليهما في الجنان و بذلك نختم الكانب و التوفيق من الله الكريم الوهاب *

Written in Naskh. Our copy was transcribed at Lucknow in A.H. 1314 as the following shows:—

من الرجب الاصم سنة ١٣١۴ بلغت اقبالا في يوم الجمعة و (نا العبد الجاني عبد الحليل البنارسي لاصر الجليل البنارسي لاصر الحكيم صحمد صهدي اللكهنري سلمة الباري *

No. 254.

foll. 329; lines 19; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

الجواهر المضيئة في طبقات الحنفية

AL-JAWAHIR AL-MUDĪ'A FĪ ŢABAĶĀT AL-ḤANAFĪYA.

محي الدين A biographical work on the Ḥanafī jurists by محي الدين Muḥī ad-Dīn 'Abd al-Ḥādir عبد القادر بن أبو الوفاء محمد القرشي المصري Abū'l Wafā' Muḥammadal-Ķurashī al-Miṣrī. He was born in A.H. 676, A.D. 1277, or according to ad-Durrar al-Kāmina, Vol. I., fol. 379b, in Sha'bān, A.H. 696, A.D. 1296; studied in Cairo and Mecca, and died in A.H. 775, A.D. 1373. For details see al-Fawā'id al-Bahīya, p. 42; Tāj at-Tarājim, p. 28; Flügel, Die Classen d. Hanefitischen Recht., p. 335; Wüstenfeld Gesch. No. 436; and Brockelmann Vol. II., p. 80.

Beginning:

الحمد و العظمة و الكبرياء لمن له الاسماء الحسلي النح *

For copies see Berlin Cat. No. 10020; Yeni Cat. No. 840; and Asiatic Society Cat. p. 54. See also Hājī Khalīfa, Vol. II., p. 648.

It has Leen printed at the Dayart al-Ma'arif press Hyderabad,

The first 12 foll. contain a prologue, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and praise of al-Imām abū Hanīfa an-Nu mān bin Thābit. The book proper begins from fol. 13a. The names are arranged alphabetically. The life of the author by some one else is given on the last fol. The headings of chapters and the first word of each name are in red ink. Lacunae are found in foll. 3a, 13b.

Written in Nasta'lik. Dated A.H. 1314.

No. 255

foll. 484; lines 19; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$. المختار المختار من فقهاء مذهب المعان المختار

I'LAM AL-AKHYAR MIN FUKAHA' MADHHAB AN-NU'MAN AL-MUKHTAR.

A biographical work on the Ḥanafī jurists in chronological order by محمود بن سليمان الكفري Maḥmūd bin Sulaimān al-Kafavī. He passed the early part of his life in the Madrasa of Murād Khān at Barusah, and also visited other countries for the sake of acquiring learning. He wrote the present work at the age of sixty, and died in A.H. 990, A.D. 1582. He dedicated the work to Sulṭān Murād, son of Sulṭān Salīm (A.H. 982–1003, A.D. 1574–1595). For details see at-Taˈlīkāt as-Sanīya, p. 9, and Ḥadāʾik al-Ḥanafīya, p. 387. We also get some autobiographical information from different parts of this book. In Paris Cat. No. 2097, and in Brockelmann, Vol. II. p. 83, the author has been named Muḥammad instead of Maḥmūd.

Beginning:

الحمد لله الذي ارسل رسوله بالهدئ و دين الحق النج *
For copies see Paris Cat. No. 2097; and Berlin Cat. No. 10027.
The most important chapters of the book are as follows:

(foll. 5b-8b). In this chapter the signifi-

and فقد are discussed. فقد and اسلام

سلطان كتائب اعلام الأخيار (foll. 8b-25b). In this chapter, a short account in chronological order of some of the Prophets is found.

اركان اعلام الأخيار من اصحاب النبي المختار (foll. 25b-47a). In this chapter accounts of the most important Companions of the Prophet are given.

كتيبة اعلام الأخيار من التابعين الأبرار (foll. 47a-69a). In this chapter the author deals with the lives of some of the Companions of the Companions of the Prophet.

-foll. 69a) كتيبة الايمة المجتهدين واصحاب المدهب واهل اليقين

81a). It contains the lives of other Imams.

The biographical portion begins from fol. 81a, and runs on to the end of the book. In some places there are quotations from Persian works, such as Rashahāt (fol. 308b) and Nafahāt al-Uns (fol. 309a). Lacunae are found in fol. 68b, 142b and 143a. The names and headings of chapters are in red ink. At the beginning is an index of names occurring in the text, in chronological order, and there is another index at the end arranged alphabetically. On the title-page is a note in Persian by Sadr ad-Dīn Ahmad, mentioning where it was copied.

حسيب الدين Written in Nasta'līk. Dated A.H. 1282. Scribe

. احمل

No. 256.

foll. 198; lines 15; size $9\frac{2}{3} \times 6$; $6\frac{2}{4} \times 3\frac{1}{2}$.

الاثمار الجنبية في اسماء الحنفهة

AL-ATHMĀR AL-JANĪYA FĪ ASMĀ' AL-ḤANAFĪYA.

A biographical work on the Ḥanafī jurists by على بن سلطان Alī bin Sulṭān Muḥammad al-Ḥārī al-Ḥaravī, محمد القاري الهروي died, A.H. 1014, A.D. 1605. See for his life No. 36. Beginning:—

الحمد لله رب الرض و السماء الني *

For copy see Bankipur Cat. p. 466.

Foll. 1-43b are occupied with matters connected with al-Imām Abū Hanīfa. Foll. 43b-44 give the account of al-Imām Zufar. From fol. 45 the lives of the Hanafī jurists begin in alphabetical order. In fol. 44b several lines in the body of the book, as well as on the margin, are penned through. The MS. was copied by the order of Saiyid Şadr ad-Dîn al-Buhārī.

Written in two hands of Nasta'līk. Dated 1294, Bengali era

. سيد عبد الرحيم (A.D. 1885). Scribe

No. 257.

foll. 212; lines 19; size $12\frac{3}{4} \times 8$; 9×5 .

طبقات الشافعية الكبرط

ŢABAĶĀT ASH-SHĀFI ĪYAT AL-KUBRĀ.

Vol. I.

An extensive biographical work about Shāfi'ī scholars by ابرنصر تاج الدين عبد الوهاب بن علي بن عبد الكاني السبادي Abū Nṣar Tāj ad-Dīn 'Abd al-Wahhāb bin 'Alī bin 'Abd al-Kāfī as-Subkī. He was born at Subk, a village in Egypt, in A.H. 729, A.D. 1327, studied under his father and others, and wrote many useful works. He died in A.H. 771, A.D. 1370. For details see al-Khiṭaṭ al-Jadīda, Vol. VII., p. 8; at-Ta'līkāt as-Ṣanīya, p. 81; Wüstenfeld Gesch. No. 431; and Brockelmann, Vol. 11., p. 89.

Beginning:-

قال سيدنا العدد الفقير الى الله تعالى الحمد لله

نحمده و نستعينه و نستغفره و نستهديه النو *

Besides the above as-Subkī has written two other biographical works concerning Shāfi'ī scholars, the medium and the smaller ones. See Hājī Khalīfa, Vol. IV., pp. 139, 142; and Madīnat al-'Ulūm, fol. 73.

For copies see Berlin Cat. No. 10037 (fragment); Leyden Cat. No. 807; Paris Cat. No. 2100-1; Casiri, No. 1664; Aya Sofia Cat. Nos. 3299-3301; Yeni Cat. Nos. 870-1; Cairo Cat. Vol. V., p. 78;

and Rampur List, p. 640.

Printed in six volumes in Egypt, A.H. 1324.

When our copy was examined it was found to consist of 452 foll., but foll. 114-370 were pages of a Persian biography called Hadā'ik ash-Shu'arā' bound with the rest by mistake. These have now been separate'y bound, and a description of the MS., it being

too late to include in the Persian Catalogue, is given at the end of this volume. About two-thirds of fol. 113b are blank, but without any break in the MS. Lacunae are found in fol. 60b and 66b. The headings of the chapters and the names are in red ink. There are marginal corrections. The last name in this volume is الحارث بن شريح النقال الخوارزمي.

Written in two hands of Naskh. Dated A.H. 1317.

No. 258.

foll. 201; lines 19; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. II.

The second volume of the work noticed above. Beginning:—

الحارث بن مسكين بن محمد بن يوسف الاموي ابو عمرو المصري فقية محدث صالح امام النم *

The headings of the chapters and the names are in red ink. A list of the names is annexed at the beginning. There are marginal corrections. Foll. 99a, 164a, 170b, 187b and 189a contain lacunae. Four lines at the bottom of fol. 47a, and two and half lines at the top of fol. 47b have been penned through. The last name in this volume is التحسن بن احمد بن يزيد بن عيسى الاصطخرى.

Written in a very modern Naskh. Not dated. C. 19th century.

No. 259.

foll. 231; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME,

Vol. III.

The third volume of the work noticed above. Beginning:—

الحسين بن احمد بن محمد الطبري ابوالحسين الجلالي قدم بغداد

وكان حضر مجلس النم •

The headings of the chapters and the names are in red ink. A list of names is added at the beginning. Lacunae are found in fell. 20b, 22b, 30a, 64a, 67b, 68a, 75b, 127a, 146a, 153 and 200a.

The last name in this volume is الرحمن القراب ابو محمد الفقية المغربي السرخسي ثم الهروي.

Written in Naskh. Not dated. C. 19th century.

No. 260.

foll. 240; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above. Beginning:—

السمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم الذوقاني النيسابوزي تلميذ ابي بكر الطوسي النج *

The names are in red ink. A list of the names is added at the beginning. Lacunae are found in foll. 18a, 26b, 39a, 72b, 107b, 214b, 220b and 230b. Marginal corrections occasionally. The last name in this volume is نصر بن أبراهيم بن نصر بن أبراهيم بن نصر بن أبراهيم .

Written in Naskh. Not dated. C. 19th century.

No. 261.

foll. 245; lines 14; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$. THE SAME.

Vol. V.

The fifth volume of the work noticed above. Beginning:—

نصربي بسربي على العراقي ابو القاسم ذريل البصرة ولي القضاة الني *

The headings of the chapters and the name are in red ink. Marginal corrections occasionally. A list of the names is added at the beginning. Lacunae are found in foll. 40b, 50a, 66a, 128a, 132b, 135a, 137a, 138b, 171b, 177b, 183b, 194a, 217b, 218a, and 227b. The last name in this volume is عبد المحسن بن عبد المنعم.

Written in Naskh. Not dated. C. 1)th century.

No. 262.

foll. 360; lines 14; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above. Beginning:—

عبد الملك بن زيد بن ياسين بن زيد بن قايد بن جميل الثعلبي ابو القاسم الدولعي خطيب دمشق النع *

The headings of the chapters and the names are in red ink. Marginal corrections occasionally. Foll. 171–174 are written on a different kind of paper. Lacunae are found in foll. 25a, 52a, 61b, 65, 66b, 69a, 71b, 75a, 84b, 88, 89a 94a, 98b, 100a, 102a, 131a, 155b, 159b, 161a, 165b, 169a, 217b, 255b, 289b, 312a, 345, 355b, and 356b. A list of the names is added at the beginning. The last name in this volume is each of the last of the names is added at the beginning.

Written in Naskh. Not dated. C. 19th century.

No. 263.

foll. 244; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above. Beginning:—

محمد بن احمد عبد المؤمن بن الشيخ شهاب الدين بن اللبان تفقه

على الفقيم الغ

The names are in red ink. Fol. 1 is a little damaged. Marginal corrections occasionally. Lacunae are found in foll. 38a, 54a, 60b, 100a, 114b, 119b, 153a, 176a, 228b, 229a and 230a. Written in Naskh. The colophon runs thus:—

جلد سابع طبقات الكبراء سبكي هذا آخر المجلدات تم الكتاب الحمد لله اين كتاب از كتب خانه بانكي پور ضلع پتنه ازآن محبي مولوي خدا بخش

خان بهادر نقل گرفته بدریعه مولوی سید حاذق صاحب از لکهذو نقل کذانیده شد کاتب و مصحر هر دو از لکینو بتاریخ ۸ رمضان سنه ۱۳۲۰ه از نقل و تصحیے فراغت حاصل شد صرف نقل و تصحیے دو صد روپیه و جلد پذیے رويية جهار أفه سيد صدر الدين احمد الموسوي عفا الله عنه ساكن بوهار ضلع برذوال علاقة ولايت بنكاله والمناه والمناه والمناه والمناهدة والمنا Construction of the Propagation of the street

No. 264.

foll. 169; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{2}$.

طمقات الشافعمة

TABAKĀT ASH-SHĀFITYA.

A biographical work about the jurists of the Shāfi'ī school by تقي الدين أيوبكر بن أحمد بن صحمد الشهير بابن قاضي شهدة الدمشقي Taki ad Din Abu Bakr bin Ahmad bin Muhammad, known as Ibn Kādī Shuhba ad-Dimishkī. He was born in A.H. 779, A.D. 1377, became the Chief Kādī of Damascus, and died in A.H. 850, A.D. 1446, or A.H. 851, A.D. 1447. See Brockelmann, Vol. II., p. 51; and Wüstenfeld, Gesch. No. 486.

Beginning:

ski je ogo sasanim jaki.

الحمدالله الذي رفع قدر العلماء وجعلهم بمذولة الفجوم في السماء النو .

It deals with the lives of the jurists of the Shāfi'ī school from the time of ash-Shāfi'ī to A.H. 840. The names are arranged in an order which is both chronological and alphabetical.

For copies see Berlin Cat. No. 10040; Br. Mus. Cat. pp. 178a, 597b; Br. Mus. Suppl. Cat. No. 644; Gotha Cat. No. 1763; Rosen Notices No. 209; and Paris Cat. No. 2102. See also Hājī Khalīfa, Vol. IV., p. 143.

For chapters see Berlin Cat. No. 10040.

Lacunae are numerous. The first word of each name is in red ink. Marginal corrections occasionally. It was compared in A.H. 1312.

Written in Nasta'lik. Not dated. C. 19th century. . سيد عبد الرحيم الدردراني

No. 265.

foll 230, lines 19, size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

طبقات الحنبلية

TABAKĀT AL-ḤANBALĪYA.

A biographical work dealing with the eminent scholars of the ابو الحسين محمد بن محمد بن الحسين ابويعلى الفراء Hanbalī sect by Abū'l Husain Muhammad bin Muhammad bin al-Ḥusain الحنباي Abū Ya'lā al-Farrā' al-Hanbalī. He was born in A.H. 451, A.D. 1059, studied under his father and others, and became one of the most eminent scholars of the Hanbali sect. He was murdered on the night of 10th of Muharram, A.H 526, A.D. 1131 on account of his wealth. For details see Mir'at al-Janan, fol. 175b

Beginning:

حدثنا الشينج الأمام الحافظ أبو العز عبد المغيث بن حرب بن زهير الحربي قال حدثنا القاضي الامام الاوحد السعيد الشهيد ابو الحسين محمد ابن محمد بن الحسين بن خلف بن الفراد الحنبلي رضي الله عنه من لفظه وكتاده و ذلك في سنة اربع و عشرين و خمسمائة قال الحمد لله العلمي العظيم السميع الدصير النم *

For copy see Bankipur Cat. p. 463. See also Hājī Khalīfa,

Vol. IV., p. 135.

The biographies are preceded by a short introduction, in which the special merits of al-Imam Abu Abdallah Alimad bin Muhammad bin Hanbal, with his genealogical table going back to the Prophet Ibrāhīm are given. The work is divided into six chapters, called طبقات The names in the first two are arranged alphabetically, and in the rest chronologically, as follows:-· 2017年 - 1245年 - 1245年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年 - 1256年

fol. 7b.	الطبقة الاولى ممن روى عن امامنا رضي الله عذه
,, 146a.	الطبقة الثانية ممن روى عن اصحاب امامنا
,, 171a.	الطبقة الثالثة ممن روي عن تابعي اصحاب امامنا
,, 204 <i>b</i> .	الطبقة الرابعة ممن روى عن تبع التابعين
,, 208a.	الطبقة الخامسة ممن روى من تبع تبع التابعين
,, 221a.	الطبقة السادسة رهم أصحاب الوالد رضي الله عنهم

In this work the lives of the Hanbalī scholars are dealt with up to A.H. 512, A.D. 1118, and the last name is ابوالبركات علحة بن died, A.H. 512. On the title-page the work is designated طبقات الحنابلة للحافظ ابويعلى. Marginal corrections occasionally. The first word of each name is written in red ink. It was collated in A.H. 1312.

Written in Nasta'līķ. Not dated. C. 19th century. Scribe

عبد الرحيم بردراني

No. 266.

foll. 215; lines 19; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

طبقات الحنابلة

TABAKĀT AL-HANĀBILA.

Vol. I.

A biographical work dealing with the scholars of the Ḥanbalī seot by زين الدين ابوالفرج عبد الرحمٰن بن احمد بن حسن بن رجب Zain ad-Dīn Abū'l Faraj 'Abd ar-Raḥmān bin Aḥmad bin Ḥasan bin Rajab as-Sālimī al-Baghdādī. He was born in Rabī' I, A.H. 709, August, A.D. 1309, at Baghdād, came with bis father to Damascus where he became a preacher, and died in Rajab, A.H. 795, May, A.D. 1393. See ad-Durar al-Kāmina No. 271, Vol. I., fol. 348a; Wüstenfeld, Gesch. No. 447; and Brockelmann, Vol. II., p. 107.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم وصلى الله على سيدنا محمد خاتم النبيئين قال الشيخ الاصام العالم المقرى زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابو العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعته و جعلته ذيلا على كتاب طبقات نقهار اصحاب الامام

احمد للقاضي ابى الحسين محمد بن القاضى ابى يعلى رح الزيد

It is a supplement to the work of Muḥammad bin Abī Ya'lā al-Ḥanbalī noticed in No. 265, and the lives are arranged in chronological order from A.H. 460 to A.H. 751. See Ḥājī Khalīfa, Vol. IV., p. 135.

For copies see Koprülüzādah Cat. No.1115; and Bankipur

Cat. p. 465.

An index of names is annexed at the beginning. The first word of each name is in red ink. Foll. 1-91a are in one hand, and the rest in another.

Written in ordinary Nasta'līk. Not dated. C. 19th century. Scribe سيد عبد الرحيم.

No. 267.

foll. 282; lines 15; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

foll. 1-276a

THE SAME.

Vol. II.

The second part of the work noticed above. Beginning:—

عبد الغذي بن عبد الواحد بن علي بن سرون بن رافع بن حسن بن جعفر الحماعيلي المقدسي الحافظ الزاهد محمد يلقب تقي الدين حافظ الوقت و محدثه ولد الحماعيل ارض من الارض المقدسة سنة احدى و اربعين و خمسمائة النح *

Written in the same hand as the later part of the above.

foll. 276b-282a.

in apple that Harpen has linguis exilonite

KITĀB AS SUNNA,

in Model E. A. M. 14th Avegow

treatise on the fundamental principles of the Faith, ascribed to ابر عبد الله لحمد بن محمد بن حنبل Abū Abdallāh Ahmad bin Muhammad bin Hanbal. He was born in Baghdād, or according to some in Merv in A.H. 164, A.D. 780. He was the founder of the Hanbalī school of jurisprudence. He died in A.H. 241, A.D. 855 For details see Ibn Khallikān, Vol. I., p. 16; Wüstenfeld. Schaf. No. 13; and Brockelmann, Vol. I., p. 181.

بسم الله الرحمان الرحيم اخبرنا الشيخان المسندان المعمران مشافهة من الاول و مكاتدة من الثاني قال احمد بن محمد بن حنبل رضى الله عنه هذه مذاهب اهل العلم و اصحاب الاثر و اهل السنة النم *

Marginal corrections occasionally.

Written in Nasta'lik. The colophon runs thus:

كتبه احقر العباد سيد عبدالرحيم غفر الله له ولوالديه يكى از شاگردان صولانا حسيب الدين احمد صاحب و صولانا خادم حسين صاحب مدرس مدرسة الدين احمد زاد الله تفقده و الطافه سنه ۱۳۰۵ ه تاليگ صولانا سيد صدر الدين احمد زاد الله تفقده و الطافه سنه ۱۳۰۵ ه تا

No. 268.

foll. 178; lines 19; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

بغية الوماة في طبقات اللغوئين و النحاة

BUGHYAT AL-WU'ĀT FĪ TABAĶĀT AL-LUGHVĪ'ĪN

WA'N NUHĀT

A biographical dictionary of Arabic lexicographers and grammarians by ابو الفضل جلال الدين عبد الرحمٰن بن ابي بكر بن محمد Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For details see No. 12.

Beginning:-

الحمد لله خالق الوجود و معدمه الي *

As-Suyūtī wrote three biographical dictionaries of lexicographers and grammarians. One is al-Kubrā, the biggest one, the second al-Wustā, the middle-sized one, and the third as-Sughrā, the shortest one. Our MS. is a copy of the last work, which was composed in A.H. 871, A.D. 1466.

For copies see Berlin Cat. No. 10062; Vienna Cat. No. 1175; Br. Mus. Suppl. Cat. No. 649; Koprūlūzādah Cat. No. 1117; Cairo Cat. Vol. VI., p. 9; and Rampur List p. 626. See also Z. D. M. G, Vol. XL., p. 310, and Rosen, Notices Sommaires, No. 215.

Printed in Egypt, A.H. 1326.

The headings of chapters and the first word of each name are in red ink. Marginal corrections occasionally. The colophon shows that the book was transcribed from a copy in the Bankipur Library. It was collated in A.H. 1311.

Written in Nasta'līķ. Dated A.H. 1311.

No. 269.

foll. 265; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

زهر الرياض و زلال الحياض ZAHR AR-RIYAD WA ZULAL AL-ḤIYAD.

A biographical work chiefly based on Ibn Khallikān's Wajayāt al-A'yān by حسن بن علي بن شدقم الحسيني المدني المدني المحسن بن علي بن الحسن بن الحسن بن

984, A.D. 1576. He visited Hyderabad, Deccan, and wrote a work called al-Jawāhir an-Nizāmīya for Nizām Shāh. The date of his death is not known See Aml al Amil, p. 38; Shudhūr al-'Ikyān, Vol. I., fol. 167; and Nujum as-Sama', p. 41. Also a short biography of the author is found in fol. 192a.

Beginning:

اما بعد حمد الله تعالى الذي خلق الخلق بدعا النع *

From the following passage in the preface it appears that the author completed the book at Ahmadnagar in A.H. 992, A.D. 1584 :---

ففي اثناء ذلك سنة ثمان و ثمانين و تسعمائة عن لي السفر الى بلاد الدكن المصونة عن الآفات و انمحن فوفق الله لاتمامه باحمد نكر حماها الله تعالى و مليكها من التغير و العبر و ذلك عام اثنين و تسعين و تسعمائة و سميته زهر الرياض و زلال الحياض *

See Kashf al-Hujub, p. 305, although the opening lines of our copy and the Kashf al-Hujub do not tally. The chapters are as follows:

fol.	2α.	्रेस हाराज्ये सम्बद्धाः स्थानसङ्ग्रहे । सम्बद्धाः स्थानसङ्ग्रहे । संक्षेत्रसङ्ग्रहे	باب الهمزة
	71 <i>b</i> .	To the double defined distinguish of more look and in Sugar steel a little appeals sugar will below the con-	باب الباء
	92b.	Company of the second of the s	باب حرف
	106a.	一起,我们就一起一点,我们就一个一个一个"我们的",一个"我们",我们也不知识,"你们""我们",我们就是这一个,我们也不是一个一个一个一个一个一个一个一个一个	باب حرف
	1066.	essa di dia dia dia dia dia dia dia dia dia	باب الجيم
	211 <i>b</i> .	الحاز	باب حرف
	2 1·6 <i>b</i> .	14 to 18 18 18 18 18 18 18 18 18 18 18 18 18	باب الدال
	224b.	The state of the s	باب الدال
	25a.	A STATE OF S	باب الراء
1,1	25b.	and the old that has been displaced a ferral houseless	باب الزاء
	33a.	پالسین غزمین بغمتان در بغران در باک بردی	باب حرف
	47a.	Mostlet (1966) 1945 - 1968 - mostleti sa sina 1965 - 1954. Na sambi 1986 ili satsanom silves iliyo silves (1966) 19	باب الشير
,, 2	48a.	AND STATE OF A STATE BOSTON IN A STATE OF A	باب الصاد

fol. 249a. ,, 250a. ,, 262a. It is the	he first part	designable Star Massa	bernalisti Sea Total	tska 1949 kali in dit adita	باب الضاد باب الطاء باب الظاء	uiš vali daš
prographica	l accounts v heir dynastics	ve find a s	short acc	ount of	the follow	tne
foll. 60a-	te di limacina di Sala	الصفوي			45 A	17.1
,, 62 <i>a</i> -	-	·	1 19.544		AND REPORT OF A 198 A 1	.,
	Misc Charles				و تبر	
foll. 66a-	-000.	on and Verburgijor Dibborene	to settlett, it sligger	San West Comment	و فارس	erana erana
,, 66 <i>b</i> -	-67a.	n na Alling Halle The Control	trigaletite (n. 1945). Silver	تان	ر لرس	
,, 96 <i>a</i> -)54m. -97a.	امير تيمور اله	ن الأعظم		صاحب قر بتمر لذ	landa.
,, 97 <i>a</i> -1		5 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	Walter State		بسر اولاد السله	
,, 120 <i>b</i> -1	52b.	W.S. Ja			جنگيز خا	
,; 176 <i>b</i> –1	عثمان .80a	بيگ بن قرا		0	J 4	
,, 234 <i>b</i> -2			لملوك الس			
,, 253 <i>b</i> -2	59 <i>b</i> .	1. A 15. 17. A 4. A 4. A	ر پ بیگ بن			

Foll. 71b, 89b, 97b, 105a, 148a, 155b, 172b, 176a, 210b, 230a, and 245b, are partly blank. Foll. 90a, 105b, 173a, 176b, 177a, and 222a, are altogether blank. Poems throughout the book when quoted, are marked with vowel-points. The headings of the chapters and the names are written in red ink. Much injured by insects, specially in the later part. An incomplete index of the names is annexed at the beginning. Two foll. of some other MS. are attached to the index. Foll. are missing after fol. 258.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 270.

foll. 352; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

سلانة العصر في محاس اعيان العصر

SULAFAT AL 'ASR FI MAHASIN A'YAN AL 'ASR.

A biography of the poets of the 11th century Hijra with some of their compositions by صدر الدين علي بن احمد بن محمد

معصوم الحسيذي الشيرازي المشهور بالسيد على خال Ṣadr ad-Dīn 'Alī bin Aḥmad bin Muḥammad Ma'ṣūm al-Ḥusainī ash-Shīrāzī, known as as-Saiyid 'Alī Khān, died, A.H. 1117, A.D. 1705. For details see No. 72.

Beginning:

يا من أودع جواهر الكلم حقائق الشفالة النع *

For copies see Berlin Cat. No. 7418; Vienna Cat. No. 409; Br. Mus. Cat. p. 601; Hyderabad List, Fann Tarājim, No. 50; and Bankipur Cat. p. 357.

Printed in Egypt, A.H. 1324.

The work is divided into five chapters, each called القسم, and was completed in A.H. 1082. A list of contents is annexed at the beginning. The headings are in red ink. The title-page contains the names of several persons who were once the owners of the book. Two poems, one by الشيخ عبد الرحمن المرشدي مفتي مكة المكرمة المكرمة and the other in praise of the book under notice, are annexed at the beginning.

Written in Naskh. Dated A.H. 1153.

No. 271.

foll. 407; lines 19; size $13 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

الدر والكامنة في اهيان المائة الثامنة

AL-DURUR AL-KĀMINA FĪ A'YĀN AL-MI'AT AŢĦ-ŢĦĀMINA.

Vol. 1.

A comprehensive biographical dictionary of the eminent persons who flourished in the eight century Hijra by شهاب الدين Mihāb ابر الفضل احمد بن على بن محمد بن حجر العسقلاني الشانعي Shihāb ad-Dīn Abū'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Asķalānī ash-Shāfi'ī, died, A.H. 852, A.D. 1449. See for his life No. 234.

Beginning:—

الحمد لله الذي يحيى ويميت (ما بعد فهذا تعليق مفيد جمعت فيه تراجم من كل في المائة الثامنة من الهجرة النبوية من ابتداء سنة احدي و سبعمائة الى آخر سنة ثمان مائة من الاعيان من العلماء و الملوك و الامراء و الوزراء و الادباء و الشعراء النج *

एक प्रतिक्षेत्र कर्मात ए क्षेत्र प्रकारी । प

For copies see Br. Mus. Suppl. Cat. No. 613; Paris Cat. No. 2077; Vienna Cat. No. 1172; Cairo Cat. Vol. V., p. 53; and Rampur List, p. 635.

It was composed, according to Hajī Khalīfa, Vol. III., p. 217,

in A.H. 830, A.D. 1426,

The names are arranged alphabetically. Lacunae of about a word or two are found in foll. 1a, 25a, 41a, 7b, 70a, 94, 116b and 382b. The first word of each name is in red ink. This volume is divided into two parts. The first part ends on fol. 213b, with the life of جلال بن احمد بن يوسف التنبريني. The second part begins on fol. 215b with names beginning with the letter ح. The first name in this part is السماوطي على السماوطي.

Foll. 214, 215a are blank, but without causing any break in

the text. There are marginal corrections up to fol. 21.

--: Written in two hands of Naskh. The colophon runs thus في عشر الاوسط من شهر جمادي الاولى من شهور

سنة سبع و تسعين و مانتين بعد الالف من الهجرة المقدسة الندوية *

sinkumi (Mali Japan Jila s

No. 272.

foll. 511; lines 19; size $13\frac{1}{2} \times 8$; 9×5 .

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:--

ذكر من اسمه علي

على بن ابراهيم بن اسد المصري الحنفي علاء الدين ابن الاطروش السكاكيذي ولد قبل القرن النخ *

The headings of chapters and the first word of each name are in red ink. A list of names is added at the beginning. There are marginal corrections. Short lacunae are numerous.

Written in modern Naskh. Not dated. C. 19th century.

No. 273

foll. 197; lines 15; size 11×8 ; $9\frac{1}{4} \times 4\frac{1}{2}$.

الغور السافر في الحبار القرن العاشر

AN-NÜR AS-SĀFIR FĪ AKHBĀR AL-KARN AL-ASHIR.

Biographical accounts of the eminent persons of the tenth century Hijra by ابوبكر محيى الديى عبد القادر بن شيخ بن عبدالله العيدروس

Abū Bakr Muhī ad-Dīn Abd al-Ķādir bin Shaikh اليمذي الهندي bin 'Abdallah al-'Idrus al-Yamani al-Hindi, died A.H. 1038, A.D. See for his life No. 125.

Beginning:

الحمد لله رب العالمين و بعد فهذه الموذج اطيف و عنوان شريف ذكرت فيه من ظفرت بتاريخ وفاته ممن مات في اول هذا القرن الذي اوله سنه احدى و تسعمائة ختم بالحسنى من سائر العلماء و الصلحاء و القضاة و الادباء و الملوك و الاعيال مصريا كان أو شاميا حجازيا كان أو بمنيا روميا أو هنديا مشرقيا أو مغربيا و ضممت إلى ذلك بعض الحوادث و الماجريات و الحكايات ्रियमं प्रश्ने कुछ अवद्यावकार्यकार्य स्वत्याहरू के अवस्था करण व्यवस्थित हो। हुन्यू वर्ष

For copies see Rampur List, p. 650; and Hyderabad List,

Fann Tarājim No. 910.

The accounts are given in chronological order. contain a short account of the Prophet, and from fol. 11a the biography proper begins. In fol. 196a the author gives the date of the composition of the book in the following words:-

قال مولفه فسم الله في مدته وقع الغراغ من تاليف هذا التاريخ اللطيف في يوم الجمعة ثاني عشر ربيع الثاني سنة اثنى عشرة بعد الالف باحمد آباد *

The headings are in red ink. Our MS. is dated A.H. 1093, A.D. 1682, but that is the date of the copy from which our book was transcribed.

Written in modern Naskh. Not dated. C. 19th century.

No. 274.

foll. 387; lines 17; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{4}{4} \times 4\frac{3}{4}$.

روض الرياحين في حكايات الصالحين

RAWD AR-RIYĀHĪN FĪ HIKĀYĀT AŞ-ŞĀLIHĪN.

A collection of anecdotes of Muhammadan saints by عفيف Afīf ad-Dīn الدين أبو محمد عبد الله بن أسعد بن عاي اليافعي الشافعي Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al Yāfi'ī ash-Shāfi'ī, died, A.H. 768, A.D. 1366. See for his life No. 196. Beginning:

الحمد لله المعروف بالمعروف الموصوف بالكمال في الأول و الآباد النم *

It contains altogether five hundred anecdotes, and is also named by the author in fol. 3a نزهة العيرن و النواظر و تحفة القلوب لقط المعين و الولياء الكابر. Hājī Khalīfa, Vol. VI., p. 329, erroneously says that the second title is given to an abstract of the present book. For further particulars see Berlin Cat. No. 8803.

For copies see Berlin Cat. No. 8803; Leyden Cat. Nos. 892-3; Paris Cat. No. 2040; India Office Cat. No. 708; Cairo Cat. Vol. V., pp. 62 and 143; Rampur List, p. 344; Hyderabad List, Fann Taşawwuf No. 73; and Asiatic Society Cat. p. 64.

Printed at Bulak A.H. 1286; Cairo, A.H. 1307.

The words الفصل and العكاية are in red ink. The first three foll. bear marginal corrections.

Written in a quite modern Naskh. Not dated. C. 19th century.

No. 275.

foll. 161; lines 17; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{3}{4}$.

خلاصة المفاخر في مناقب الشيخ عبد القادر

KBULĀṢAT AL-MAFĀKHIR FĪ MANĀĶIB ASH-SHAIKH 'ABD AL-ĶĀDIR.

A biographical account of ash-Shaikh 'Abd al-Kādir al-Jīlānī (see No. 119) by عفيف الدين ابومحمد عبد الله بن اسعد بن علي اليانعي 'Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfī'ī ash-Shāfi'ī, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning:

قال العبد الفقير التي عفر الله و لطفه و رحمته و عتقه عبد الله بن اسعد الله عن اسعد الله الذي خضع لسلطان عزمته كل شي الخ

It is a supplement to Rawd ar-Riyāḥīn No. 274, and contains two hundred stories concerning Saiyidinā 'Abd al-Ķādir al-Jīlānī. It is also designated اطراف عجائب الآيات و البراهين و ارداف غرايب.

For copies see Berlin Cat. No. 8804; India Office Cat. No. 708 II; and Asiatic Society Cat. p. 63.

Printed at Egypt.

A note in another hand gives the date of transcription and the name of the scribe as follows:—

كتبه خدا نواز كلكتي سنه ١٩٢٩ع *

Written in Naskli. Not dated. C. 19th century.

No. 276.

foll. 258; lines 11; size 8×5 ; $6\frac{1}{4} \times 3\frac{1}{2}$.

مختصر بهجة الاسرار

MUKHTASAR BAHJAT AL-ASRĀR.

An abridgement of 'Alī bin Yūsuf ash Shaṭṭanaufī's famous book on the sayings and miracles of Muḥī ad-Dīn abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al Baghdādī, known as Bahjat al-Asrār, died, A.H. 561, A.D. 1165. See for his life No. 119. The name of the author of this abridgement could not be traced as the first fol. is defective. Only بسم الله الرحمي الرحيم, an ornamental 'Unwān, and the word على exist in the first fol. It commences on the 2nd fol. as follows:—

و كفى بالله شهيدا صلى الله عليه و على آله و صحبه و ازواجه و ذرياته و سلّم تسليما كثيرا اما بعد فهذه جمل من كلام الشيخ العارف العلم العامل الرباني و القطب الصمداني النج *

Fol. 173 should come next to fol. 166, fol. 192 next to fol. 190, fol. 191 next to fol. 199, and fol. 220 next to fol. 215. The first ten foll. are much damaged. Borders of foll. 1-32 and 246-258 are changed. Written in two hands; foll. 28 to half of fol. 53a and foll. 73-78 are in one hand, and the rest in another. The word solid; is written in red ink throughout the book. Wormeaten. The original work was printed in Cairo, A.H. 1304.

غلام منحى الدين Written in Naskh. Dated A.H. 1150. Scribe غلام منحى الدين

Shī'a Biography. No. 277.

foll. 149; lines 17; size $8 \times 4\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

خلاصة الاقوال في معرفة الرال

KHULĀSAT AL-AKWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical work on Imāmīya scholars by جمال الدين حسن Yamāl ad-Dīn Ḥasan bin Yūsuf ابن يوسف بن عاي بن المطهر الحاي bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1325. See for his life No 87.

Beginning:-

الحمد لله مرشد عباده الى سبيل السداد النم *

For copies see Berlin Cat. Nos. 9926-7; Paris Cat. No. 1108; and Bankipur Cat. p. 223. See also Kashf al-Hujub p. 206.

The work is divided into two parts and an epilogue. The first part ends on fol. 104a, and the concluding words of the colophon are as follows:—

تم الجزء الاول بقلم الفقير تراب اقدام المؤمنين عبد على بي محسن

إبن شمس بن محمد يوم الثلثاء من أيام جمدي الآخر من شهور سنة ١٠٥٢ *

The second part begins on fol. 104b, as follows:—

هذا هو القسم الثاني من كتابذا الموسوم بخلاصة الاقوال في معرفة

الرجال وهذا القسم مختص بذكر الضعفاء النم *

For details see Berlin Cat. No. 9926. The headings of chapters and the first word of each name are in red ink. Foll 2-37 are a little damaged on account of the pasting of paper over the text. It bears marginal corrections. Stained with damp. The work ends on fol. 149a. Fol. 149b contains some biographical information.

Written in Naskh. The colophon runs thus:-

و فرغ من تسويدها لذفسه تراب اقدام المؤمنين المحمتاج الى

رحمة ربه الغذى المحسن عبدة عبد علي بن محسن في الذجف الاشرف

يوم الخميس التاسع و العشرون من جمدى الآخر من شهور سنة ٥٢٠١ *

No. 278.

foll. 250; lines 19; size 13×8 ; $9 \times 4\frac{3}{4}$.

هذور العقيان في تراجم الاعيان

SHUDHŪR AL-'IKYĀN FĪ TARĀJIM AL A'YĀN.

Vol. T.

The first volume of biographical work on Shī'a scholars by as-Saiyid السيد اعجار حسين بن السيد محمد قلي النيسابوري الكنتوري I'jāz Ḥusain bin as-Saiyid Muḥammad Kulī an-Naisābūri al Kanturi. He was born at Meerat in AH. 1240, A.D. 1824, studied with his father, made a pilgrimage to Karbala', and wrote some useful works. He died in A.H. 1286, A.D. 1869. See the preface of Kashf al-Hujub, p. 3; and Nujum as Sama', p. 422.

Beginning:

الحمد لله رافع درجات العلماء و بعد فهذا كتاب حافل في تراجم العلماء سميته شدور العقيال في تراجم الاعيان و ذكرت فيه ما ذكر في امل الآمل و زدت عليه ما وجدت من تراجم العلماء في غيرة من كتب الاصحاب إن غيرهم الغ على الله المناه ا

The names are arranged alphabetically. The first word of each name is written in red ink. It has marginal corrections. Lacunae are in foll. 8b, 56a and 224b. It ends with the life of على بن محمد بن العباس

Written in clear Naskh. Not dated. C. 19th century.

pario to enactioned many to No. 279.

foll. 277; lines 19; size 13×8 ; $9 \times 4\frac{3}{4}$.

THE SAME.

and department across Surface vol. II.

The second volume of the work noticed above. Beginning:—

على بن عبد الله ابو الحسن القزويني القاضي وجه من اصحابنا نقة في التحديث قدم بغداد سنة ست و خمسين و ثلاثمانة النو .

The first word of each name is written in red ink. Lacunae are found in foll. 51b, 89b, 104a, 109a, 199, 200a, 201, 202, 203a

and 231b. There are marginal corrections. From the colophon it appears that in A.H. 1312 it was compared with the original copy of the author.

Written in the same hand of Naskh. Not dated. C. 19th

century.

Cosmography and Geography. No. 280.

foll. 139; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

معجم البلدان

MU'JAM AL BULDAN.

A portion of the famous geography by الدين ابر عبد الله الحمري الروسي Shihāb ad-Dīn Abū 'Altallāh Yākūt bin 'Abdallāh al-Ḥamavī ar-Rūmī. He was born in A.H. 574, A.D. 1178, or A.H. 575, A.D. 1179. He studied under al-'Ukbarī. He visited different countries of Islām, and died on 20th Ramadān, A.H. 626, 20th August, 1229. For details see Ibn Khallikān, Vol. II., p. 349; Brockelmann, Vol. I., p. 79; and Wüstenfeld, Gesch. No. 310.

It begins abruptly as follows:-

آبه بالباء الموحدة قال ابوسعد قال التحافظ ابوبكر احمد بن موسى بن مردوية آبة من قرى اصبهان النوب

It contains only the account of the following places:-

آبة - اربل - ارم - ارنبوية - اسكاف - اقساس - ام القرى - اهواز ايوان - باب التبن - باب العير و المارستان - باب الطاق - براثا - براوستان - بسا - بصرة - بغداد - بليد - بيهق - تستر - تون - جرباذان - جرجان - جزيرة - حمص - حوب - دومة الجذدل - ربدة - ري - زوراء - سقيفة - سوس - سهل - صفين - طبرستان - طبرک - عراق - عرب - عمان - فسا - قاشان - قشمير - كر خ - كعبة - مداين - مدينة - نجف - بحرين *

The whole work is edited by Wüstenfeld in 6 vols., Leipzig 1866-73. There is erroneously written on the title-page:—

معجم البلدان لابي بكر احمد بن موسى بن مردوية الحافظ رضي الله عنه المتقدم على ياقوت الحموى صاحب المعجم .

Names of places of which accounts are given are in red ink.
Written in Naskh. Not dated. C. 19th century.

No. 281.

foll. 359; lines 14; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

مباهم الفكر ومناهم العبر

MABAHIJ AL-FIKAR WA MANAHIJ AL-'IBAR.

A cosmographical work by جمال الدين محمد بن ابراهيم بن يحيى Jamāl ad-Dīn Muḥammad bin Ibrāhīm bin Yaḥyā al-Warrāķ al-Kutbī, known as al-Waṭwāṭ. He was born in Dhū'l Ḥijja, A.H. 632, August 1235, and died in Ramaḍān A.H. 718, November 1318. See Brockelmann, Vol. II., p. 54; and Ḥājī Khalīfa, Vol. V., p. 361.

Beginning:—

يقول العبد الفقير الى الله تعالى الغذي محمد بن ابراهيم بن يحيى

الوران عِفَا الله عنه الحمد لله الذي حلّ من ذي البيان عقدة اللسلان النع *

The work is divided into four volumes, each volume having a separate preface. Our copy contains the first and second volumes bound together. In Berlin Cat. only the second and fourth volumes are mentioned. See Berlin Cat. Nos. 6045 and 6207.

The first volume begins on fol. 4a as follows:

الحمد لله الذي رفع بقدرته منصوب الطباق السبع و بث فيها نجوما النع *
This volume contains the following chapters:—

fol.	5a.	لباب الاول في ذكر مبدء خلق السماء و ماهيتها
,,	196.	الباب الثاني في ذكر الكواكب السبعة المحيرة (المتحركة)
,,	48b.	الباب الثالث في ذكر الكواكب الثابتة
"	62a.	الباب الرابع في ذكر مذازل القمر و انوايها
	83 b .	الباب الخامس في الآثار العلوية الباب الخامس في الآثار العلوية
,,]	111a.	الباب السادس في الليالي و الايام
,,]	131a.	الباب السابع في الشهور و الاعوام
,,]	140a.	الباب الثامن في فصول السنة و ازمنتها
,, l	55a.	ألباب التاسع في أحرف المواسم الأمم و أعيادها التاسع في أدر مواسم الأمم و أعيادها

The second volume begins on fol. 167b as below:—

الحمد لله المنزة عن مقارنة (مقاربة) المثل و مقارنة الند الو *

For the chapters of this volume see Berlin Cat. No. 6045.

Foll. 355b-359 contain lacunae.

Written in Nasta'lik. Not dated. C. 19th century.

No. 282.

foll. 246; lines 21; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{3}{4}$.

1. day 1. foll. 1-88.

زبن محاس مرأة الزمان على المناسبة

ZUBAD MAḤĀSIN MIR'AT AZ-ZAMĀN.

A work on cosmography describing among other things the Ibrāhīm bin ابراهيم بن واصف شاة المصرى wonders of the world by Wāṣif Shāh al-Miṣrī. See for his life No. 218.

Beginning:— الحمد لله باري المسموكات و رازق المخلوقات النر *

For copy see Br. Mus. Suppl. Cat. No. 687. ln Ḥājī Khalīfa, Vol. IV., p. 186 and in Br. Mus. Suppl. Cat, No. 687 this work has been named 'Ajā'ib ad-Dunyā. It is divided into three parts.

fol. 1a.

(الحزء الاول)

الجزر الثاني من عجائب الدنيا

,, 54a.

الجزء الثالث في ذكر الملوك

Headings of chapters are in red ink. It has gold lines on the margin and coloured paper. Worm-eaten.

Written in Naskh. The colophon runs thus:

وافق الفراغ من نسخة هذا الكتاب المبارك يوم السبت سلن ربيع الآخر من شهر سنة اربع عشر و الف كتبه ... محمد بن محمد بن عبد الكريم الجزري الشافعي *

foll. 83b-246.

Another work on cosmography. The name of the author could not be traced. Beginning:-

بسم الله الرحمن الرحيم و به اكتفى قال صاحب كتاب طب الففوس و وان عليه صاحب كتاب سرور تدوير اخبار الامم الماضية النع .

It was composed in Jerusalem in A.H. 902, A.D. 1496, as the following passage on fol. 140a indicates:—

و ذلك مما نقلته من كتاب المثير الغرام الى زيارة القدس و الشام و ذلك ما الله الشيخ الامام جمال الدين ابي محمود احمد بن محمد ابن ابراهيم بن هلال بن تميم رحمه الله و نفعنا بعلمه و فرغت منه في العشر الثاني من جمادي الآخر سنة اثنين و تسعمائة بالقدس الشريف بالمدرسة الجوهوية *

The last fol. contains the names of three previous owners.

Written in Naskh. Not dated. C. 16th century.

Logic.

No. 283.

foll. 197; lines 16-14; size 11×8 ; $9\times5\frac{1}{4}$.

كتاب المقولات

KITAB AL-MAĶŪLĀT.

It is a translation of Aristotle's work on Logic. According to Hājī Khalīfa, Vol. III., p. 96, this work deals with Logic, Physics, Metaphysics and Ethics, the Logic portion covering eight books. Ibn Abī Uṣaibī'a Vol. I., p. 262 says:—

قال ابو نصر الفارابي ان ارسطوطاليس جعل اجزاء المنطق ثمانية كل جزء منها في كتاب *

But the copy under notice contains only four books on Logic, as below:—

foll. 1-43.

I.

كتاب قالحيغور*س* KITĀB ĶĀŢĪ<u>GH</u>ŪRAS.

A hook on categories. This book according to Ḥājī Khalīfa, Vol. III., p. 96 and Ibn al-Ķifṭī, p. 35 was translated from Greek

by Abū Zaid Ḥunain bin Isḥāk al-'Ibādī. He was the son of a Christian apothecary at Ḥīra and studied medicine under Yaḥyā bin Māsawaih. He was a great physician and a great translator of Greek works, and also a personal medical attendant of Caliph al-Mutawakkil (A.H. 232-247, A.D. 847-861). He poisoned himself, because Bishop Theodosius excommunicated him, dying on 6th Ṣafar A.H. 260, 30th November A.D. 3. For details see Ibn Khallikān, Vol. I., p. 184; Ibn al-Kifṭī, Tārīkh al-Ḥukamā', p. 171; Ibn Abī Uṣaibī'a, Vol. I., p. 184; Iktifā' al-Kunū', pp. 177, 213; Brockelmann, Gesch. d. Aarb. Litter. Vol. I., p. 205 and Wüstenfeld, Ārzte No. 69.

Beginning:

قد اختلف مفسرو كتب ارسطو في غرض هذا الكتاب فقوم زعموا ال غرضه في هذا الكتاب النم *

Al-Fārābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96.

For copies see Derenbourg, No. 612-13; Rampur List, pp.

460-461; and Bankipur Cat. p. 624.

It has been edited by J. T. Zenker, *Lipsiae* 1846. See Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

foll. 44-79.

II.

كتاب بارميناس

KITĀB BĀRMĪNĀS.

A book on interpretation. This book was translated from Greek into Syriac by Abū Zaid Ḥunain bin Isḥāk, d. A.H. 260, A.D. 873, and from Syriac into Arabic by his son Isḥāk bin Ḥunain. He was a friend of Ķāsīm bin 'Ubaid wazīr of the Caliph al-Mu'tadid and was more of a philosopher than of a physician. He died of paralysis on Rabī I. A.H. 298 or 299, November A.D. 910 or 911. For details of his life see Ibn Nadīm, p. 285; Ibnal Ķiftī, p. 35; Ibn Abī Uṣaibī'a, Vol. I., p. 200; Ibn Khallikān, Vol. I., p. 70; Wüstenfeld, Ärzte, No. 71; Z.D.M.G. Vol. L. p. 393; Leclerc, Vol. I., p. 139; and Brockelmann, Vol. I., p. 206.

Beginning:—

فلفاخذ في الكلام بارميناس وهو الكلام في العبارة و يجب لي يجرى على العادة في ايراد البواب الثمانية النع *

For copies see Derenbourg, No. 612-13; Rampur List, p. 460; and Bankipur Cat, p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96. See also Ellis, Cat. Arabic Books, Br. Mus. Vol. I en seksikan perje TERRORS TO A TERROR

foll. 80-149

الله المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد ا المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد المستقد

KITAB AL-KAYAS. A book on prior analytica. According to Hājī Khalīfa, Vol. III., p. 96 Theodorus (see for his life Ibn Abī Usaibī'a, Vol. I., p. 308) has translated this book into Arabic and al-Kindi has written a commentary on it. See Ibn al-Kiftī, p. 36. Beginning:

جوامع انولوطيقا الاولى و الثانية و هما القياس و البرهان - اول ما ينبغي

ان يشرع فيه ان يبدء في الابواب الثمانية النع *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 460-461; and Bankipur Cat. p. 624. See also Ellis, Vol. I., p. 313.

foll. 150–197.

IV

كتاب البرهان

KITAB AL-BURHAN.

A book on posterior analytica. This book was translated first into Syriac by Ishāk bin Hunain and then from Syriac into Arabic by Abū Bishr Mattā bin Yūnus al-Kannā'ī. The latter was a Christian by religion and a translator of books into Arabic. He died in A.H. 328, A.D. 940. See Ibn Abī Uṣaibī'a, Vol. I., p. 235; Ibn al-Kiftī, pp. 36, and 323; Z.D.M.G. Vol. L., p. 398; and Analecta Orientalia ab Poeticam Aristoteleam, edited by Margoliouth, Lipsiae, 1887.

Beginning:--

كتاب البرهان و ارسطوطاليس من بعد فراغه من الكلام في القياس المطلق

ينتقل في الكلام في القياس البرهاني النو *

For copies see Derenbourg, No. 612-13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Farābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.

For further details of all these books see Casiri, Vol. I., pp. 304-11. The part was made part seed to be for the

Written in ordinary clear Naskh. Not dated. C. 19th, CARL CORE AND ACTE AND AREA CORE OF THE CORE No. 284.

foll. 324; lines 21; size 8½×5; 6×3.

KITĀB ASH-SHIFĀ'.

Part of the portion on Logic of the famous work called ash-Abū 'Alī al-Ḥusain bin ابو علي التحسين بن عبد الله بن سينا Abū 'Abdallāh bin Sīnā (known in Europe as Avicenna). He was born at Afshina, near Bukhārā, in A.H. 370, A.D. 980, and studied philosophy and medicine in the chief town of his native province. He is the greatest philosopher after al-Farabī, and is designated by the titles of المعلم الثاني and الشيخ الرئيس. He died in A.H. 428, A.D. 1037. For details of his life see Ibn Khallikan, Teheran edition, Vol. I., p. 167; Ibn Abī Uṣaibī'ya, Vol. II., pp. 2-20; Ibn al-Ķiftī, pp. 414-26, Nāma-i Dānishwarān, pp. 53-83; Baron Carra de Vaux's Avicenna, pp. 131-56; Ency. Britannica (11th edition) p. 62; Brockelmann, Vol. I., p. 452; Wüstenfeld, Ärzte, No. 128; and Lecierc, Vol. I., p. 466.

Ash-Shifa is divided into four parts, namely (1) Logic, (2) Physics, (3) Mathematics and Astronomy and (4) Metaphysics.

Beginning:

الكلية و في كل واحد فكيف يمكن أن يعين حتى يعتبر النم *

From fol. 11a new chapter begins as follows:

المقالة الثانية من الفن الرابع من الجملة الأولى في عكس المقدمات على الاطلاق النع *

For copies see Berlin Cat. No. 5044; Br. Mus. Cat. p. 745; Br. Mus. Suppl. Cat. No. 711; India Office Cat. No. 475; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99; Yeni Cat. Nos. 770-5; Rampur List, p. 397; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of Logic, Physics, and Metaphysics have been translated into Latin by Dominicus Gundisalvus (Venetijs, A.D. 1508). Sce Ellis, Vol. I., p. 595.

Some foll. are missing after foll. 39, 109, 136, 240, 273 and

Foll. 5a, 9a, 15a, 17b, 21b, 23b, 28b, 37a, 52a, 56, 64b, 66b, 75b, 80a, 83a, 84a, 87a, 90a, 94b, 98b, 100a, 103b, 108a, 111b, 114a, 115a, 118a, 120b, 122b, 124b, 126b, 128a, 129a, 131a, 133b, 137b, 143a, 147a, 151a, 153b, 157a, 162a, 171a, 177b, 179b, 182b, 184a, 186b, 190b, 195b, 204a, 206b, 212a, 213b, 219b, 223a, 225a, 228a, 233a, 239a, 244a, 246b, 249a, 251a, 253a, 255b, 259b, 264b, 271a, 273a, 277a, 281a, 283a, 285b, 289a, 292a, 294a, 296b, 301a, 304, 305b, 308b, 315b, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the lst fol. is pasted over with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 285.

foll. 165; lines 21; size $9\frac{1}{8} \times 5$; 6×3 .

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning:

في صورة القياس المطلق قد فرغنا من الفاظ المفردة و احوالها

Fann V. begins on fol. 24b, thus: المقالة الأولى من الفي الخامس من الجملة الأولى وهي في البرهان من المنطق و فيها اثنا عشر فصلا النم *

Foll. 23b and 24a are blank, but without causing any break in the text. Lacunae are in foll. 6b, 9b, 13a, 16b, 19b, 21a, 26a, 72a, 75a, 76a, 81a, 83b, 86a, 91b, 98a, 102a, and 106a. Borders of foll. 152-165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7-13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 286.

foll. 210, lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

THE SAME.

The same portion on Logic of the work noticed above.

Beginning:

المقالة الاولى من الفن الخامس من الجملة الاولى و هي فن البرهان من المنطق و فيها اثنا عشر فصلا النم *

Headings of chapters in red ink. There are marginal notes on the earlier portion of صوف book. It has also marginal corrections. Wrongly designated on the title page as برهان ابي صادق. Stained with damp.

Written in Naskh. Dated A.H. 1084. Scribe محمد شريف بن عبد العزيز بن شيخ خضر لحصائي

The second of th

foll. 127; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

THE SAME.

The second volume of the work noticed above. Beginning:—

الفي الاول من الطبعيات في السماع الطبعي و هو اربع مقالات النم *

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Maķāla 1, and 2, and Faṣl. 1 and 2 of Maķāla 3) have been translated in Latin by Dominicus Gundisalvus (Venetijs, 1508). Fol. 36b and 55b contain lacunac. Foll. 115b, 116a are blank, but without causing any break in the text. Fol. 79b contains marginal glosses. The lower halves of foll. 98b, 115a, 120b are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'līk and Shikasta. Foll. 115a contains the name of the copyist and the date of transcription as follows:—

انتهى هذين الفنين في يوم الثالث من العشر الثالث من شهر في شهر في المحجة الحرام سنه ١٠٨٩ بعون الله و تأثيده و الصلوة على محمد نبيه و آله اجمعين الطيبين الطاهرين على يد انقر عباد الله المذنب الراجي الى رحمة الله ابو البركات الرازي اقل عباد الله *

No. 288.

foll. 206; lines 17-25; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

لوامع الاسرار في شرح مطالع الانوار

LAWĀMI' AL-ASRĀR FĪ SHARH MATĀLI' AL-ANWĀR.

A commentary on Mahmud bin Abī Bakr al-Urmavī's first part or portion of Logic of the work called Maṭāli' al-Anwār by قطب الدين بو عبد الله محمد بن محمد الرازي التحتاني Kuth ad-Dīn Abū 'Abdallāh Muhammad bin Muhammad ar-Rāzī at-Taḥtānī. He was a pupil of 'Adud ad-Din al-Iji, and became one of the most eminent scholars of his time. In A.H. 763, A.D. 1361, he came to Damascus. He is the author of several works, and died in A.H. 766, A.D. 1364. As-Suyūți in his work Bughyat al-Wu'āt (No. 268) fol. 153b, and ad-Durur al-Kāmina (No. 271) fol. 427a, have named him Maḥmūd bin Muḥammad ar-Rāzī. For details see Tabakāt al-Kubrā, Vol, VI., p. 31; at-Ta'līkat as-Sanīya, p. 53; Habīb as-Siyar, Vol. III., Juz' I., p. 126; and Brockelmann, Vol II., p. 209.

Our author should not be confounded with another scholar of the same title, Kutb ad-Dīn, whose proper name was Maḥmūd bin Mas'ūd ash-Shīrāzī, died A.H. 710, A.D. 1310. (See also No. 320.) Habib as-Siyar, again, has not made this mistake, but another in supposing that there were two Kut ad-Din ash-Shirazis, one of them being the pupil of at-Tūsī, and the author of the commentary on al-Kānūn, and the other the author of the commentaries on al-Miftāh and Ḥikmat al-Ishrāk, and has consequently mentioned a man of the name in two places, see Vol. III., Juz' I., p. 67 and Vol. III., Juz' I., p. 112. These works are all the production of one man, namely, Kutb ad-Dîn Mahmūd bin Mas'ūd ash-Shīrāzī.

Biographers of the Imamiya school think that Kutb ad-Din ar-Rāzī belonged to their school. See Shudhūr al-Ikyān, Vol. II., fol. 316; Muntaha'l Makāl, p. 289; Aml al-Āmil, p. 70 and Kashf al-Hujub, p. 353 (where the date of his death is wrongly given A.H. 796, A.D. 1393); while others consider him to be a follower

of Shāfa'ī school.

Beginning: ---الحمد لله فيّاض درارف العوارف النم *

It was dedicated to Ghayath ad-Din Muhammad bin Khaja Rashīd ad-Dīn, the Vazīr. Al-Urmavī divided his work into two principal parts. The first part deals with Logic, and the second with Metaphysics. Our commentary deals with the first part of the book, and is divided as follows:--

fol. 6b. القسم الأرل في اكتساب التصور التصويق من القسم الثاني في اكتساب التصديق التصد

It is one of the most popular works in India and Persia.

For copies see Berlin Cat. No. 5087; India Office Cat. No. 524; Browne, Hand List of Cambridge Library, p.109; Rampur List, p. 458; Bankipur Cat. p. 382; and Hyderabad List, Fann Mantik, No. 1.

For supercommentaries see Hājī Khalīfa, Vol. V., p. 595, and Berlin Cat. No. 5095.

It has been lithographed at Tcheran.

Quotations from the text, and passages of the commentary, are introduced with the words and Ji respectively in red ink, In some places the blank spaces intended for the words have not been filled in. Fol. 194 is bound in reverse order. A portion of fol. 41b is blank with the remarks at the top of the page منارة هنا الصحيفة. After fol. 80 some foll. are missing. Fol. 81 is not a part of the work, but contains a note on some passages of the book. Foll. 147b, 176a, and portions of foll. 167b, 171a, 173, 175b, are blank. The title-page and the last fol. contain some prayers and prescriptions. Foll. 1-20 have been supplied recently. There are marginal notes.

Written in different hands of Nasta'līķ. Not dated. C. 18th

century.

No. 289.

foll. 134; lines 17 : size $8\frac{3}{4} \times 6$; $5\frac{3}{4} \times 2\frac{3}{4}$.

مناهدة شرح المطالع ما

HĀSHIYA SHARH AL-MATĀLI'.

A supercommentary on Kutb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work called Maṭāli' al-Anwār by علي بن Alī bin muḥammad؛ محمد بن على المعروف بالسيد الشريف الجرجاني bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī. He was born in A.H. 740, A.D. 1339. He studied with Kutb ad-Din Muhammad ar-Rāzī, Akmal ad-Dīn Muhammad bin Mahamūd al-Bābartī, and with other eminent 'Ulama' of his time. He settled at Shīraz and began to teach students. When Timur conquered Shiraz, he much respected al-Jurjānī, and included him among the scholars of A discussion took place between him and Sa'd ad-Dīn at-Taftāzānī in which it is said that al-Jurjānī overcame him. 'Ainī and those who followed him think that he died in A.H. 814,

A.D. 1411, but other reliable authorities say that he died in A.H. 816, A.D. 1413. For details of his life see Ḥabīb as-Siyar, Vol. III., Juz'III., p. 89; Fawā'id al-Bahīya, p. 53; and Brockelmann, Vol. II., p. 216. Ibn 'Arab Shāh in his famous history of Tīmūr (Calcutta edition A.H. 1257) p. 266 has wrongly named al-Jurjānī as Muḥammad instead of 'Alī.

Beginning:

قال وحيد زمانه تغمّده الله بغفرانه الحمد لله فيّاض ذوارف العوارف

الفياض الوهاب من فاض الماء فيضا و فيوضة النح .

For copies see Berlin Cat. No. 5089; Br. Mus. Suppl. Cat. No. 733; Br. Mus. Cat. p. 249b; India Office Cat. No. 525; Gotha Cat. No. 1184; Paris Cat. No. 2390; Rampur List, p. 441; Asiatic Society Cat. p. 77; and Hyderabad List, Fann Mantik, No. 3.

Profuse marginal notes occur in the earlier portion. Foll. 128b-134 are made defective by the pasting of paper over them. The word si is in red ink. Fol. 23 should come just after fol. 17 and fol. 18 should go after fol. 22. Two foll. are missing after fol. 23. The MS. ends abruptly as follows:—

نقيض المحمول عليه اذ يجوز كونها لعدم صدق *

Written on different kind of paper in two hands. Foll. 1-80, 97-104, and 134 are in Nasta'līk, and the rest in Naskh. Not dated. C. 18th century.

No. 290.

foll. 165; lines 17; size $8\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the supercommentary. It begins as the preceding, one and ends as the Berlin copy does; see No. 5089. In foll. 66-68 the interlinear spaces are unusually large. Foll. 126-165 have been recently supplied. From the beginning up to fol. 125 the commentary is overlined with either black or red ink, and from fol. 126 up to the end the commentary is introduced with the word $\omega_{\mathfrak{g}}$ in red ink. Marginal notes and corrections occasionally.

(8) A stable tribute and the first teach the sense of this could be sense the contribute and the sense of

Written in Nasta'lik. Not dated. C. 18th century.

No. 291.

foll. 67; lines 19; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

المالع المطالع المالع المالع المطالع ا

ḤĀSHIYA SHARḤ AL-MAŢĀLI'.

A supercommentary on Kuth ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work on Logic called Maṭāli' al-Anwār. It is defective both at the beginning and end, and the name of the author cannot be found in the body of the text; but according to a note on the title-page its author was Dā'ūd. He flourished about A.H. 850, A.D. 1446, and his surname was ash-Shirwānī; see Ḥājī Khalīfa, Vol. V., page 595, and Brockelmann, Vol. I., p. 467.

Our copy deals with the latter part of the portion of Logic, treating of affirmation تصديقات, and begins abruptly as follows:—

For copies see Berlin Cat. No. 5090, Derenbourg, No. 643,

and Rampur List, p. 436.

Slightly worm-eaten. The inner edge is changed to different kinds of paper. Spaces for insertion of the word in red ink are not filled in. On the title-page it hears the seal and signature of Muzaffar Husain, dated 1869. It ends abruptly as follows:—

From the beginning up to fol. 50 the MS. is written in Naskh, and the rest is in Nasta'līk. Not dated. C. 18th century.

No. 292.

foll. 94; lines 17; size $8\frac{2}{3} \times 5\frac{1}{2}$; 6×3 .

القطبي

AL-ĶUŢBĪ.

A commentary on 'Alī al-Kātibī's treatise on logic called ash-Shamsīya by قطب الدين أبر عبد الله محمد بن محمد الرازي التحتاني Kuṭb ad-Dīn Abū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥtānī, died A.H. 766, A.D. 1364. For his life see No. 288.

Beginning:

ان ابعى درر تنظم ببنان البيان المر ..

تحرير القواعد المنطقية في شرح The full title of the commentary is الرسالة الشمسية. According to Hājī Khalīfa, Vol. IV., p. 76; and Habīb as-Siyar, Vol. III., Juz' I., p. 126, the author dedicated it to Wazīr Ghayūth ad-Dīn Muhammad bin Khāja Rashīd (see for his life Habīb as-Siyar, Vol. III., Juz' I., p. 122).

For copies see Berlin Cat. No. 5258; India Office Cat. No. 503; Gotha Cat. No. 1186; Br. Mus. Suppl. Cat. No. 99, III.; Casiri, Vol. I., No. 180; Rampur List, p. 460; Hyderabad List, Fann

Mantik No. 5; and Asiatic Society Cat. p. 79.

For other commentaries and supercommentaries see Hājī Kha-

lifa, Vol. IV., p. 76 and Berlin Cat. No. 5271.

Printed, Calcutta, A.H. 1259; Cairo, A.H. 1307; and lithographed repeatedly in India.

The text (ash-Shamsiya), with an English translation, has been

printed in the Bibliotheca Indica, 1854.

The text and the commentary are introduced with the words and اقبل respectively in red ink. Foll. 1-18a, 32, and 33a contain marginal glosses. Fol. 88a is in another hand. Slightly worm-eaten. On the title-page it has a seal, dated A.H. 1207.

Written in ordinary Nasta'līk. Not dated. C. 19th century.

· The community of agent No. 1293.

foll. 110; lines 17-20; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3$.

THE SAME. Another copy of the work noticed above. It begins as the preceding copy begins. Fol. 2a and half of fol. 2b are blank. The MS. is a little injured by damp. The spaces for writing the words in many foll. are blank.

Written in Nasta'līķ. Not dated. C. 19th century.

No. 294.

foll. 217; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

foll. 1-85.

The bolling which are making a contract

MĪR KUTBĪ.

A supercommentary on Kuth ad-Dīn ar-Rāzī's commentary on al-Kātibī's treatise on Logic called ash-Shamsīya hy على بن Alī bin Muḥammad محمد بن علي المعروف بالسيد الشريف الجرجاني

bin 'Alī known as as-Saivid ash-Sharīf al-Jurjānī, d. A.H. 816, A.D. 1413. For his life see No. 289.

A few foll. are missing from the beginning. It begins abruptly as follows:—

وجوب التصور بوجه ما و امتناع الشروع فيه مطلقا النو *

For copies see Berlin Cat. No. 5260: India Office Cat. Nos. 507-12; Rampur List, p. 465; and Bankipu. Cat. p. 737.

Printed, Calcutta, A.H. 1261, and repeatedly lithographed, in

India.

For other glosses on the supercommentary see Hājī Khalīfa,

Vol. IV., p. 76.

Passages of the commentary are introduced with the word &. in red ink up to fol. 50, after that spaces for the insertion of the said word are not filled in. It ends abruptly as follows:-

فلا يكون ايضا جزء عليهدة بل مذدرجا في المبادي التصديقية • Written in ordinary Nasta'lik. Not dated. C. 18th century.

foll. 86–217.

A commentary on al-Kātibī's treatise on Logic called ash-Sa'd ad-Din Mas'ud سعد الدين مسعود بن عمر التفتازاني Shamsiya hy bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See No. 398.

This manuscript is defective both at the beginning and end.

It begins abruptly as follows:—

التصديقات او بالعكس و إن اريد بالثالث الني *

This work is described in No. 298. Foll. 108b-109 contain

Written in different hands of Nasta'lik. Not dated. C. 18th century.

No. 295.

foll. 75; lines 25-21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{3}$.

foll. 1-43a.

الحاشية علي مير قطبي AL-HĀSHIYA 'ALĀ MĪR ĶUŢBĪ.

Annotations to Kutb ad-Din ar-Rāzi's commentary called al-Kutbī (see No. 292), and to as-Saivid ash-Sharīf al-Jurjānī's supercommentary on the same (see No. 294). The name of the annotator is not mentioned in the body of the book, but by comparing the beginning and the end of the MS, with those of the Berlin Copy No. 5263, it is evident that the author is عماد بن محمد بن يحيى 'Imād bin Muḥammad bin Yaḥyā bin 'Alī al-Fārisī. He flourished in the 9th century Hijra, and died c. A.H. 900, A.D. 1497. See Berlin Cat. No. 5263, and Ḥājī Khalīfa, Vol. IV., p. 77.

Beginning:--

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين قوله و رتبته على مقدمة و ثلات مقالات و خاتمة اعلم ان من داب المصنفين ان يشيروا في اول تصانيفهم النج *

The annotation deals only with some portion on تصورات of the book.

For copies see Berlin Cat. No. 5263; India Office Cat. No. 513; Rampur List, p. 438; and Asiatic Society Cat. p. 77.

Our copy and the Berlin copy are without the preface, while the India Office copy has it. On the title-page, the name of the annotator is wrongly given as عماد الدين اللبكذي.

Written in Nasta'līķ. Dated Ä.H. 1240. Scribe محمد علي.

foll. 43*b*-75.

H. resideix or approximates, sidili

These are also glosses to the work of as-Sayid ash-Sharīf and to the commentary itself, but it deals with تصديقات only.

The name of the author is not known.

Beginning:--

قال الشارح المقالة الثانية النج يعني انه يحمل وينسب في هذه المقالة الاحوال و الصفات على نفس القاضايا النج *

It is incomplete, and ends as follows:-

فائم اذا عمس الترتيب صار هكذا بعض اب و لا شي من ج ب و هو الصواب الثالث * به معمد من المعمد ا

Written in mixed Nasta'līk and Shikasta. Not dated. C. 18th century.

No. 296.

foll. 164; lines 15; size $11\frac{1}{8} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

الحاشية على مير قطبي

AL-HĀSHIYA 'ALĀ MĪR ĶUŢBĪ.

Annotations to Kutb ad-Dīn ar-Rāzī's commentary called al-Kutbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's super-commentary on the same (see No. 294, I) by ملاعبد الحكيم بن شمس Muilā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died A.H. 1067, A.D. 1656. See No. 6.

Beginning:

اعلى مذطق افصح به لسان الفصحاء و اولى مدرك ارتسم في اذهان الذكياء النع *

From the preface it appears that the author wrote this supercommentary at the request of his son, but Dr. Loth in India Office Cat. No. 518 says that he wrote these notes on the advice of his father. It is an astonishing remark of the learned doctor. Most probably he read the word J, meaning son, as J, meaning father. It was dedicated to Shāh Jahān, A.H. 1037-1069, A.D. 1628-1659.

For copies see Berlin Cat. No. 5264; India Office Cat. Nos.

518-19; Rampur List, p. 437; and Bankipur Cat. p. 174.

Printed, Constantinople, A.H. 1259, lithographed, Dehli, 1870. Quotations from the commentary and the supercommentary are introduced by the word قراء in red ink up to fol. 149. In the rest of the MS. places for the insertion of the word قوله are not filled in. It is incomplete, and ends abruptly as follows:—

لا امتفاع في ان يكون المتاخر في الوجود علة لثبوت المتقدم لشي أخر كذا في حواشي المطالع و هو ماخوذ من كلام الشيخ في الشفاد *
Written in mixed Nasta'lik and Shikasta. Not dated. C.

19th century.

the and opening a No. 297. The district we have the

foll. 69; lines 26; size $8\frac{1}{4} \times 5$; $6 \times 2\frac{3}{4}$.

الحاشية على مير قطبي

AL-ḤĀSHIYA 'ALĀ MĪR ĶUṬBĪ.

Annotations to as-Saiyid ash-Sharif al-Jurjānī's supercommentary on the same by احمد الابيورد Aḥmad al-Abīwardī.

Beginning :-

الحمد لله الذي نور قلوب العارفين و بعد و هذه هديانات الفها تراب اقدام الفقراء احمد الابيوردي تشحيدا لخاطر بعض الناظرين معلّقا اياها على ما ينسب الى سلطان المحققين المرتضى الشريف من الحواشي المتعلقة بشرح الرسالة الشمسية النح *

For copy see Paris Cat. No. 2378. Also see Ḥājī Khalīfa Vol. IV., p. 77.

Spaces for the insertion of the word قوله in red ink have not been filled in. All the borders have been changed. Much wormeaten. Wrongly designated on the title-page and last fol. as حاشيه.

Written in ordinary Naskh. Dated A.H. 1014. Scribe رلى

No. 298.

foll. 155, lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

السعدية شرح الشمسية

AS-SA'ADĪYA SHARḤ ASH-SHAMSĪYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsīya by معد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, died A.H. 792, A.D. 1389. See for his life No. 398.

Beginning:—

الحمد لله الذي بصّرنا بنور الهداية و التوفيق و بعد نقد سألني فرقة من خلّاني ان اشرح لهم الرسالة الشمسية النح *

For copies see Berlin Cat. Nos. 5266-8, Derenbourg, Nos. 660, 669², 670; Cairo Cat. Vol. VI., p. 63; Asiatic Society Cat. p. 78; and Rampur List, p. 451.

Lithographed, India.

The inner edge has been supplied in different paper. The words and are in red ink. Marginal corrections occasionally. A few pages at the beginning have marginal notes.

Written in Nasta lik. Not dated. C. 18th century.

No. 299.

foll. 61; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

مناهد المنطق SHARH TAHDHĪB AL-MANTIĶ.

A commentary on the first part (treating of Logic) of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Mantik wa'l Kalām by al-Kāḍī القاضى نور الله بن السيد الشريف الحسيني المرعشي الشوسترى Nūrallāh bin as-Sayid a<u>sh-Sh</u>arīf al-Husainī al-Mar'a<u>sh</u>ī a<u>sh-Shūstarī</u>, died A.H. 1019, A.D. 1610. See for his life No. 112. Beginning :---

تهذيب المطنق و الكالم تدهيبه بحمد الملك العالم اما بعد فيقول العبد نور الله بن شريف الحسيني الشوستري هذه ارقام كنت قد قيدتها متفرقة عند مباحث التهذيب مع قلة البضاعة فرتبتها صونا لها عن الأضاعة النم *

For copy see Rampur List, p. 453. The text is divided into two parts. Part one deals with logic, and part two with scholastic theology. The first part became a very popular work in India and Persia, and several scholars wrote commentaries, supercommentaries, and glosses on the same. Hājī Khalīfa, Vol. II., p. 479, and Berlin Cat. Nos. 5174-84.

in red ink. ولا Quotations from the text are introduced with Marginal corrections occasionally. Marginal notes having at the

end the word in are numerous.

Written in Nasta'lik. Not dated. C. 17th century. Scribe .تاج الدين بن ولى محمد الحسيني

No. 300.

foll. 64; lines 14; size $7\frac{1}{2} \times 5$; $5 \times 2\frac{3}{4}$.

حاشية بديع الميزان ḤĀSHIYA BADĪ' AL-MĪZĀN.

A supercommentary on 'Abdallah bin al-Haddad al-'Uthmanī at-Tulanbī's commentary on a compendium of Logic called Mīzān Mantik by ملا محمد صادق Mulla Muḥammad Ṣādik. He was an eminent scholar of the 11th century Hijra, passed a considerable part of his life at Jahangir Nagar (Dacea), Bengal, with Shuja', the son of Emperor Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659) The date of his death is not known. See Bankipur Cat. p. 442. In Rampur List, p. 433, the name of the commentator is given as 'Abd al-Hādī bin Ilāhdād al-Uthmānī aṭ-Tulbanī, died A.H. 922. Tulanbī, according to India Office Cat No. 574, is from Tulanb (Toolumba) in the Punjab

Beginning:

قوله نور أي زيِّن نفوسنا الناطقة المجردة غير الحالة النم *

For other supercommentaries see Rampur List, p. 436
Quotations from the commentary are introduced with the word

in red ink.

Written in Nasta'līķ. Not dated. C. 19th century. Scribe السيد رسول بخش.

No. 301.

foll. 402; lines 15; size $11\frac{1}{8} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح سلم العلوم

SHARH SULLAM AL-'ULŪM

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد نيروز بن محبت Muhammad Fīrūz bin Muḥabbat. He flourished in the reign of Shāh 'Ālam (A.H. 1173–1221, A.D. 1759–1806). The date of his death is not known. See Bankipur Cat. p. 419.

Beginning:

,, 400b.

لك الحمد يا من من علي الاكوان باصداف الحسان النع *

This commentary is named Sirāj Wahhāj, and is dedicated to Shāh 'Ālam. The principal chapters are as follows:—

fol. 8b. المقدمة ,, 45a. التصورات ,, 156a. التصديقات ,, 156a.

For copies see Rampur List, p. 456, and Bankipur Cat. p. 419.

It has a beautiful 'Unwān at the beginning and gold and coloured lines on the margin. Headings of chapters in red ink. Passages of the original text are marked with red lines. There are occasional marginal glosses up to fol. 262b. Parts of foll. 357, 362, and 364a are blank. At the end of the MS, the date of transcrip-

tion is given in two languages, viz. Pushtū and Arabic. This note shows that it was copied in Kashmīr, 17th Jumādā II, A.H. 1229.

ملا عبيد الله آخند زاده كاكرى Written in Naskh. Scribe

No. 302.

foll. 129; lines 21; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

شرح سلم العلوم

SHARH SULLAM AL-ULUM.

A commentary on Muḥibballāh al-Bihārī's famous treatise on Logic called Sullam al-'Ulūm by بحر العلوم عبد العلي محمد بن نظام الدين Baḥr al-'Ulūm 'Abd al-'Alī Muḥammad bin Nizam al-Dīn al-Lakhnavī, died, A.H. 1235, A.D. 1819. See for his life No. 142. Beginning:—

الحمد لله الذي بعث نبينا ببراهين قاطعة وحجم ساطعة النع *

For copies see Bankipur Cat. p. 396, and Hyderabad List, Fann Mantik, No. 11.

Lithographed in India.

Passages of the original text are generally marked with lines. Stained with damp.

Written in mixed Nasta'lik and Shikasta. Dated A.H. 1204.

No. 303.

foll. 42; lines 27; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تعليقات على شرح سلم العلوم

TA'LĪĶĀT 'ALĀ SHARH SULLAM AL-'ULŪM.

Glosses on the commentary of Baḥr al-'Ulūm on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by the commentator (بحر العلوم Baḥr al-'Ulūm 'Abd Al-'alī عبد العلي محمد بن نظام الدين اللهذوي Baḥr al-'Ulūm 'Abd Al-'alī Muḥammad bin Nizām ad-Dīn al-Lakhnavī) himself. For his life see No. 142.

Beginning:—

سبحان الذي توحّد في وجوبه بالوحدانية ... أمّا بعد فيقول العبد ... ابو العياش عبد العلي محمد بن نظام الدين محمد الانصاري هذه فوائد معلقة علي شرحى لسلم العلوم ... كنت صنفتها في عنفول الشباب ...

و كذت كتبت هذه الحواشي متفرقة في اوراق متشتت ثم رأيت ان اجمعها منها البائة مجملاته وحلّ مشكلاته الني *

For copy see Rampur List, p. 463.

Lithographed in India. Quotations from the commentary are introduced with the word with the word with the word with the word with the word with the word with the insertion of the word with are not filled in. Much worm-eaten.

Written in bad character of Nasta'līk. Not dated. C. 19th

century.

No. 304.

foll. 155; lines 17; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{3}$.

شرح سلم العلوم

SHARH SULLAM AL-ULUM.

A commentary on Muḥibballāh al-Bihārī's work on Logic called Sullam al-'Ulūm by محمد اشرف بن ابي مسعد العباسي البردراني Muḥammad Ashraf bin Abī Muḥammad al-'Abbāsī al-Barduwānī, From the preface it appears that he was an inhabitant of Barduwān' Bengal, and a pupil of Muḥammad Ṣāliḥ al-Lakhnavī. He flourished in the reign of Kuṭb ad-Dīn Muḥammad Shāh (A.H. 1131–1161, A.D. 1719–1748). He commenced this commentary in A.H. 1146, A.D. 1733, and according to the Bankipur Cat. p. 418 it was completed in A.H. 1150, A.D. 1737.

Beginning:-

سبحانه من اخرج الجائزات من كتم العدم الى ساحة الوجود و بعد فيقول العبد محمد اشرف بن ابي محمد العباسى البردواني اني كنت مشتغلا بتدريس العلوم عقليتها و نقليتها فوصل الى بعض شروح اخوان الزمان و اصحاب الدرران لرسالة السلم فالتمس مني بعض الاحباب من المحصلين ان اشرح لها شرحا يحل مغلقاتها النج *

The principal chapters are as follows:-

fol. 9b.

,, 24a.

المعاومات التصورية

,, 75b.

التصديقات

الخاتمة

For copy see Bankipur Cat. p. 417.

Passages of the original text are marked with red lines. Lacunae are in foll. 90b, 102a, 131b, 137b and 140b. Foll. 120a, 147 and part of fol. 146b are blank. There are marginal glosses up to fol. 11a. Marginal corrections occasionally.

The text is in Naskh and the commentary is in Nasta'lik.

Dated A.H. 1270. Scribe حسيب الدين احمد.

No. 305.

foll. 104; lines 19; size $10 \times 6\frac{1}{8}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

شرح سلم العلوم SHARH SULLAM AL-ULŪM.

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by الحمد علي بن فتح الله الحسيذي السنديلي السنديلي Aḥmad 'Alī bin Fatḥallāh al-Ḥusainī as-Sandīlī. He was born at Sandīla, a village in the vicinity of Lucknow, became a pupil of Ḥamdallāh and died, A.H. 1200, A.D. 1785. See Rampur List, p. 456.

Beginning:

ان احلى حديث بتحلى اللساناما بعد فيقول العبد الضعيف النحيف الحمد علي بن فتح الله الحسيذي لما رقع كتاب سلم العلوم النح *

The principal chapters are as follows:—

fol. 9a. التصورات ,, 19a. التصورات التصديقات ,, 54b.

الخاتمة من المعالمة على المعالمة على المعالمة على المعالمة على المعالمة على المعالمة المعالمة المعالم

For copies see Rampur List, p. 456. For other commentaries see Journal Asiatic Society, 1913, Vol.

Passages of the text are marked with red lines. Headings of chapters in red ink. Fol. 103b is blank, but without any gap in the MS. as it ends on fol. 103a. Fol. 104a contains some notes on a certain kind of syllogism. Occasional marginal notes are up to fol. 26a. The title-page bears the seal of

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 306.

foll. 74; lines 13; size 9×7 ; $6\frac{1}{4} \times \frac{11}{3}$.

حاشية شرح سلم العلوم HASHIYA SHARH SULLAM AL-'ULŪM.

A supercommentary on Hamdallah as-Sandīlī's commentary on al-Bihārī's treatise on Logic called Sullam al-'Ulum by محمد Muḥammad Sharīf Khān شريف خان بن اكمل خان بن محمد واصل خان bin Akmal Khān bin Muḥammad Wāṣil Khān. He was a famous physician at Dehli, and his ancestors were all renowned scholars and physicians. He is the author of several works, and died, A.H. 1231, A.D. 1815. See Rampur List, p. 439.

Beginning :--

الحمد لله الذي صور ماء الارحام صورا غريبة النم *

For copies see Rampur List, p. 439.

of تصدیقات The supercommentary deals with the portion on Hamdallāh. Slightly worm-eaten. From the beginning up to fol. in red ink have not been قوله 32 spaces for the insertion of the word

Written in different hands of Nastadik. Dated A.H. 1263.

No. 307.

foll. 26; lines 21; size $9 \times 6\frac{1}{8}$; $7\frac{1}{3} \times 5$.

حاشية شرح شلم العلوم HASHIYA SHARH SULLAM AL-ULÜM.

A supercommentary on Hamdallah as-Sandīli's commentary on Muhibballah al-Bihari's treatise on Logic called Sullam al-'Ulum by ملا عمادالدين العثماني اللبكني Mulla Imad ad-Din al-'Uthmani al-Labkanī. He was born at Labkan, a village in the province of the Punjah. He studied with Mawlana 'Abd al-'Alī Bahr al-'Ulūm. The date of his death is not known. See Rampur List, p. 440; and Bankipur Cat. p. 194.

Beginning:--

سلم العلوم و المعارف حمد الله سبحانه النج *

For copies see Rampur List, p. 440.

For other supercommentaries see Rampur List, pp. 439-40. This supercommentary deals with the portion on affirmations, of Ḥamdallāh's commentary, which is itself known in India تصديقات as Hamdallāh. Quotations from the text are introduced by the word in, and are marked with a red line up to fol. 12. Marginal corrections occasionally.

Written in Nasta'līķ. Not dated. C. 18th century.

No. 308.

foll. 273; lines 17; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 4\frac{3}{4}$.

الحاشية على شرح القاضي

AL-HĀSHIYA 'ALĀ SHARḤ AL-ĶĀDĪ.

A supercommentary on Kādī Mubārak's commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد المعروف بحافظ دراز المعروف بحافظ دراز المعروف بحافظ دراز Muḥammad Aḥsan bin Muḥammad Siddīk bin Muḥammad Aṣhraf Piṣhāwarī, known as Hāfiz Darāz. He spent his life in teaching students, and wrote several works. He died in A.H. 1263, A.D. 1846. See Hadā'ik al-Hanafīya, p. 475.

Beginning:

سبحانك اللم نعوذ بعفوك من عقابك ... و بعد فان العبد محمد حسن (احسن) بن محمد صديق بن محمد اشرف كانت الرسالة المسمى بسلم العلوم من بين متونها كالشمس بين الذجوم و كان شرحة الذى صنفة الفاضل محمد مبارك بن دائم الادهمى الفارقى منفردا في حلّ مشكلاتها لكن كانت عباراتها مشكلة فسالذى بعض المحصلين اعلق علية النو *

For copies see Rampur List, p. 440.

The space for writing the word ω_{s} in red ink has not been filled in. Foll. are missing after fol. 195. On the title-page is written:—

هذه حاشية علي شرح القاضى السلم المولوى محمد حسى الملقب بحانظ دراز من متملكات العبد الاحقرالمسمى بمظفر حسين صانه الله عن الشين * Written in Nasta'līk. Not dated. C. 19th century.

No. 309.

foll. 66; lines 16; size $8\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

foll. 1-37.

I.

حاهية حمن الله

HASHIYA HAMDALLAH.

A supercommentary on some obscure passages of Ḥamdallāh's commentary on the second part of Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm. The author is not known.

Beginning:

التحمد لمن حمدة اس تصديقات توصل الى نتائج هي السعادات الابدية

اجمالا و تفصيلا النح *

Quotations from the text, commentary and the supercommentary are introduced with اقرل and اقرل الشارح, قال المصنف and irespectively in red ink. It has marginal corrections. Many borders are changed to modern paper.

Written in bad Nasta'līķ. Not dated. C. 19th century.

foll. 38b-46.

II.

حاشية حمن الله

HĀSHIYA HAMDALLĀH.

Another supercommentary on earlier portion of the said commentary, Hamdallah, by an unknown author.

Beginning:

قال المصفف التصديقات اى هذا مبحث التصديقات فما ذكرة في

تضعيفه من اقسام القضايا النع *

It ends abruptly on fol. 46b as follows:—

و ما قيل من بيان امر الشارح بقوله فافهم من أن المصنف قال هو

المنطقى الذي الا والحكم المنطقى عبارة عما يكون *

Borders are changed to different paper. On the title-page is written پارهٔ شرح سام. Worm-eaten.

Written in mixed Nasta'līk and Shikasta. Not dated. C. 19th century.

foll. 47b-59a-.

III.

Another commentary on the preface of al-Bihārī's treatise on Logic called Sullam al-'Ulūn by an unknown author,

Beginning :--

سبحانة الظاهر أن سبحان مصدر كغفران الج *

Passages of the text are marked with a red line. Borders are changed to different paper. Worm-eaten.

Written in mixed Nasta'līk and Shikasta. Not dated. C.

19th century.

foll. 60b-66.

· IV.

رسالة الجعل

RISALAT AL-JA'L.

A treatise on the meaning of the word ja'ala by غلام حسين Ghulām Ḥusain. He was an Imāmīya scholar, and was teacher of Mawlānā Dildār 'Alī, who died in A.H. 1235, A.D. 1819. See Nujūm as-Samā', p. 346, and Shudhūr al-'Ikyān, Vol. I., fol. 267.

Beginning:--

سبحانه ما اعجب شانه ليس كمثله شى في الاختفاء و الظهور اما بعد فان مسئلة الجعل من أصول الخلافيات بين الحكماء الز *

Borders are changed to modern paper. Worm-eaten. This treatise comes to an end on fol. 65. Fol. 66 contains different meanings of the word

Written in mixed Nasta'līk and Shikasta. Dated A.H. 1184.

محمد حسين الموسوى Scribe

No. 310.

foll. 152; lines 20; size 8×6 ; $7 \times 3\frac{1}{2}$.

foll. 1-18.

agrico Larvan dagar e d

الحاشية الغلام يحبي AL-ḤĀSḤIYA LI GḤULĀM YAḤYĀ.

A supercommentary on the earlier portion of Mīr Zāhid al-Haravī's commentary on Ķuṭb ad-Dīn ar-Rāzī's treatise on Logic called ar-Risāla fi't Taṣawwur wa't Taṣdīķ by غلام يحيي بن نجم Ghulām Yaḥyā bin Najm ad-Dīn al-Bihārī. He was born in Bihar, studied with Bāballāh as-Sandīlī, became a disciple of Shāh Badr 'Ālam. Also he went to Dehli, and took the order of the Naķṣhbandīya sect from Mīrzā Mazhar Jānjānān. After some time he came to Lucknow where he used to teach students, and enroll people in the order of sufism. He died according to Tuḥfat al-A'yān fol. 48 in A.H. 1180, A.D. 1766, but according to Rampur List, p. 442 in A.H. 1128, A.D. 1715.

Beginning;

يسبّح الله ما في السموات و ما في الارض الملك القدوس العزيز

This supercommentary is called لواء الهدى في الليل والدجي but is generally known as given above.

For copies see Rampur List; p. 442.

Lithographed in Cawnpore A.H. 1287, Muradabad A.H. 1310. For other supercommentaries see Rampur List, pp. 443-446. For glosses on this supercommentary see Rampur List, p. 437.

Quotations from Mīr Zāhid's work are introduced with the word

in red ink. قوله

Written in mixed Nasta'lik and Shikasta. Not dated. C. 18th محمد مصباح الدين Scribe

foll. 19–65.

الحاشية على الحاشية الزاهدية على الحاشية الجلالية

Annotations to Mīr Zāhid's supercommentary on Jalāl ad-Dīn ad-Dawwani's commentary on the earlier portion of the first part (treating of logic) of Sa'd ad-Din at-Taftāzāni's work called Tahdhib al-Mantik wa'l Kalam, by ملاحسن بن قاضي غلام مصطفى اللكهذوي Mulla Hasan bin Kadī Ghulam Mustafa al-Lakhnavī. He was a pupil of Mulla Nizam ad-Din bin Mulla Kutb ad-Din ash-Shahid, remained for some time at Dehli and then at Lucknow, but afterwards during the time of Nawwāb Faidallāh Khān (died A.H. 1208, A.D. 1793) he settled at Rampur, where he died in A.H. 1198, A.D. He is the author of many works, among which his commentary on Sullam al-'Ulum is very well known in India. For his life see Aḥwāl 'Ulamā' Firangī Maḥal, p. 24; Aghṣān al-Arba'a, p. 8; Athar al-Uwal, p. 10; and Akhbar as-Sanadid, p. 415.

Beginning :__

له الحمد والمله قوله المعنى المصدري الاقيل المعنى المصدري من مقولة الفعل الن * For copies see Rampur List, pp. 447-8.

Quotations from the supercommentary arc introduced with the word قوله in red ink. Marginal corrections occasionally. It is incomplete at the end. The concluding words are :-

ما لا يكون متوقفًا على النظر فالنظر داخل في عذوان القسم الثاني * Written in mixed Nasta'līk and Shikasta. Not dated. C. 18th century.

foll. 67-152.

IIJ.

الحاشية ملى الحاشية الزاهدية على الحاشية الجلالية

Annotations to Mīr Zāhid's supercommentary on ad-Dawwāni's commentary on the earlier portion of the first part of at-Taftāzānī's work called Tahdhīb al-Manṭik wa'l Kalām by فاضي مبارك بن محمد والمالية والمالية المالية والمالية
Our Kādī Mubārak Gūpāmū'ī should not be confounded with another Kādī Mubārak Gūpāmū'ī. The latter was a pupil of Nizām ad-Dīn Amaitahavī, and flourished in the reign of Emperor Akbar; al-Badā'ūnī has given his life in Muntakhab at-Tawārīkh, Vol. III., p. 130. Also, there was a Shaikh Mubārak of Nāgūr, who was the father of Abū'l Fazl 'Allāmī and Abū'l Faid Faidī, and died in A.H. 1001, A.D. 1592.

Beginning:--

قولة و الحاصل بالمصدر الا اعلم ان المصدر قد يحصل به للفاعل معني ثابت قائم النو .

For copies see Rampur List, p. 447.

Passages of the supercommentary are introduced with the word in red ink. Marginal and interlineary notes occur in the earlier portion of the book.

Written in mixed Nasta'līk and Shikasta. Not dated. C. 18th century. Scribe محمد معال الدين

No. 311.

foll. 13; lines 9; size $8\frac{1}{5} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

ميزان المنطق MĪZAN AL-MANŢIĶ.

A short treatise on Logic. The author is not known.

Beginning:—

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول النم *

For copies see India Office Cat. No. 573, and Asiatic Society

Cat. p. 80.

Lithographed repeatedly with other treatism on Logic in India; for instance in Cawapore in 1862, 1881 and Lucknow in 1869. For other editions see Ellis, Vol. I., p. 260.

Marginal and interlinery notes are numerous. The word فصل is written in red ink.

Written in Nasta lik. Dated A.H. 1213. Scribe سيد مظهر على

Philosophy.

ingandes (**No. 312.** 6.78 e.

foll. 61; lines 9; size $9\frac{1}{2} \times 6\frac{1}{8}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

المالية

A collection of philosophical sayings attributed to Plato. Beginning:—

قال اللاطون الحكيم من طلب الحكمة من طريق طلبها ادركها النح .

The sayings are not arranged alphabetically. Each begins with the word JG. See Ibn Nadīm, p. 246; Wenrich, De Auctorum Graecorum versionibus et commentariis Syriacis, Arabicis, Lipsiae. 1842, pp. 119–122; and Casiri, Vol. II., p. 301. Some maxims of Plato (in Arabic) are also noticed in Munich Cat. No. 651.

For copy see Br. Mus. Suppl. Cat. No. 721, I. Written in ordinary Naskh. Not dated. C. 19th century.

No. 313.

foll. 161; lines 9, size $9\frac{1}{2} \times 6$; 7×4 .

ا**ٽ**ولوجيا U<u>TH</u>ŪLŪJIYA.

A work on metaphysics commonly attributed to Aristotle, translated into Arabic by عبد المسيح بن عبد الله بن ناعمة الحمصي 'Abd al-Masih bin 'Abdallāh bin Nā'ima al-Ḥimṣī, and revised by Abū Yūsuf Ya'kūb bin Isḥāk al-Kindī. The former flourished about A.H. 220, A.D. 835, and was a translator of foreign works into Arabic during the reign of Mu'taṣim (A.H. 218-227, A.D. 833-842). See Ibn Abī Uṣaibī'a, Vol. I., p. 204; and Brockelmaun, Gesch. d. Arab. Litter. Vol. I., p. 203. The latter is known in the Islamic world as بنياسوف العرب, Philosopher of Arabia. He was born at Kūfa, studied at Baṣra and Baghdād, and died about A.H. 250, A.D. 864. For details

see Ibn Abī Uṣaibī'a Vol. I., p. 206; Ibn al-Ķifṭī, p. 366; Z.D.M.G. Vol. XXIV., p. 347; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 209; Flügel, al-Kindi, genannt der Philosoph der Araber.

Beginning:-

الحمد لله رب العالمين و الصلوة و السلام على محمد الميمر الاول من كتاب ارسطوطاليس الفيلسوف المسمئ باليونانية اثولوجيا و هو القول على الربوبية اليرب

The ten books into which the work is divided begin on the folios mentioned below:—

Book I., fol. 3a; Book II., fol. 21a; Book III., fol. 37a; Book IV., fol. 48a; Book V., fol. 50b; Book VI., fol. 59a; Book VII., fol 69b; Book VIII., fol. 78a; Book IX., fol. 111b; and Book X., fol. 121a.

Ibn Abī Usaibī'a (Vol. I., p. 71) regarding this work says :-

مقالة فيما استخرجه من كتاب ارسطوطاليس الذي يدعي بالرومية ثولوجيا

و معذاه الكلام في توحيد الله تعالى *

It has been edited, with a German translation, by Dieterici, Leipzig, 1882-3. For other editions see Ellis, Cat. of Arabic Books, (Br. Mus.) Vol. I., pp. 316-17. Also consult Transaction of Berlin Congress, II., pp. 1-12; Z.D.M.G. Vol. XXXI., pp. 117-126 and Abhandl. d. Münchener Akademie, 1862, pp. 1-12.

For copies see Berlin Cat. No. 5121; Br. Mus. Suppl. Cat. No. 722; Paris Cat. No. 2347; Bibliotheca Sprenger, No. 741 and

Rampur List, p. 378.

Foll. 4a, 13b, 16b, 52a, 69a, 72a, 73a, 79, 80b, 81b, 82a, 83, 84. 85a, 86a, 87, 88b, 89a, 90a, 91b, 92a, 93a, 94a, 100a, 101b, 102, 104, 105b, 106b, and 115a contain lacunae. Titles of all the books except the first one are in red ink.

Written in Naskh. Not dated. C. 19th century. Scribe

عبدالنبي

mas was not No. 314. and and my avious with

foll. 29; lines 13; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

رسالة الف السغرط

RISALA ALIF AS-SUGHRA.

A commentary on a philosophical treatise attributed to Aristotle by يحيي بن عدى Yaḥyā bin 'Adī. He was a pupil of Abū

Nașar al-Fārābī, (who died A.H. 339, A.D. 950), and was a recognised authority on philosophy during his time. He died in A.H. 364, A.D. 974. See al-Fihrist, p. 264; Ibn al-Kiftī, p. 361; Ibn Abī Uṣaibī'a Vol. I., p. 235; and Brockelmann. Vol. I., p. 207. Beginning:

تفسير يحيي بن عدي للمقالة الاولى من كتاب ارسطوطاليس الموسوم

بمطاطاقوسيقا أي ما بعد الطبعيات وهي الموسومة بالف الصغرى النح *

lbn Abī Uṣaihī'a Vol. I., p. 69 says that Aristotle wrote a work in 12 chapters called كتاب ماطاطاقوسيقا.

Aristotle's sayings and annotations are headed with قال يحيي بن عدى and اسطوطاليس respectively. These words are over-lined with red ink up to fol. 20b and then with black ink up to the end.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 315.

foll. 81; lines 22-23; size 103×6 ; 74×4 .

The sold party of the rest of the control of the co

KITĀB AN-NAJĀT.

A philosophical encyclopaedia by ابو على الحسين بن عبد الله Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning:—

قال الشيخ الرئيس ابو على الحسين بن عبد الله بن سيدًا رحمه الله الم الله الله الله عمد الله تعالى و الثناء عليه بما هو اهله و مستحقه الن *

This work is an abridgement of the author's larger work on the subject called ash-Shifa' see No. 284.

For copies see Cairo Cat. Vol. VI., p. 105, and Yeni Cat. No.

777. Sce also Hājī Khalīfa, Vol. VI., p. 303.

It has been printed at Rome in A.D. 1593 as an appendix to al-Kānūn. Foll. 66-77 have been numbered wrongly. They should stand in the following order 66, 75, 76, 69, 70, 71, 72, 73, 74, 67, 68 and 77. Headings of chapters in red ink. Gold and black lines on the borders.

Written in good Nasta'līķ on gold sprinkled paper. Dated A.H. 1098.

No. 316.

foll. 69; lines 23; size 10×7 ; $7\frac{1}{2} \times 4\frac{3}{4}$.

شرح كتاب النجات

SHARH KITĀB AN- NAJĀT.

A commentary on Ibn Sīnā's philosophical work called an-Najāt. The name of the commentator is not mentioned in the preface. But from the colophon it appears that Fakhr ad-Dīn an-Naisābūrī is the author of this commentary; and probably this Fakhr ad-Dīn is Fakhr ad-Dīn Abū Abdallāh Muḥammad bin 'Umar ar-Rāzī, died A.H. 606, A.D. 1209. For his life see No. 317.

--: It hegins abruptly as follows المقالة الأولى من الطبعيات من كتاب الفجاة الفصل الأول في بيان موضوع هذا العلم فريد أن فحصر جوامع العلم ... التفسير قال الامام الفاضل قدوة

المحققين رح ههذا ابحاث البحث الأول في تعريف العلم الطبعى الغ •

The present volume is the commentary on the portion on Physics of Kitāb an-Najāt, and the chapters are as follows:—

المقالة الأولى من الطبعيات الفصل الاول في بيان موضوع fol. الفصل الثاني في الاصول الموضوعة في العلم الطبعي 2b. الفصل الثالث في ابطال الجزءالذي لا يتجزئ 7a.المقالة الثانية من الطبعيات في لواحق الاجسام الطبعية في الحركة والسكون 104. المفصل الأول في تعريف الحركة 10a الفصل الثاني فيما يقع فيه الحركة و فيما لا يقع 12b.الفصل الثالث في أن لكل متحك علة محركة 16b. الفصل الرابع في الله لا يجوز ال يتحرك الشي هـ ما حالة الطحنة و هو على حالة الطبعية 17h. الفصل الخامس في ان الحركة المستديرة لا يعون

176

طبعثة

	إلى الحركة قابلة للقسمه	الفصل السادس في
fol. 19a.		بالقوة
,, 19b.		الفصل السابع في و
,, 20b.		الفصل الثامن في
,, 20b.		الفصل التاسع في ت
,, 22b.	لتقابل في الحركة والسكون	
,, 23a.		الفصل الحادي عش
,, 28a.		الفصل الثاني عشر
" 32b.	رنمي الغهاية واللانهاية	
., 35 <i>b</i> .		الفصل الرابع عشرة
,, 37a.	لطبعية وغير الطبعبة من الاجساء	
,, 44b.		المقالة الرابعة في الاشارة
,. 49a,	그는 학자는 전환 아침 말씀 학생들에게 되었다면 학자를 다	المقالة الخامسة في المر
,, 62 <i>b</i> .	Ů.	المقالة السادسة في الذفو

Quotations from the original work begin with قال الشيخ, and the passages of the commentary itself are introduced with the word النفسير up to fol. 34. and then with the word : all these words are in red ink.

Written in mixed Naskh and Nastalik. Not dated. C. 15th century. The colophon runs thus:—

تمت الطبعيات من شرح الفجات الامام الكامل فنخر الملة والدين النيسابوري في بلدة الهجان بعون الملك المفان بيد الفقير الى الله السبوح لطف الله ابوالفتوح *

No. 317.

foll. 203; lines 23; size $10\frac{1}{2} \times 6$; 8×4 .

شرح عيون الحكمة SHARH 'UYÜN AL-HIKMA.

A commentary on Ibn Sīna's well-known work on philosophy called 'Uyūn al-Ḥikma by فغصر الدين ابو عبد الله محمد بن عمر

الحسين الرازي Fakhr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Umar bin al-Ḥusain ar-Rāzī. He was born on the 25th Ramaḍān, A.H. 544, A.D. 1150, or, according to some, in A.H. 543, A.D. 1149. He studied with his father Diyā' ad-Dīn 'Umar, a preacher at Rai in his native land, and also with other scholars at Marāgha. He finally settled at Herāt, and died there in A.H. 606, A.D. 1209. For details see Subkī, Tabaķāt al-Kubrā, Vc' V., pp. 33-40; Ibn Khallikān (Teheran edition) Vol. II., p. 48; Ibn Abī Uṣaibī'a, Vol. II., pp. 23-30; Mir'at al-Janān, (No. 197) Vol. II., fol. 242b; Ibn Ķāḍī Shuhba, Ṭabaķāt ash Shāfi'iya, (No. 264) fol. 68a; Ibn al-Ķiftī, p. 291; Leolero, Vol. II., p. 20; Wüstenfeld, Gesch. No. 294, Ārzte No. 200; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 506.

Beginning:-

اللهم يا خالق السموات والارض النم .

It is a commentary on all the three parts, namely, Logic, Physics and Metaphysics, of the work. The Commentary on the portion on Logic begins on fol. 2b, physics on fol. 67b, and Metaphysics on fol. 164a. The author wrote this commentary at the request of his pupil شروان بن مذرجهر ملك شروان بن مذرجهر ملك شروان بن مذرجهر ملك.

For copies see Berlin Cat. No. 5043; Derenbourg, No. 628; India Office Cat. No. 478; Vienna Cat. No. 1522; and Leyden Cat. No. 1446. I have seen a very old copy of this book in the Rampur Library. Extracts from the text have been given by Heneberg in

Abhandl. d. bair. Ak. XI., pp. 256-67.

Quotations from the original work are headed with the word التفسير; both these words being written in red ink. The headings of chapters are in red ink. Gold and coloured lines throughout. Slightly worm-eaten. On the title-page it bears the signature of Hakim Muzaffar Husain, son of Masih ad-Dawla, above the date, 15th January 1870.

Written in very fine Naskh. Dated A.H. 1097.

No. 318.

foll. 258; lines 15-20; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

THE SAME.

A defective copy of the work noticed above. Its foll, are wrongly arranged and some are missing. The second part of the work الطبعيات (physics) begins on fol. 11, the third part الطبعيات (metaphysics), which is the last part of the work, begins on fol. 116a while the first part المنطق (Logic) beg.as on fol. 166b. Foll

165-166a contain a portion of the preface, and the first line of it on fol. 165 runs as follows:--

التي ذكرتها بقولك والسوف يعطيك ربك فترضي اما بعد فان كتاب

عيون الحكمة النع •

Foll. 257-258 should come just after fol. 164. Some foll. are missing after foll. 170 and 266.

Written in different hands of Nasta'lik. Not dated. C. 18th

century.

No. 319.

foll. 494; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

هرح الاشارات والتنبيهات

SHARḤ AL-ISHĀRĀT WA'T TANBĪHĀT.

A commentary on Ibn Sina's philosophical work called al-ابو جعفر نصير الدين محمد بن محمد بن Ishārāt wa't Tanbīhāt by آلحسس الطرسي الشيعي Ābū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shīʿī. He was born at Tūs in A.H. 597, A.D. 1200, and neither in A.H. 607, A.D. 1210, as supposed by Brockelmann in his work Gesch. d. Arab. Litter, Vol. I., p. 508, and by Huart in History of Arabic Literature, p. 321, nor in A.H. 507, A.D. 1113, as given by Rieu in his Cat. of Persian MSS. Br. Mus. Vol. II., p. 441. He was much respected by Hūlākū Khan, the Mongol Emperor. He built, at State expense, an observatory at Maragha. He died at Baghdad in A.H. 672, A.D. 1273, and not in A.H. 692, A.D. 1292, as given by Rieu in his Persian Cat. Vol. II., p. 441. For details of his life see Fawat al-Wafayat, Vol. II., p. 186; Shudhur al-'Ikyān, Vol. II., fol. 284; Muntaha'l Makāl, p. 291; Aml al-Āmil, p. 68; Rawdāt al-Jannāt, p. 505; Ḥabīb as-Siyar, Vols. II., Juz' 4, p. 80, III., Juz' I., p. 60; Browne, Literary History of Persia, Vol. II., pp. 484-6; and also A History of Persian Literature under Tartar Dominion, pp. 17-18.

Beginning :— المقال بتحميدة النع * الحمد لله الذي رفقنًا لافتتاح المقال بتحميدة النع *

Our copy comprises three separate parts bound together. The first part (foll. 1-158) is on Logic; the second part (foll. 159-315) is on Physics; and the third part (foll. 316-493) is on Metaphysics. The portion on Logic contains ten chapters, each called the portions on Physics and Metaphysics are each civided into ten

chapters, which are called النمط. The commentary was composed at the request of at-Ṭūsī's patron, who is styled in the book (fol. 2b) المجلس الرفيع ربيب الدرلة وشهاب الملة قدرة الحكماء والاطباء سيد الاكابر. Aṭ-Ṭūsī wrote this commentary in refutation of the commentary of Fakhr ad-Dīn ar-Rāzī, died, A.H. 606, A.D. 1209, who is designated in this work الفاغل الشارح. Regarding this work the author of Wafayāt, p. 188, says:—

ر من تصانيفه شرح الشارات و ردّ علي الامام فضر الدين في شرحه و قال هدا جرح و ما هو شرح *

This commentary is also designated النبيبات and was completed in A.H. 644, A.D. 1246 (see Kashf al-Hujub, p. 200). The text is described as the last work of Ibn Sinā, and the last three sections have been published with a French translation by Mehren, 1891. It has been edited by Forget at Leyde, 1892, under the title of Le Livre des théorèmes et des avertissements. See Ellis, Cat. Vol. I., p. 670.

For copies see Berlin Cat. No. 5049; Br. Mus. Supp. Cat. No. 723; Leyden Cat. No. 1452; India Office Cat. No. 480; Paris Cat. No. 2366; Petersburg Cat. Nos. 87-89; Cairo Cat. Vol. VI., p. 91; Rampur List, pp. 394-95; Bankipur Cat. p. 388; and Hyderabad

List, Fann Hikmat, Nos. 23 and 25.

For glosses and other commentaries see Hājī Khalīfa, Vol. 1.,

p. 300 and Berlin Cat. No. 5054.

The portions of the commentary on the second and third parts (Physics and Metaphysics) have been printed at Constantinople,

A.H. 1290, and also lithographed at Lucknow, A.H. 1293.

The headings of chapters are in red ink. Quotations from the original text are introduced with 35 in red ink. Foll. 184-189 have been recently replaced. Foll. 159a, 316a and a part of foll. 158b, 315b are blank, but without causing any break in the text. Fol. 493b and a part of fol. 494a contain some different readings in respect of some portion on Logic. Borders are partly pasted over with modern paper. The title-page contains a seal which is not legible, and bears the date A.H. 1161.

Written in beautiful Naskh. The colophon runs thus :--

تم كتاب شرح الاشارات للمجقق الطوسى في شهور سنة تسع ر خمسين و الف من الهجرة الذبوية عليه افضل الصلوة و القحية ببلدة الهور حميت عن الشرور •

No. 320.

foll. 273; lines 19-15; size $10 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

foll. 1-247.

هرح حكمة الاهران

SHARH HIKMAT AL-ISHRAK.

A commentary on Shihāb ad-Dīn Yaḥyā bin Ḥabash as-Suhrawardi's (d. A.H. 587, A.D. 1191) philosophical treatise called Hik-Kutb ad-Din قبطب الدين محمود بن مسعود الشيرازي Kutb ad-Din Mahmūd bin Mas'ūd ash-Shīrāzī. He was born at Shīrāz, A.H. 634, A.D. 1236; studied with Nașīr ad-Dîn aț-Tusī, and died at

Tabrīz in A.H. 710, A.D. 1310.

He must not be confused with another celebrated scholar Kutb ad-Dīn Muḥammad bin Muḥammad ar-Rāzī, the author of al-Ķuṭbī and many other works, (see No. 288). Our Shihab ad-Din as-Suhrawardi is a different man from the author of the famous book called 'Awarif al-Ma'arif, though the surnames are similar; the latter's full name is Shihah ad-Dīn Ahū Ḥafs 'Umar as-Suhrawardī (died A.H. 632, A.D. 1234). For details of the life of the commentator see ad-Durar al-Kāmina, No. 272, Vol. II., fol. 427b; at-Ta'līķāt as-Sanīya, p. 53; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 211.

Beginning :-

قال مولانا , استاذنا ... الشراق الملة والدين الاشراق سبيلك و الاشواق دليلك انت ربنا التم *

For copies see Paris Cat. No. 2349; Leyden Cat. Nos. 1499-1501; Koprūlūzādah Cat. No. 881; Rampur List, p. 395; Banki-

pur Cat. p. 384; and Asiatic Society Cat. p. 81.

The first fol. is supplied in a different hand. Passages of the original text are marked with a red line. The headings of chapters are in red ink. Marginal glosses occur here and there. eaten.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

foll. 248b-251.

11.

Miscellaneous quotations.

These miscellaneous quotations consist of six مجيدات (or the glorification and praise of God) attributed to Shihab ad-Din asSuhrawardī (see No. 320, I.): one prayer of Ḥasan bin Manṣūr al-Ḥallāj at the time of his murder, and two other prayers, etc.. by as-Suhrawardī.

Written mostly in Nasta'līk. Not dated. C. 18th century.

foll. 252b-255a.

III.

رسالهٔ آدر ساسان دیهیم بخش RISĀLA ĀDAR SĀSĀN DĪHĪM BAĶHSH.

A treatise by Adar Sāsān Dīhīm Bakhsh, known as Sāsān II., on logic.

Beginning:

گویش نخست در شفاختگان و شفاسیدن و درو هفت نگهبان است الم

In this treatise all the technical terms used in writing of Logic are pure Persian. It is divided into three chapters each called رئيش, and each of the first two chapters is subdivided into seven rules, ضابطـه, called فابطـه. The third chapter is incomplete, and ends abruptly. Below the Persian technical terms of logic, the Arabic terms have been written in a different hand.

Written in Nasta'lik. Not dated. C. 17th century.

foll. 255b-257a.

IV.

نامهٔ دادیار

NĀMA DĀDYĀR.

A small treatise by Dadyar in definition of خاصه- فصل- نوع- جنس and عـرض عـام entirely in Persian.

Beginning :---

بهي گويائي به فرنود است و فرنود دانسته نشود التر *

The Arabic terms, in this treatise also, are added by a different hand below the Persian ones.

Written in Nasta'lik. The colophon runs thus :-

تمام شد رسالهٔ داد پنجه یار بتاریخ ۱۲ ربیع الثانی سنه ۹۴۰ه .

foll. 257a-263b.

We be suppose $oldsymbol{Y}_{oldsymbol{x}}$ for a large $oldsymbol{Y}_{oldsymbol{x}}$ for $oldsymbol{X}_{oldsymbol{x}}$

رسالة دهكوي

RISĀLA DAH GŪAI.

A treatise on مقرولات عشر, with a description and division of قضيه (fol. 258b) and تياس (fol. 260a) by Dādyār.

Beginning:

چون نگاه کردند بود مند جبان فرور دین و فرازین النی *

Written in the same hand and year as the preceding MS.

foll. 263b-265b.

VI.

رسالة مشكور بافو

RISĀLA MUSHKĪN BĀNŪ.

A treatise by a lady called Mushkīn Bānū on Logic entirely in Persian.

Beginning:-

انجه درچم به آكين در آمد انكار است النم *

. It is mentioned in the last fol. that Mushkīn Bānū was the wife of Dastan Sam, (دستان سام), who appointed his brother-in-law called Sank (سنک) Governor of Persia. Once when Dastan was away from the capital his brother-in-law died. Mushkin Banu, apprehending some political danger, if the death of the Governor would become known to the public, wrote this treatise using in it as an illustration of affirmative and negative propositions, the following sentence: "Dastan is wise and Sank is not a speaker," and sent the work to her husband. Dastan on receiving this treatise came to know of the death of his brother-in-law, and adopted the necessary measures to safeguard his kingdom.

Written in the same hand and year as parts IV and V above.

foll. 266b-272.

VII.

رساله دستبوى

RISALA DASTBŪAI.

A treatise on physics and metaphysics entirely in Persian by العنديار Isfindiyar.

Beginning:-

فرواني آنست كه بروني بود مندان را آن داني كانان چونند الع .

Fol. 266a is blank. Fol. 273 contains Persian technical terms of Logic with the Arabic equivalents.

The MS. bears among others the seals and signature of مظفور The signature is dated 24th December 1869.

Written in the same hand and year as the above.

No. 321

foll. 82; lines 12-9; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

هرح هداية الحكنة

SHARH HIDĀYAT AL-HIKMA.

A commentary on al-Abharī's (d. A.H. 663, A.D. 1264) treatise on philosophy called Hidāyat al-Ḥikma by ميرك شمس الدين محمد Mīrak Shams ad-Dīn Muḥammad bin Mubārak Shāh al-Bukhārī. He flourished in the eighth century Hijra. See Ḥājī Khalīfa, Vol. VI., p. 474 and Brockelmann, Gesch. d. Arab. Litter, Vol. I., p. 464.

Beginning:—

القسم الثاني في الطبعيات وهو مرتب على ثلاثة فذون النج .

This commentary is only on physics and metaphysics.

For copies see India Office Cat. No. 493; and Rampur List, p. 396.

Our copy is without the preface that is found in the India Office Cat. No. 493. Passages of the original work and the commentary are headed with a space evidently left blank for writing the words of and of an original work and the commentary are headed with a space evidently left blank for writing the words and of an original work and the commentary. The line quoted by Hājī Khalīfa, Vol. VI., p. 474, as the beginning of the work under notice is from the author's commentary on the Hikmat al-'Ain.

The last two foll. (81-82) are in a different hand. Slightly worm-eaten. On the title-page it bears a seal written on which is محمد مسجد, dated A.H. 1139.

Written in mixed Nasta līk and Shikasta. Not dated. C. 17th century.

No. 322.

foll. 168; lines 21; size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3$.

شرح هراية الحكمة

SHARH HIDAYAT AL-HIKMA.

A commentary on al-Abhari's treatise on philosophy called Hidāyat al-Ḥikma by حسين الدين المينذي Ḥusian bin Mu'īn ad-Dīn al-Maibidhī. He was born at Maibidh, a village about ten leagues from Yazd, was a distinguished scholar of his age and was the author of several works. His commentary on Dīwān 'Alī was completed in A.H. 890, A.D. 1485. His poetical name was Mantikī. He died according to some in A.H. 904, A.D. 1498. Yalyā al-Ķazvīnī in his work Lubb at-Tawārīkh (Library copy No. 6) fol. 106a says that Kādī Mīr Ḥusain Maibidhī was put to death by order of Shāh Ismā'īl in A.H. 910, A.D. 1504 in Yazd; but the author of Riyāḍ al-' Ulamā' says that his death took place in A.H. 912, A.D. 1506. See Rawḍāt al-Jannāt, p. 258; Ḥabīb as-Siyar, vol. III, Juz'4, p. 112; and Rieu, Persian Cat. vol. III, p. 1077. Beginning:—

الهداية امر من لديه و كل شي يعود اليه له الحمد ما انعم علينا سوابق

اللعم ولواحقها النم .

The original text is divided into three parts, Logic, Physics and Metaphysics, but the commentary deals with only the last two. From the preface it appears that this book was the first work of the Commentator. It was composed in A.H. 880, A.D. 1475. For chapters see Berlin Cat. No. 5065.

For copies see Berlin Cat. No. 5065; Paris Cat. No. 2363; Casiri, No. 704; Cairo Cat. Vol VI., p. 98; Yeni Cat. No. 769; Algiers Cat. No. 1389; India Office Cat. No. 487; Asiatic Society Cat. p. 82 and Rampur List, p. 405.

For other commentaries on the text see Haji Khalifa, Vol. VI.,

pp. 473-476; and Berlin Cat. Nos. 5067-5075.

It was printed in Calcutta and lithographed at Lucknow, A.H.

1281, and at Cawnpore, 1880.

The passages of the original text are marked with red lines. The pagination is wrong after, fol. 120. The next fol. has been numbered 161 instead of 121, and the mistake is carried on throughout the rest of the book. Marginal notes are given only on the earlier portion of the work.

Foll. 167b-168 contain a poem with the following heading:—

هذه قصيدة عينية في احوال النفس الناطقة او الروح تعتري الى الشيخ الرئيس ابي علي سينا الممدوح روّح الله روحه و اصاب الينا فتوحة • الشيخ الرئيس ابي علي سينا الممدوح ووّح الله وحده و اصاب الينا فتوحة • الشيخ الرئيس ابي علي سينا الممدوح ووّح

هبطت اليك من المحل الأرفع ورقاء ذات تغرد رتمنع

This poem contains 21 couplets.

Written in had Nasta'lik. Not dated. C. 19th century.

No. 323.

foll. 77; lines 17; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

حاشية شرح هداية الحكما

HASHIYA SHARH HIDAYAT AL-HIKMA.

A supercommentary on Maibidhī's commentary (see No. 322) on Abharī's treatise on philosophy called Hidāyat al-Ḥikma. The name of the supercommentator is not mentioned anywhere in the work, but from notes on the title-page and from the colophon it appears that its author was نصر الله بن محمد الخلخالي Naṣrallāh bin Muḥammad al-Khalkhālī.

Beginning:

قوله الهداية امر من لديه لي ناش من عدده اما بواسطة او بدونها النم *

Ḥājī Khalīfa, Vol. VI., p. 474, mentions this supercommentary, but without quoting any passage from it. Quotations from al-Maibidhī are introduced with the word قوله in red ink. On the first and last foll are the seals and signatures of مسلح الدرله, a well-known physician of Lucknow, with the date 25th December, 1869.

Written in ordinary Nasta'līk. The colophon runs thus:—

تمام شد حاشیهٔ نصر الله بر میبذی بتاریخ بست و هفتم ربیع الاول روز سه شنبه سنه ۱۲۹۸ هجری راقم عاصی پر صعاصی محمد عابد ساکن ردولی تلمید حکیم میرزا مظفر حسین خان مدّ ظله العالی •

No. 324.

foll. 130; lines 22; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

foll. 1–112.

حاشية هرح هداية الحكمة ḤĀSHIYA SHARḤ HIDĀYAT AL-HIKMA

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on Abharī's treatise on philosophy called Hidāyat al-Ḥikma by ملانظام الدين المالي Mullā Niṣām ad-Dīn bin Mullā Kuth ad-Dīn as-Sahāli, died A.H. 1161, A.D. 1748. See No. 140. Beginning:—

تبارك الذي بيده الملك و هو على كل شي قدير النج *

For copies see Rampur List p. 384; Bankipur Cat. p. 171; and Asiatic Society (Govt. collection) No. 305.

Quotations from the text are headed with the word in red ink. In many places the borders are partially or completely replaced with thick paper.

Written in mixed Nasta'līk and Shikasta. The colophon runs

thus :-

تمت الحاشية الذي صنّفها العلامة الضل زمانه و رحيد أوانه صاحب القدسية مولانا نظام الدين السهالي قدّس الله سرّة العالى المتعالى على شرح الهداية المشهور بالصدرا في اواخر ربيع الثاني سنه ١١٧٣ بيد اقل المخليفة بل لا شي في الحقيقة المحتاج الى عفو ربه في الدارين محمد حسين المعروف بغلام حسين تجارز الله عن ذنوبه بشفاعة سيد الثقلين عليه و على أله افضل الصاوات و اكمل التحيات *

foll. 113b-130.

II.

رساله هيدت

RISĀLA HAI'AT.

A Persian treatise on astronomy by على القوشجي 'Alī al-Kū<u>shjī</u> (see for his life No. 452, I.). Beginning :—

الحمد الله رب العالمين حمد الشاكرين و الصلوة على خير خلقه محمد و العد ابن كتاب مشتمل است بر مقدمة و دومقاله النع •

For further particulars of this Persian treatise see Rieu, Persian Cat. Br. Mus. Vol. II., p. 458.

The headings of chapters, circles and diagrams are in red ink. Written in the same manner as the above MS.

No. 325.

foll. 265; lines 21; size 9×5 ; $\times 2\frac{1}{4}$.

هرح حكبة العين SHARH HIKMAT AL-'AIN.

A commentary on Najm ad-Dīn 'Alī bin 'Umar al-Ķazvīnī's (d. A.H. 675, A.D. 1276) treatise on metaphysics and physics called Hikmat al-'Ain by ميرك شمس الدين محمد بن مبارك شاه البخارى Mīrak Shams ad-Dīn Muḥammad bin Mubārak Shāh al-Bukhārī (see No. 321).

Beginning:-

امًا بعد حمد الله فاطر ذوات العقول الذورية النم

The author says in the preface that he wrote this commentary at the request of his students, and that he has included in the work the entire glosses on the text by Kuth ad-Dīn ash-Shīrāzī (died A.H. 710, A.D. 1310), which he quotes with the words الحواشي الناطبية

For copies see Berlin Cat. No. 5081; Paris Cat. Nos. 2384-5; Br. Mus. Cat. pp. 209b; 627b; Br. Mus. Suppl. Cat. No. 726; India Office Cat. No. 498; Cairo Cat. Vol. I., p. 97; Rampur List, p. 395; Asiatic Society Cat. p. 81, and Bankipur Cat. p. 383.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. III.,

p. 103., and Berlin Cat. No. 5086.

The first five foll. contain The commentary begins on fol. 6b. anonymous glosses on some portions of the metaphysics of Hikmat al-'Ain; and on fol. 6a are some prayers. The commentary includes the whole text, the passages of which are marked with red line throughout, except in foll. 124b-132a, where black is used instead. It has numerous marginal notes chiefly taken from the glosses on this commentary by as-Saiyid Sharif al-Jurjānī. A list of contents is annexed at the end, but the page numbers are wrong. coloured lines in the margins are up to fol. 225. It is wormeaten, but carefully mended. Borders of many foll, are supplied with a different kind of paper. It also bears two seals, one of which has been purposely effaced. The other one hears the date A.H 1274.

Written in two hands: from beginning up to fol. 225 it is in Naskh and the rest is in Nasta'līķ. Some one effacing the original

date of transcript, has written A.H. 1018, but evidently the last portion is in a quite recent hand: the first portion was copied apparently in the 17th century.

No. 326.

foll. 249 lines 17 19; size $11 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

حاشية شرح حكمة العين

HASHIYA SHARH HIKMAT AL-'AIN.

A supercommentary on Muḥammad bin Mubārak Shāh al-Bu-khārī's commentary (see No. 325) on the well-known treatise on metaphysics and physics called Hikmat al-'Ain by محمد هاشم Muḥamma'l Hāshim al-Ḥusainī. He was a physician, and the date of his death is not known. See Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 467.

Beginning:-

حمداً لمن سد بحكمته متون العلماء وشرح بفضلة صدور الفضلاء النع *

For other particulars of this work see India Office Cat. No. 501, where this supercommentary is called کشف الغیل عن شرح حکمة العیل .

In our copy the place for writing the name is left blank. Quotations from the text and the commentary are headed with قوله and respectively. Foll. 3a, 5b, 8b, 9, 10a, 11a, 20, 246b and 249a have lacunae. This supercommentary deals only with the first مقاله of the Hikmat al-'Ain. The first and last foll. bear seals, but they have been obliterated.

For copy see India Office Cat. No. 501.

Written in two hands of Nasta'lîk. Not dated. C. 18th century.

No. 327,

foll. 218; lines 21; size 13×8 ; $8 \times 4\frac{1}{2}$.

الافق المبين

AL-UFUK AL-MUBĪN.

A work on metaphysics by محمد باقربى محمد الحسيني الداماد Muḥammad Bāķir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

سبحانك اللهم جلّ حمدك رعز مجدك يا رب العاقلات العالية الني ،

This work is divided into two parts, called صرحة, each subdivided into sections called مساقة. Each مساقة contains several chapters, called نصول, which again comprise sub-chapters called عنوانات, as the author says on fol. 2b:—

في الكتاب تنظم ابوابها صرحان في كل منهما مساقات في كل منهم فصول و في كل منهم عنوانات *

Our copy contains only the lst, 5th and 6th sections, or of the first part called صرحة. They begin respectively on foll. 2b, 47a and 122a.

It is one of the most abstruse of works on philosophy.

For copies see India Office Cat. No. 580, Rampur List, p. 379;

and Bankipur Cat. p. 22. See also Kashf al-Hujub, p. 55.

Foll. 57b, 58b, 59a, 62, 63b, 64b, 65b, 66a, 67b, 68-70a, 71a, 72b, 73b, 74a, 75b, 77a, 78b, 79, 80a, 81b, 82b, 83b, 84b, 86b, 87a, 88-89a, 91-93a, 94b, 96a, 97a, 98a, 99-102b, 106a-108b, 175b, 182b, 188b, 191, 193a, 195a, 196a, 198a, 199a and 218b contain lacunae. Written in ordinary Naskh. Not dated. C. 19th century.

No. 328.

foll. 195; lines 21; size 13×8 ; $12 \times 4\frac{3}{4}$.

القمسات

AL-KABASĀT.

A work on metaphysics by محمد باقر بن محمد الحسيذي الداماد Muḥammad Bāķir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

20b.

الحمد لله الواحد الاحد الصمد المصمود و مهيمن كل موجود النح

This work is divided into chapters, called القبسات, as follows :--

القبس الارل فيه ذكر انواع الحدوث و تقاسيم الوجود fol. 2a. القبس الثاني فيه انواع تثليث السبق الذاتي و تقويم

البرهان من سبيل التقدم بالذات القبس الثالث فيه تثنية البعدية الانفكاكية و تقويم

البرهان من سبيل القبلية السرمدية البرهان من سبيل القبس الخامس في نحو وجود الطبائع المرسلة و سبيل القبس الجرهان من نحو وجود الطبيعة البرهان من نحو وجود الطبيعة ...

القبس السادس في اتصال الزمان و الحركة و تقويم سياق البرهان حسب اتصال مكذة الزمان على النظم

fol. 102b.

القبس السابع في تعقب احتجاجات اقتضائية و مراوغات

,, 135a.

,, 158b.

القبس الثامن في تحقيق قدرة الله سبحانه

For copies see Hyderabad List, Fann Kalām, No. 48; and

Bankipur Cat. p. 532.

The fourth chapter is not given in this copy, unless by a mistake of the copyist what is really the fourth chapter is called the fifth, the mistake being continued up to the end; or the fourth chapter is really missing. In this work the author has also explained some of the abstruse and difficult problems of his al-Ujuk al-Mubin. 1bn Sīnā is frequently quoted in the work. It was completed in A.H. 1034, A.D. 1624; see Kashf al-Hujub, p. 410.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 329.

foll. 257; lines 9; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4$.

صراط المستقيم

SIRĀT AL-MUSTAKĪM.

A work explaining the connection between the Infinite and the Finite, or God and the world by محمد باقربي محمد الحسيذي الداماد Muḥammad Bāķir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:

البقاء دوي افق عزك و جلالك اللهم و الثفاء وراء سوادق قدسك و كمالك

The author dedicated this work to Shah 'Abbas I. (A.H. 985-1038, A.D. 1587-1629) of the Safavide dynasty.

For copies see India Office Cat. No. 581, I. and II. See also

Kashf al-Hujub, p. 370.

Foll. 5a, 11a, 21a, 23a, 26a, 27a, 32a, 34a, 40a, 45, 60b, 69a, 99a, 157b, 196a and 198b contain lacunae.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

quinsana ever didik arayla dist**ino dago.** Palandah paramai di disti asili Paylar daga seti da ngganang aytinggan dar quinada eritasana ditt. Suft

foll, 124; lines 15; size $11 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

الايماضات والتشريقات

AL-ĪMĀDĀT WA'T TASHRĪKĀT.

محمد باقر A work dwelling o. he Eternal and the Accidental by -Muhammad Bāķir bin Muhammad al بن محمد الحسيني الداماد Husainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:

سبحانك اللهم رب الخق و الامراك الملك والك الحمد النوه

The author wrote this work after composing al-Ufuk al-Mubin and aş-Şirāt al-Mustaķīm. It is also designated aş-Şahīfat al-Kāmila, or aş-Şahīfat al-Malakūtīya.

For copies see Rampur List, p. 379. See also Kashf al-Hujub,

The work is divided into a prologue and several chapters, -: as follows, سقایات called

المقدمة في تحديد حريم الفزاع في حدوث عالم الجوار fol. 25. السقاية الاولى فيها فرقان شيون المرجود بحسب اطوار اوعية الوجود ثم سياق التبيان على نمط

السقاية الثانية فيها طائفة من شكون شعوب الحوادث بحسب انحاء الحدوث ثم سياق التبيان على نمط

17a.

السقاية الثالثة فيها اثمات الهيولي الاولى الداخلة في جوهر

الجسم و الحاملة ليكون الكاين و فساد الفاسد . 406 السقاية الخامسة من كتاب الإيماضات و التشريقات الملقب بالصحيفة الملكوتية فيها الى الأخذ في

الصقع الربوبي وسوق الذطر الي القول الاخرى

بالحيات الوجوبي ,, 106a.

The fourth chapter is missing. It is noted on the title-page that the composition of the treatise was commenced on the 4th. Dhū'l Ka'da A.H. 1012. Headings of chapters in red ink. There are coloured marginal lines throughout, with occasional glosses.

The MS. is incomplete, as after fol. 104b, some foll. are missing. Fol. 105 contains glosses on difficult passages of the book which ought to have been placed after fol. 108. Foll. 109–116a contain glosses collected by one Sultan Ahmad on obscure passages of the text. From fol. 116b to the middle of fol. 119b, there are notes in Persian by same Sultan Ahmad on محل خلاف ميان حكيم ومتكم differences of opinion among philosophers and theologians regarding cause and effect, and similar matters. From the latter half of fol. 119b up to the end are glosses on difficult passages of the book composed by the author. The MS. is bordered with thick paper.

Written in ordinary Nasta'līk. Not dated. C. 17th century.

No. 331.

foll. 204; lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

الاسغار الاربعة

AL-ASFAR AL-ARBA'A.

A wo rkon metaphysics by صدر الدين محمد بن ابراهيم الشيرازي Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī, known as Mullā Ṣadrā, a pupil of Mīr Bāķir Dāmād. He was a great philosopher of his time, and was the author of many works. He died in A.H. 1050, A.D. 1640. Sce Nujūm as-Samā', p. 87; Rawḍāt al-Jannāt, p. 331. and also No. 91.

Beginning:

ان الترتيب الطبيعي وان استدعى إن تقدم مباحث الجواهر اقسامها النم *

The work is divided into four parts, as the author says in the preface:—

The work is also designated التحكمة المتعالية في الاسفار العقلية.

For copies see Cairo Cat. Vol. VI., p. 88; Rampur List, p. 379; and Asiatic Society Cat. p. 80.

Lithographed with marginal commentaries by al-Hadi bin-

Mahdī as-Sabzawārī, Teheran, A.H. 1282, A.D. 1865.

Our copy comprises only the third part of the printed copy. السفر الثالث من كتاب اسفار On the title-page the work is designated الشريعة وهوالذي من الحق الى الخلق بالحق pages the following lines in Persian are written in black ink on a gold surface:—

ن کرد سفر حکیم از خلق بحق دارد صوفی سفر سوی خلق رحق بی یاری صعراج و براق و جیریل اسفار تو در حق است از حق سوی حق

The MS. is very carefully transcribed. Gold and coloured lines are on the margin throughout. Borders have been changed into a different kind of paper. The first four pages are richly illuminated. Headings of chapters in gold ink. At the end two pages are illuminated and the colophon is written in gold ink. It is transcribed from a copy which had been copied from one written by the author himself. It bears different seals, among which are those of Amjad 'Alī and Sulaimān Jāh of Lucknow.

Written in beautiful Naskh. The colophon runs thus:-

وقد وقع الفواغ من نسختها من الثاني من الثالث من التاسع من الثامة من التاسع من الثامنة من الاول من الثانية من الثاني من الهجوة النبوية المحمدية على الصادع بها و آله و اولادة الف الف الف صلوة و تحية ببلدة شيرار صائبا الله عن الاعواز و الحمد لله على آلائه المواترة المتكاثرة حمدا نافعا في الدنيا و الآخرة تائبا مستغفرا *

No. 332.

foll. 123; lines 15; size $11\frac{3}{4} \times 7\frac{1}{8}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نقد الجواهر في شرح زواهر الجواهر NAKD AL-JAWĀHIR FĪ SHARḤ ZAWĀHIR AL-JAWĀHIR.

A commentary by محمد خير الدين جونهروي Muḥammad Khair ad-Dīn Jawnpūrī on his own treatise on philosophy called Zawāhir al-Jawāhir. He was born in Allahabad in A.H. 1165, A.D. 1751. He studied under as-Saiyid Muhammad Ḥusain al-Mūsavī al-Aurangābādī, and after his death, which took place in A.H. 1185, A.D. 1771, he went to Jaunpur, and sat at the feet of Mawlānā Muḥammad 'Askarī for higher studies. He served the British Government in various capacities. In A.H. 1198–99, A.D. 1783–84, he was confidential agent of Mr. James Anderson, the British resident in the camp of Sindhiah. He spent the last part of his life at Jaunpūr in the enjoyment of a pension from the British Government. He died according to Rieu Cat. Vol. III., p. 946, about A.H. 1243. A.D. 1827. For details see Elliot, History of India, Vol. VIII., p.

237; Journal Asiatic Society, Vols. XXIII., p. 284, LXXI., part I., p. 136; and Tadhkira 'Ulamā' Jawnpūr, p. 131. Beginning:

سبحانه جل شانه ظهر بالذات و صدر عنه الكائذات النم *

The author commenced to write this commentary from the beginning of Rabi' II, A.H. 1211 (A.D. 1796), and completed it on

the 21st Shawwal, A.H. 1212 (A.D. 1797).

Lithographed at Husaini Press, Lucknow. Passages of the text are marked either with red or black lines. Marginal glosses from the author, called منبيه, are occasional. At the end of the work the author prays that the book may be beneficial to all his students, and specially to his son, who is named ابو على أمين الدين . حسن المشتهر بالسلطان الحسن المحمدي

Written in ordinary Nasta'lik. Not dated. C. 19th century.

foll. 159; lines 20; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الحاهية على الشمس البازفة

AL-HASHIYA AL'ASH SHAMS AL-BAZIGHA.

A supercommentary on Maḥmūd al-Jawnpūrī's work on physics oalled a<u>sh-Sh</u>ams al-Bāzigha by ملاحسن بن قاغدي غلام مصطفى اللكهذوي Mulla Hasan bin Kadī Ghulam Mustafa al-Lakhnavī, died A.H. 1198, A.D. 1783. See for his life No. 310, II. Beginning:

الحمد لله الذي كلّ اللسان في تحميدة النم *

Ash-Shams al-Bāzigha, a very popular book in India, is a commentary by Maḥmūd al-Jawnpūrī on his work called al-Ḥikmat He wrote the preface to ash-Shams al-Bazigha on his death-bed, as the following quotation indicates:

لنمني نمنت آدّب ني التاليف دبيبا و ان للدهر ني تقريب حمامي ارقالاً و تقريبًا فبينًا أن سودت كثيرًا من مباحث ما قدل الطبعية و بقى أكثر و امليت من مطالب ما بعد الطبعية الاقل الا ندر هجم المرض الوبيل و ضرب على طبل الرحيل النم *

For copies see Rampur List, p. 386, and Bankipur Jat., p. 191

Quotations from ash-Shams al-Bāzigha are introduced with the word &; in red ink. Borders of foll. 137-142, 144-149 have been partially pasted over with thick paper. The MS. is worm-eaten, but serviceable. On the first fol. it has a seal of Saiyid Murtadā.

Written in ordinary Nasta'līķ. Not dated. C. 18th century.

No. 334.

foll. 169; lines 22; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

المنافعة المنافعة المنافعة على هرج مدرا المدينة المدينة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة ا منافعة المستنفية المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة المنافعة الم

AL-HĀSHIYA 'ALĀ SHARH ŞADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzi's commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikmat by معمد بن نظام الدين المشهور ببحرالعلوم Abū'l 'Aiyāsh ابوالعياش عبدالعلي محمد بن نظام الدين المشهور ببحرالعلوم 'Abd al-'Alī Muḥammad bin Nizām ad-Dīn, known as Baḥr al-'Ulūm, died A.H. 1235, A.D. 1819. See No. 142.

It begins abruptly as follows:—

قوله من حيث اشتماله على قوة التغير النم يحتمل أن يراد بالقوة النم *

The overlined words are a quotation from Sadr ad-Dīn's commentary, and occur on p. 16 of the lithographed copy of the work by the 'Alavī Press, A.H. 1262. The identity of its author can be established by comparing passages from it with Bahr al-'Ulūm's marginal glosses on this commentary, published by 'Alavī Press.

For copies see Rampur List, p. 382.

Foll. 78a and 101 contain lacunae. The commentary is introduced with the word قولا, written in red ink, though in many places the space for قولا is left blank. Worm-eaten places have been pasted over with paper.

Written in ordinary Nasta'līķ. Not dated. C. 18th century.

No. 335.

foll. 33; lines 28 or 27; size $10 \times 6\frac{1}{4}$; 8×5 .

الحاشية على هرح صدرا

AL-ḤĀSHIYA 'ALA SHARḤ ṢADRĀ.

A supercommentary on Sadr ad-Dīn ash-Snīrāzī's commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikmat by

محمد اعلم بن محمد شاكر السندبلي Muḥammad A'lam bin Muḥammad Shākir as-Sandīlī. He was a pupil of Mullā Kamāl ad-Dīn as-Sahālī and Ḥamdallāh as-Sandīlī, and died A.H. 1200, A.D. 1785. See Rampur List, p. 383, and Tadhkira 'Ulamā' Hind, p. 180.

Beginning:

لا آله الا هو سبحانة عما يشركون قوله الحمد لله مخترع العقل الفعال الاختراع و الابداع كالمترادفين بمعنى الخاق و الايجاد النع *

For copies see Rampur List, p. 383.

Our copy deals only with the first part, i.e., the physics section of the commentary. Regarding the indentity of the author nothing is written in the text, but by comparing passages of this supercommentary with the marginal glosses of Muḥammad A'lam as-Sandīlī, published on the margin of the lithographed copy of Sharh Ṣadrā, the author's identity has been established. His name is erroneously written on an additional page عند المنافذة عند المنافذة والمنافذة المنافذة
Written in two hands. From the beginning up to two-thirds of fol. 21 it is in one hand, and the rest in another. Slightly

worm-eaten.

Written in Nasta'līķ. Not dated. C. 19th century.

No. 336.

foll. 12; lines 21; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

شرح رسالہ محقق طوسی

SHARH RISĀLA MŲḤAĶĶIĶ TŪSĪ.

A commentary on a metaphysical treatise ascribed to Naṣīr ad-Dīn aṭ-Ṭūsī. The name of the commentator could not be traced. It begins abruptly:—

قولة فعلى هذا لايكون ألا اما الأولان فلأن الظاهر المتبادر من قولهم

لا يحتص بقسم النم *

It is imperfect at the beginning and end. Quotations are introduced with the word قولا in red ink.

Written in semi-Nasta'līķ. Not dated. C. 18th century.

No. 337.

foll. 404; lines 31; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{3}{4}$.

رسائل اخوان الصفا

RASĀ'IL IKHWĀN AS-SAFĀ.

A collection of the well-known philosophical treatises of the Ikhwān aṣ-Ṣafa, or "Brothers of Purity", composed about A.H. 350, A.D. 961. According to Ḥājī Khalīfa, Vol. III., p. 460, the authors were Abū Sulaimān Muḥammad bin Naṣr (according to Brockelmann, Vol. I., p. 213, Mushir) al-Bustī, known as al-Muḥaddasī, Abū'l Ḥasan 'Alī bin Hārūn as-Zanjānī, Abū Aḥmad an-Nahrjūrī, al-'Awfī, and Zaid bin Rifā'a. See also al-Ķiftī, pp. 82–88; Z.D.M.G., Vol. XIII., pp. 1–43; Leclerc, Vol. I., p. 393; Abh. d. Berl. Akad. 1858, p. 240; Brockelmann, Gesch a. Arab. Litter. Vol. I., pp. 213–14; Dieterici, Philosophie der Araber, pp. 141–151; and Ency. of Islām, No. 25, p. 459.

It begins on fol. 4b:

الحمد لله وسلام على عبادة الذين اصطفى الله خيراما يشركون النم *

The work is divided into four parts, and each contains several abridged *risālas* or treatises, there being altogether fifty-one in the whole volume.

Fol. 1b-2a, synopsis of the fifty-one treatises. Fol. 2b-3, gist of the fourteen treatises of the first part, i.e. العلم الرياضي.

The first part contains the following treatises:

الرسالة الأولى من الرياضيات في العدد و هو الأرثماطبقي . fol. 4b.

This, the first, treatise is published with some omissions "Die. Abhandlungen der Ichwan es-Sefa in Auswahl", *Leipzig*, 1883-6, pp. 255-292, and translated in "Die Propaedeutik der Araber" pp. 1-22.

الرسالة الثانية من الرياضيات في الهندسة

Partly printed in the "Auswahl", pp. 292-301, and translated in "Propaedeutik", pp. 23-45.

الرسالة الثالثة من الرياضيات في الذجوم . fol. 14b.

Published in extracts in "Auswahl", pp. 113-124; and translated in "Propaedeutik", pp. 46-85.

الرسالة الرابعة من الرياضيات في علم الموسقيي. (fol. 22b.

Published in "Auswahl", pp. 301-331; and translated in "Propaedeutik", pp. 100-153.

fol. 35b.

الرسالة الخامسة من الرياضيات في جغرافيا

Published in extracts in "Auswahl", pp. 59-65; and translated in "Propaedeutik", pp. 86-99.

الرسالة السادسة من الرياضيات في النسبة العددية

Printed in "Auswahl", pp. 331-344; translated in "Propaedeutik", pp. 154-168.

الرسالة السابعة من الرياضيات في الصنائع العلمية

Extracts in "Auswahl", pp. 239-254; translation in the "Logik und Psychologie der Araber", pp. 1-18.

الرسالة الثامنة من الرياضيات في الصنائع رهو العملية من الرياضيات في الصنائع وهو العملية

Extracts in "Auswahl", pp. 225-239; translation in "Logik und Psychologie", pp. 85-101.

الرسالة التاسعة من الرياضيات في بيان اصلاح الاخلاق

Extracts in "Auswahl", pp. 396-436; translation in "Logik und Psychologie", pp. 102-173.

الرسالة العاشرة من الرياضيات في ايساغوجي في الالفاظ الستة التي تستعملها الحكماء

Text in "Auswahl", pp. 345-355; translation in "Logik und Psychologie", pp. 19-32.

الرسالة الحادية عشر من الرياضيات في معاني قاطوغورياس (fol. 75b.

Text in "Auswahl", pp. 355-364; translation in "Logik und Psychologie", pp. 33-43.

الرسالة الثانية عشر من الرياضيات في معني بارمانياس . fol. 78b.

Text in "Auswahl", pp. 364-369; translation in "Logik und Psychologie", pp. 44-50.

الرسالة الثالثة عشر في معني انولوطيقا

Text in "Auswahl", pp. 369-376; translation in "Logik und Psychologie", pp. 51-59. The twelfth and thirteenth treatises of our copy have been mentioned as the twelfth treatise in the Berlin Cat. No. 5035, and for the thirteenth treatise that Catalogue gives another treatise with the heading as follows:—

الرسالة الثالثة عشرفي معذى افودقطيقي

الرسالة الرابعة عشر في معذي انولوطيقا الثانية الرابعة عشر في معذي انولوطيقا الثانية

Text in "Auswahl", pp. 376-395; translation in "Logik und Psychologie", pp. 60-84. From fol. 82b the names of the treatises

have been wrongly written in our copy, and the mistake continues up to the end. The above treatise is named in our copy الرسالة الرابعة عشر في whereas it ought to be الرسالة الرابعة عشر في الهيولي والصورة . In Br. Mus. Suppl. Cat. No. 708 the thirteenth and fourteenth treatises have been given together as the thirteenth.

With the last treatise the first part, or القسم الأول, of the book ends on fol. 87a. From 88b the second part, or القسم الثاني, begins The treatises of this part are as follows:—

الرسالة النصامسة عشر في الهدولي والصورة

Text in "Auswahl", pp. 24-42; translation in "Naturanschauung und Naturphilosophie der Araber", 1861, pp. 1-23. In our copy the treatise is wrongly named الرسالة الخامسة عشر في السماء.

(الرسالة السادسة عشر في السماء والعالم fol. 92b.

Extracts in "Auswahl," pp. 97-113; translation in "Naturanschauung", pp. 24-54.

الرسالة السادسة عشر في الكون أو الفساد Wrongly named.

الرسالة السابعة عشر في الكون والفساد (fol. 988.

Text in "Auswahl", pp. 71-77; translation in "Naturans-chauung", pp. 55-65. Wrongly named الرسالة السابعة عشر في الآثار

الرسالة الثامنة عشر في الآثار العلوية fòl. 100ð.

Extracts in "Auswahl", pp. 77-97; translation in "Naturanschauung", pp. 66-94. Wrongly named الرسالة الثانية عشر في

الرسالة التاسعة عشر في تكوين المعادن المالة التاسعة عشر في تكوين المعادن

Extracts in "Auswahl", pp. 125-139; translation in "Naturanschauung", pp. 95-140. Wrongly named الرسالة الناسعة عشر في

الرسالة العشرون في ماهية الطبيعة الرسالة العشرون في ماهية الطبيعة

Text in "Auswahl", pp. 43-58; translation in "Naturans-chauung", pp. 141-160. Wrongly named الرسالة العشرون في اجناس

الرسالة الحادية و العشرون في اجناس النبات و انواعها . fol. 1216

Extracts in "Auswahl", pp. 139-154; translation in "Natur-anschauung", pp. 161-190. Wrongly named الرسالة الحادية و العشارين

الرسالة الثانية و العشرون في اصفاف الحيوانات و اقاريلهم . fol. 127b

It contains an allegorical controversy between men and animals, printed in Calcutta, 1812, 1846, edited by my father Shams al-'Ulamā' Mawlānā Vilāyat Ḥusain in Calcutta, 1888 and by Dieterici, 1879; and also translated by him in German, 1858. Litnographed, Cawnpore, A.H. 1320. See "Auswahl", pp. 156-170; and the translation in "Naturanschauung", pp. 191-216. Wrongly named الرسالة الثانية و العشرون في تركيب الجسد.

الرسالة الثانثة و العشرون في تركيب الجسد . fol. 1696

Extracts in "Auswahl", pp. 186–195; translation in "Die Anthropologie der Araber", 1871, pp. 1–19. Wrongly named الرسالة و العشرون في الحاس و المحسوس

الرسالة الرابعة و العشرون في الحاس و المحسوس . fol. 173b.

Extracts in "Auswahl", pp. 196-211; translation in "Anthro-pologie", pp. 20-40. Wrongly named الرسالة الرابعة و العشرون في

الرسالة الخامسة و العشرون في مسقط الذطفة fol. 178b.

Extracts in "Auswahl ", pp. 171-186; translation in " Anthropologie", pp. 64-98. Wrongly named الرسالة الشامسة ر العشرون في معذي قول الحكماء ان الانسان عالم صغير.

الرسالة السادسة و العشرون في معذي قول الحكماء ان الانسان عالم صغير fol. 188b.

Text in "Auswahl", pp. 454-475; translation in "Anthropologie", pp. 41-63. Wrongly named الرسالة السادسة و العشرون في كيفية نشو الانفس الجزرية.

الرسالة السابعة و العشرون في كيفية نشو الانفس الجزوبة في الاجساد fol. 1928.

Translation in '' Anthropologie '', pp. 99–108. Wrongly named الرسالة السابعة ر العشرون في بيان طاقة الانسان في المعارف. الرسالة الثامنة و العشرون في بيان طاقة الانسان في المعارف (المعارف)

Translation in "Anthropologie", pp. 109–119. Wrongly named الرسالة الثامنة والعشرون في ماهية حكمة الموت و الحيوة.

الرسالة التاسعة و العشرون في ماهية حكمة أروت و الحيوة

و خاصية اللذات fol. 200b.

Translation in "Anthropologie", pp. 120-134. Wrongly named الرسالة التاسعة و العشرون في ماهية اللذات و الآلام الجسمانية.

(ارسالة الثلاثون في ماهية اللَّدات ر الألام £ fol. 2046.

Translation in "Anthropologie", pp. 135–158. Wrongly named الرسالة الثلثون من جملة الكتاب في علل اختلاف اللغات.

الرسالة الحادي و الثلثون في علل اختلاف اللغات . fol. 2116

Translation in ''Anthropologie'', pp. 159–221. Wrongly named الرسالة الحادي و الثلثون في مدادي الموجودات العقلية.

The second part, or القسم الثاني, ends with this treatise on fol. 227b, and the third part, or القسم الثالث, begins on fol. 228b. Its treatises are as follows:—

الرسالة الثانية , الثلثون في مبادي الموجودات على راى فيثاغورس

The text in "Auswahl ", pp. 437-446, translation in "Die Lehre von der Weltseele bei d. Ar.", 1873, pp. 1-10. Wrongly named الرسالة الثانية ر الثلثون في المبادي العقلية على راي اخوان الصفا

الرسالة الثالثة و الثلثون في المبادي العقلية على رامي اخوان الصفا

Extracts in "Auswahl", pp. 1-14; translation in "Welt-seele", pp. 11-27. Wrongly named الرسالة الثالثة و الثلثون في ان

الرسالة الرابعة و الثلثون في ان العالم انسان كبير . fol. 233b

Text in "Auswahl", pp. 446-454; translation in "Welt-seele", pp. 27-36. Wrongly named الرسالة الرابعة و الثلثون في العقل

الرسالة المخامسة و الثلثون في العقل و المعقول (fol. 2366.

Extracts in "Auswahl", pp. 221-224; translation in "Welt-scele", pp. 37-51. Wrongly named as الرسالة الخامسة و الثلثون في

الرسالة السادسة و الثلثون في الادوار و الاكوان fol. 240b.

To t in "Auswahl", pp. 475-492; translation in "Weltseele", pp. 52-69. Wrongly named الرسالة السائسة و الثلثون في ماهية العشق. fol. 245b.

Text in "Auswahl", pp. 493-507; translation in "Welt-scele", pp. 70-84. Wrongly named الرسالة السابعة و الثلثون في البعث

الرسالة الثامنة ر الثلثون في البعث والقيمة . fol. 249b

Text in "Auswahl", pp. 507-523, translation in "Weltseele", pp. 85-115. Wrongly named الرسالة الثامنة و الثلثون في كبية اجناس

الرسالة التاسعة و الثلثون في كمية اجناس الحركات . fol. 257b.

Text in "Auswahl", pp. 524-541; translation in "Welt-seele", pp. 116-136. Wrongly named الرسالة التاسعة و الثلثون في

الرسالة الاربعون في العلل و المعلولات العلل و المعلولات

Text in "Auswahl", pp. 541-576; translation in "Weltseele", pp. 137-174. Wrongly named الرسالة الاربعون في الحدود و الرسوم fol. 2716.

Text in "Auswahl ", pp. 577-592 ; translation in "Weltseele", pp. 17-196. Wrongly named الرسالة الحادي و الاربعون في الاراء

The third part, or القسم الثالث, ends on fol. 274b, and the fourth part, القسم الرابع, begins from fol. 275b. The treatises of this part are as follows:—

الرسالة الثانية و الاربعون في الآراء و الديانات . fol. 275b. .الرسالة الثانية و الاربعون في ماهية الطريق الى الله Wrongly named الرسالة الذالثة و الاربعون في ماهية الطريق الى الله . fol. 306b. الرسالة الثالثة و الاربعون في بيان اعتقادات اخوان Wrongly named الصفا.

الرسالة الرابعة و الاربعون في بيان اعتقادات اخوان الصفا . fol. 3096

Text in "Auswahl", pp. 592-609; abridged translation in "Philosophie der Araber in X. Jahrhundert", pp. 87-110. In our copy the title of the treatise is not mentioned.

الرسالة الخامسة و الاربعون في كيفية عشرة اخوان الصفا fol. 316b. و تعاون بعضهم بعضا

Text in "Auswahl", pp. 609-623. Wrongly named الرسالة الخامسة و الاربعون في ماهية الايمان و خصال المؤمنين المحققين

الرسالة السادسة و الاربعون في ماهية الايمان و خصال fol. 321b. المؤمنين

This treatise in our copy begins without any name.

المسالة السابعة و الاربعون في ماهية الذاموس الآلهي fol. 334b. و شرائط الفيوة

الرسالة السابعة و الاربعون في كيفية الدعوة الى الله Wrongly named . الرسالة الثامنة و الاربعون في كيفية الدعوة الى الله fol. 338b. الرسالة الثامنة و الاربعون في كيفية احوال الروحانيين Wrongly named الرسالة التاسعة و الاربعون في كيفية أحوال الروحانيين fol. 349b. .الرسالة التاسعة و الاربعون في كيفية انواع السياسات Wrongly named

fol. 359b.

الرسالة الخمسون في كيفية انواع السياسات الرسالة الخمسون في كيفية نضد العالم Wrongly named

الرسالة الحادى و الخمسون في كيفية نضد العالم fol. 365b.

Text in "Auswahl", pp. 15-23; translation in "Der Darwinismus im X. und XIX. Jahrhundert", 1878, pp. 215-228. . الرسالة الحادي و الخمسون في ماهية السحر و العزائم Wrongly named

fol. 367b. الرسالة الثانية الخمسون في ماهية السحر و العزائم

This treatise begins without any heading, and, in our copy, is divided into two portions. The first portion begins on fol. 367b. The second portion begins on fol. 375b. It has also a beautiful 'Unwan. Though in our copy there are fifty-two treatises, the work contains only fifty-one. Our thirteenth has been divided into two parts, and each has been given a separate number.

For copies see Berlin Cat. Nos. 5035-42; India Office Cat. No. 474; Paris Cat. Nos. 2303-9; Munich Cat. No. 652; Pet. Rosen. Cat. No. 194; Br. Mus. Supl. Cat. No. 708; Rampur List, p. 378; Bankipur Cat. p. 317; and Hyderabad List, Fann Hikmat, Nos. 1-4.

It has also been printed at Bombay in four vols. in 1303-6. For other editions see Ellis, Cat. Arabic Books, Br. Mus. Vol. I.,

p. 742.

Headings of chapters are in red ink. Gold ruled margins are throughout. Headings of each treatise are beautifully ornamented, and the name of the treatise is written in white ink on a gold surface. The first two pages are richly illuminated and contain a list of fifty-one treatises. After each treatise a fol. or part of a fol. is left blank. Fol. 374b, though has a beautiful 'Unwān, has been penned through, being a duplication of foll. 375b. Foll. 17b, 36b, 37a, 93a, 125b, 230a, 263a, 273b, 274a, and 283a, have lacunae.

Written in beautiful Naskh. Not dated. C. 15th century.

Mathematics and Astronomy.

No. 338.

fol. 75; lines 15; size $8\frac{1}{3} \times 6\frac{1}{8}$; $5\frac{1}{3} \times 3$.

foll. 1-68.

T

الشمسية

ASH-SHAMSĪYA.

A treatise on arithmetic by الحسن بن محمد بن التحسين النظام al-Ḥasan bin Muḥammad bin al-Ḥusain an-Niṣām al-A'raj an-Niṣābūrī. He was a pupil of Naṣīr ad-Dīn aṭ-Ṭūsī, and wrote several works. His commentary on at-Tadhkirat an-Naṣīrīya was completed in A.H. 711, A.D. 1311. See Ḥājī Khalīfa, Vol. II., p. 269; and Brockelmann, Vol. II., p. 211.

Beginning:

الحمد الله انفرد بلاند المنزة عن الزرج و الضد النم .

For copies see India Office Cat. No. 748; Leyden Cat. No. 1032; and Bodleian Cat. Vol. II., p. 290.

The headings are in red ink. It has profuse marginal notes. Written in Nasta'līķ. Not dated. C. 18th century. Scribe اکبرشاه جهان آبادي چشني. foll. 69-75.

II.

AR-RISĀLA FĪ'L HISĀB.

الرسالة في الحساب

An incomplete treatise on arithmetic. From the preface it appears that it has been based on Bahā' ad-Dīn al-'Āmilī's (died A.H. 1030, A.D. 1621) treatise on Arithmetic.

Beginning:

الحمد لله الواحد الاحد و الغرد الصمد اما بعد فهدلا فصول تشتمل على بيان قواعد الضرب و فوائدة انتخبتها من الرسالة الموسومة البهائية مع زيادة آخر ليست فيها النم *

It is incomplete, and ends as follows:-

فصل و اما الضرب بالنسبة فسهل جدا و طريقه ان تنسب • Written in Nasta lik. Not dated, C, 18th century.

No. 339.

foll. 130; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

مرح الشمسية

SHARH ASH-SHAMSIY ...

A commentary on Niṣām an-Nīsābūrī's treatise on arithmetic called ash-Shamsīya (see No. 338, I.) by عبد العلي بن محمد بن الحسين 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. He was a pupil of Manṣūr bin Mu'īn ad-Dīn al-Kāshī and Saif ad-Dīn Aḥmad at-Taftāzānī (the Shaikh al-Islām of Hirāt, died A.H. 916, A.D. 1510). He is the author of many works. He was alive in A.H. 930, A.D. 1523. See Ḥabīb as-Siyar, Vol. III., juz' IV., p. 117; Ta'līṣāt as-Sanīya, p. 12; and Rieu, Pers. Cat. Vol. II., p. 453.

Beginning:—

الحمد الله الواحد الاحد المنزة عن التثليث و الاشتراك و التماثل ما بعد فيقول العبد المتوسل الى رب المشرقين عبد العلي بن محمد بن الحسين و من جملة ما صنف فيه من الرسالة السنية الرسالة الموسومة بالشمسية المنسوب الى فظام الملة و الدين الأيشابوري الغ

For copy see Rampur List, p. 416.

Passages of the original text are marked with red lines. Coloured rules are on the margin throughout. It bears the seals of Amjad 'Alī Shāh, Sulaimān Jāh and Wājid 'Alī Shāh on the title-page and last fol. Worm-eaten, but serviceable. In foll. 120b the space for figures is not filled in. In foll. 121-130 the borders have been partially replaced by modern paper. Marginal corrections occasionally. On the first fol. is found the name of Muzaffar Husain bin Masīḥ ad-Dawla as the owner.

Written in fine Nasta'līķ. Not dated. C. 18th century.

No. 340.

Make I was from Mayor to

foll. 196; lines 19; size 10×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work. It begins and ends as the former. The text is marked with black lines. Headings of chapters in red ink. The inner edge of each fol. has been changed to a different kind of paper.

On the title-page the name of the author is wrongly given as 'Abd al-'Alī Baḥr al-'Ulūm. It has marginal corrections up to fol. 19. Foll. 20b, 21a, 33, 39b, 40b, 41, 84b, 85a, 118a, and 183a contain blank spaces for figures.

Written in Naskh. Dated A.H. 1200.

No. 341.

foll. 86; lines 27; size $9 \times 4\frac{3}{4}$; 6×3 .

مفتاح الحساب في علم الحساب

MIFTĀH AL-HUSSĀB FI ILM AL-HISĀB.

A treatise on arithmetic by عيات الدين جمشيد بن مسعود بن مسعود الكاشي Ghayāth ad-Dīn Jamshīd bin Mas'ūd bin Maḥmūd al-Kāshī. He was an eminent mathematician and astronomer, and helped Ulugh Beg in building the astronomical observatory commenced at Samarkand in A.H. 823, A.D. 1420. He died shortly after that date. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159; and Rieu, Persian Cat. p. 869; and Brockelmann, Vol. II., p. 211.

It is defective, and begins abruptly:—

محترزا عن اشباع ممل و اختصار محل و وضعت لاكثر الاعمال النج *

The work was dedicated to Ulugh Beg. For copies see India Office Cat. No. 756, II; Br. Mus. Cat. p.

199; Berlin Cat. No. 2992; Leyden Cat. No. 1036; Bankipur Cat. p. 738; and Rampur List, p. 418. See also Hājī Khalīfa,

Vol. VI., p. 12,

The work is divided into a prologue and five sections called all.. The fifth section, or all., is wanting. It contains marginal corrections, figures and tables. A list of contents is added at the end. Between foll. 44-45, 73-74, and 74-75, leaves with notes are inserted. Foll. 26-86 will come after fol. 1, foll. 8-25 after fol. 86; and several foll. are missing after fol. 86.

Written in Nasta'lik. Not dated. C. 15th century.

No. 342.

foll. 76; lines 15; size $7 \times 3\frac{1}{2}$; $4\frac{1}{4} \times 2$.

foll. 1-55.

T

شرح اشكال التاسيس SHARH ASHKAL AT-TA'SĪS.

A commentary on Muḥammad bin Ashraf as-Samarkandī's treatise on geometry called Ashkāl at-Ta'sīs by معلم الدين موسى بن العرف بقاضى إلاه الرمي Salāḥ ad-Dīn Mūsā bin Muḥammad, known as Ķādīzāda ar-Rūmī. He lived at the Court of Ulugh Beg in Samarkand, and helped him in building the observatory. He died in A.H. 815, A.D. 1412. Dr. Rieu in his Suppl. Cat. No. 760 says that he died some time after A.H. 823, A.D. 1420. See Brockelmann, Vol. II., p. 212 (his father's name is there given as Maḥmūd instead of Muḥammad); Habil) as Siyar, Vol. III., Juz' III, p. 159, and Ḥājī Khalīfa, Vol. III., p. 559.

The MS. is defective, and begins abruptly as follows:—

بين الشركاء في الانصار و لعمري إنها أجدى من تفاريق العصا ثم المختصر

الموسوم باشكال التاسيس النم *

For copies see Berlin Cat. No. 5943; Br. Mus. Cat., pp. 186a, 618a; Munich Cat. No. 849; Gotha Cat. No. 1498; Cairo Cat. Vol. V., p. 196; and Rampur List, p. 415.

For supercommentaries see Ḥājī Khalīfa, Vol. I., p. 322; and

Berlin Cat. No. 5943. See also Z.D.M.G., Vol. L., p. 169.

Passages of the text are marked either with red or black lines. Marginal corrections numerous. Foll. 18b and 19a are somewhat stained with ink. On the first fol. the name of the book is wrongly written . سيف صارم .

Written in ordinary Naskh. Dated A.H. 029.

foll. 56-63.

II.

كتاب المناظر

KITAB AL-MUNAZAR.

A treatise describing the manner in which light is refracted on entering the eye. The original treatise was written by Euclid, but the present version is published by محمد بن محمد بن محمد الدين محمد بن محمد لله كالم الموسى الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:

صدر الكتاب العين تحدث باستمداد من الاجرام المفيرة في الجسم

الشفاف النو *

It is also designated Tahrīr al-Munāzar.

For copies see Berlin Cat. 6016; India Office Cat. No. 743, II; Leyden Cat. No. 977; and Rampur List, p. 410. See also Hājī Khalīfa, Vol. V., p. 159; and Wenrich, de auctor. Graecor. versionibus, p. 182.

It is stained with damp.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

foll. 64-76.

TTT

تشريع الافلاك TAŞHRĪḤ AL-AFLAK.

A treatise on astronomy by بهاء الدين العاملي Bahā' ad-Dīn al-'Amìlī, died A.H. 1030, A.D. 1621. For the life of the author see No. 184 and for the book, No. 352, I.

It begins as the other copy does.

The headings and diagrams are in red ink. Stained with damp. Slightly worm-eaten.

Written in good Nasta'līk. Dated A.H. 1225.

No. 343.

foll. 71; lines 21; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مجموعة الرسائل الحكمية

MAJMŪ'AT AR-RASĀ'IL AL-ḤIKAMĪYAH.

A collection of a few treatises on mathematical science by different authors.

I.

تحرير كتاب البناظر AHDTD KITTĀR AL MINĀR

TAHRĪR KITĀB AL-MUNĀZAR.

An Arabic version of Euclid's optics by أبو جعفر نصير الدين محمد Abū Ja'far Naṣīr ad-Dīn Muḥam-mad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Ṣhī'ī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:

تحرير كتاب المفاظر لاعليدس الصوري و هو اربع و ستون شكلا صدر الكتاب العيني تحدث باستمداد من الاجرام الفيرة الغ .

See No. 342, II.
It should have 64 figures altogether, but our copy is defective, and ends abruptly as follows:—

و الحربي متاخر عنه رهو ايضا ظاهر من هذا الشكل و الشكل هذا *

foll. 8a-8b.

II

رسالة انعكاس الشعاع

RISĀLA IN'IKĀS ASH-SHU'Ā'.

A treatise on the reflection of the rays of the sun by أبو جعفر Abū Ja'far نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:--

بسم الله الرحمٰن الحيم هذه رسالة في انعكاس الشعاع و انعطافه للمحقق نصير الدين محمد الطوسي مباحث انعكاس الشعاع و انعطافه معذية على مقدمات و هي هذه مقدمة الشعاع يمتد متصلا من ذي الشعاع الى قابله من غير تراكم النع *

It contains three figures, and ends as follows:—

بأن الانعكاس و الانعطاف ما يمكن وقوعها الاعلى موضع واحد معين لكل واحد منهما يكون ذالك الموضع على وضع خاص من ذي الشعاع وذلك ما أزدنا • تمت رسالة المتحقق الطوسي في انعكاس الشعاع و انعطافه و التحمد للله على نعمائه و الطافة •

For copy see Berlin Cat. No. 6020. See also Hājī Khalīfa, Vol. III., p. 371; and Kashf al-Ḥujub, p. 239.

foll. 9-19.

III.

كتاب المعطيات

KITĀB AL-MU'ATĪYĀT.

Another work of Euclid, translated by Ishāk bin Hunain (see for his life No. 282, II.), revised by Thābit bin Kurra, and edited by ابوجعفر نصير الدين محمد إن متحمد بن الحسن الطوسى الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsi ash-Ṣhī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Abū'l Hasan Thābit bin Kurra aṣ-Ṣābī was born in A.H. 221, A.D. 836. He originally followed the trade of a money-changer at Harrān, but went to Baghdād to study science, and became one of the most notable scholars of his age. His translations of foreign books into Arabic are considered to be very accurate. He was very well-versed also in the Syriack language. He has translated and revised many books, and his fifth book of the Conic Sections of Apollonius of Perga has been translated into German by L. Nix, Liepzig, 1889. He died in A.H. 288, A.D. 900. For details of his life see al-Kifṭī, p. 115; Ibn Khallikān (Teheran edition) p. 107; Ibn Abī Uṣaibī'a, Vol. I., p. 215; Wüstenfeld, Ārzte, No. 81; Chwolsohn, Die Ssabier, Vol. I., pp. 546–567; and Brockelmann, Vol. I., p. 217.

Beginning:—

هذا تحرير كتاب المعطيات القليدس ترجمه اسحق و اصلحه ثابت خمسة

و تسعون شكلا صدر الكتاب السطوح و الخطوط و الزرايا المعلومة القدر النم . It contains 95 figures.

For copies see Berlin Cat. No. 5929; India Office Cat. No.

743, I; Leyden Cat. 978; and Rampur List, p. 411.

See also Hajī Khalīfa, Vol. V., p. 154; Kashf al-Hujub, p. 100; Wenrich, p. 181, and. Z.D.M.G., Vol. L., p. 171.

foll. 20-23.

IV

كتاب الكوة المتحركة

KITAB AL-KURAT AL-MUTAḤARRIKA.

A translation of a mathematical treatise of Autolycus on the revolving sphere by Thabit bin Kurra, died A.H. 288, A.D. 900, as edited by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطرسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan

at-Tūsī ash-Sbī'ī, died A.H. 672, A.D. 1273. See for the latter's life No. 319.

Beginning:-

تحرير كتاب الكرة المتحركة الوطولوقس اصلحه ثابت و هو مقالة واحدة والمدة واثنا عشر شكاد الصدر النقطة التي ترك الني *

For copies see Berlin Cat. No. 5932; India Office Cat. No. 744, I.; Leyden Cat. No. 987; Br. Mus. Cat., p. 623a; and Rampur List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 140; and Wenrich, p. 208.

foll. 24-27.

V.

كتاب المفروضات KITAB AL-MAFRÜDAT.

Another mathematical treatise in the version of <u>Th</u>ābit bin Kurra, died A.H. 288, A.D. 900, edited by نصير الدين الطرسي Naṣīr ad-Dīn aṭ-Ṭūsī, died, A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:-

تحرير كتاب المفروضات لثابت بن قرة الحرائي الصابى و هي ستة و ثلثون شكلا الني ...

For copies see Berlin Cat. No. 5939; Paris Cat. No. 2467/4; Cairo Cat. Vol. V., p. 200; Leyden Cat. No. 1029; and Rampur List, p. 412.

See also Ḥājī Khalīfa, Vol. V., p. 154; and Z.D.M.G., Vol. L.,

p. 171.

foll. 28-32a.

VI.

كتاب الهاخوذات KITAB AL-MAKHŪDHĀT.

A mathematical treatise of Archimedes on the principles of geometry, in the version of Thābit bin Kurra, with the commentary of Abū'l Ḥasan 'Alī bin Aḥmad an-Nasavī, and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning:

تحرير كتاب ماخوذات ارشميدس ترجمه ثابت بن قرة و تفسير الاستاذ المحقق عن ابي الحسن على بن احمد النسوي خمسة عشر شكلا قال الاستاذ المحقق هذه مقالة منسوبة الني *

For copies see Berlin Cat. No. 5936; Leyden Cat. No. 982, and Rampur List, p. 411. See also Ḥājī Khalīfa, Vol., V., p. 144.

foll. 32b-60b.

VII.

كتاب الكرة والاسطوانة

KITAB AL-KURAT WA'L USTUWANA

Another mathematical treatise of Archimedes, according to the version of Thabit bin Kurra, died A.H. 288, A.D. 900, and Ishak bin Hanain, died A.H. 298, A.D. 910 (see for his life No. 282, II.) and edited by نصير الدين الطوسى Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning :-

اقول بعد تحميد الله و تمجيده و الصلوة على محمد و آله المصطفين

من عبيدة النو .

For copies see Berlin Cat. No. 5934; India Office Cat. No. 743, VI.; Paris Cat. No. 2467/8; Leyden Cat. No. 1001; and Rampur

List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 140, and Z.D.M.G, Vol. L., p. 172. At the end of this treatise we find another treatise (foll. 60b–62a) by Archimedes. It is named مقالة ارشميدس في تكسير الدائرة.

Beginning:—

مقالة ارشميدس في تكسير الدائرة رهي ثاثة اشكال النج *

For copies see India Office Cat. No. 743, VI.; and Berlin Cat. No. 5934. See also Ḥājī Khalīfa, Vol. V., p. 50.

foll. 62b-64.

VIII.

رسالة في تربيع الد**ائرة** RISĀLA FĪ TARBĪ' AD-DĀ'IRA.

أبو على الحسن بن الحسن بن الهيثم A mathematical treatise by Abū 'Alī al-Ḥasan bin al-Ḥasan bin al-Haitham al-Biṣrī. He held a Government appointment in his native town, Başra, with the title of Vazīr. He was a great mathematician, and died about A.H. 430, A.D. 1038.

Brockelmann, Vol. 1., p. 469, has named him Muhammad bin al Ḥasan. For details se Ibn al-Ķifṭī, p. 165; Ibn Abī Uṣaibī'a, Vol. II., p. 90; Leolerc, Vol. I., p. 512; and Huart, p. 293.

Beginning:

رسالة لابي الهيثم في تربيع الدائرة - قد يعتقد كثير من المتفلسفيي ال سطير الدائرة النم .

For copy see Berlin Cat. No. 5941.

foll. 64b-70a.

كتاب مساحة الاشكال البسيطة والكرية

KITĀB MASĀḤAT AL-ASHKĀL AL-BASĪṬA

WA'L KURĪYA.

A treatise on the mensuration of plain and spherical bodies in the version of Banu Musa (i.e. sons of Musa, viz. Muham nad, Aḥmad, and al-Ḥasan), and edited by نصير الدين الطوسى Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273." See for his life No. 319.

Beginning:--

صدرالكتاب الطول اول الاقدار التي تحد الاشكال النم *

For copies see Berlin Cat. No. 5938; and Rampur List, p.

See also Ḥājī Khalīfa, Vol. V., p. 150.

It ends in the middle of fol. 70a. The remaining of fol. 70a, foll. 70b and 71a contain quotations from the writings of Banī

Mūsā, Ķutb ad-Dīn Shīrāzī and Shams ad-Dīn Shaharzūrī.

The title-page has also a quotation from the writings of Nașīr ad-Din at-Tusi. The headings and figures in the MS are in red ink. Many foll. are defective, as the paper, except foll. 24-27, has become brittle. Marginal notes occasionally.

Not dated. C. 17th century. Written in minute Nasta'līk.

No. 344.

foll. 124; lines 25; size $9 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تحرير المجسطي

TAḤRĪR AL-MIJISTĪ.

An abridged version of the famous astronomical work of Ptolemy called al-Mijist by ابوجعفر نصير الدين محمد بن محمد بن الحسن Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan at-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning:

الصمد لله مبدأ كل مبدأ وغاية كل غاية الو

For chapters see Berlin Cat. No. 5655.

For copies see Berlin Cat. No. 5655; Br. Mus. Cat. pp. 187, 620 and 745; India Office Cat. No. 741; Paris Cat. No. 2485; Rosen, No. 188; Rampur List, p. 421; and Bankipur Cat. p. 424. See also Hājī Khalīfa, Vol. V., p. 385; Kashf al-Hujub, p. 100; Wenrich, p. 228; and Ellis, Cat. Vol. II., p. 493.

Between foll. 82 and 83 one small leaf has been recently added. Marginal corrections occasionally. The headings of chapters are in

Written in clear Naskh. Not dated. C. 18th century.

No. 345. foll. 386; lines 26; size $11 \times 6\frac{3}{4}$; $8 \times 3\frac{3}{4}$.

شرح تحرير البجسطى

SHARH TAHRĪR AL-MIJISTĪ.

A commentary on Nașīr ad-Dīn aț-Ţūsī's work on astronomy عبد العلي بن محمد بن الحسين البرجندي called Taḥrīr al-Mijisṭī by 'Abd al-'Alī bin Muḥammad bin al-Husain al-Barjandī. "See for his life No. 339.

Beginning:

الحمد لله الذي جعلنا من المتفكرين في خلق السموات و الارض النم .

This commentary was completed in A.H. 921, A.D. 1515. For copies see India Office Cat. No. 742; Rampur List, p. 428; and Asiatic Society Cat. p. 88.

For other commentaries see Hājī Khalīfa, Vol. V., p. 386;

and Rampur List, p. 428.

Quotations from the text are introduced with قوله in red ink. Double gold and coloured lines throughout. The first two pages are illuminated with a beautiful 'Unwan. The first fifty foll. contain figures; in the rest of the book the spaces for figures have not been filled in. The headings are in red ink. Borders are a little stained with damp, and consequently in many places they have been pasted over with papers. Up to fol. 50, this copy has been compared with some other copy, and contains marginal corrections and notes. These notes are in Nasta'lik character.

Written in Naskh. The colophon runs thus:--

قد فرغبت من تحرير الشرح ضحوة يوم الجمعة في اوائل جمادي الأخرى سنة خمس و اربعين بعد الالف و مائتان من الهجرة النبوية .

No. 346.

foll. 170; lines 17; size $8 \times 5\frac{1}{2}$; 6×4 .

شرح تحرير المجسطي SHARH TAHRĪR AL-MIJISTĪ.

Beginning:—

coppleting of Matadahial the

اما بعد حمد الله والصلوة على رسوله محمد وآلة فلما كانت العلوم اليقيفية اشرف العلوم مرتبة خاصة كتاب تحرير المجسطي محمد بن محمد بن الحسن الطوسى فاردت ان اكتب له شرحا مشتملا على حلّ مشكلاته النم ...

The text and the commentary are introduced with the letters and نقول respectively, being the abbreviations of نقول and نقول, in red ink. Worm-eaten and pasted over with paper. It bears, among others, the seals of Muḥammad Shāh. Figures are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 347.

foll. 88; lines 25; size $9\frac{1}{8} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الزيج الملخص

AZ-ZĪCH AL-MULAKHKHAŞ.

An astronomical treatise with copious astronomical tables. The name of the author is not found in the body of the book, but from a note on the title-page it appears that the author of the book

was ثيرالدين المفضل بن عمر الابهرى Athīr ad-Dīn al-Mufadḍal bin 'Umar al-Abharī, died A.H. 662, A.D. 1263, or A.H. 663, A.D. 1264 (for whose works see Brockelmann, Vol. I., p. 464). But from the preface it appears that this work is an abridgement of Zīch Shāhī (for Zīch Shāhī see Ḥājī Khalīfa, Vol. III., p. 565), and its full title is الزيم الملخص على الرصد العلائي (for Zīch al-'Alā'ī see Ḥājī Khalīfa, Vol. III., p. 567). The commencing line of our work tallies with the beginning of az-Zīch ash-Shāmil by Abū'l Wafā' Muḥammad bin Aḥmad al-Būzjānī. See Ḥāji Khalīfa, Vol. III., p. 565, and Paris Cat. No. 2528. In the latter some passages are quoted from al-Būzjānī's work, but they differ greatly from our copy.

Beginning:-

الحمد لله على تواتر آلاله و الشكرة على ظاهر نعمائه النم •

For copies see Paris Cat. No. 2515, and Rampur List, p. 426. Foll. 9-59a and 64b-88 are occupied with astronomical tables. It is defective at the end. The title-page contains some Persian lines and notes on astronomical subjects. More than two-thirds of fol. 8b and foll. 9a and 65b are blank, but without any consequent gap in the text.

Written in an old 'Arab hand of Naskh. Not dated. C. 13th

century.

No. 348.

foll. 96; lines 25; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

التحفة الشاهبة

АТ-ТАНГАТ ASH-SHĀHĪYA.

A work on astronomy by قطب الدين محمود بن مسعود الشيرازي Kutb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī, died A.H. 710, A.D. 1310. For his life see No. 320.

Beginning .—

خير المبادي ما رين بالحمد لواهب القوة على حمدة النو.

It was dedicated, as mentioned in the preface, to Amīr Shāh Muḥammad bin aṣ-Ṣadr as-Sa'īd Tāj ad-Dīn Mu'tazz bin Ṭāhir, and consequently it was given the above name. See Ḥājī Khalīfa, Vol. II., p. 229. The work consists of four sections, subdivided into many chapters.

For copies see Paris Cat. No. 2516; Leyden Cat. No. 1105; Aya Sofia Cat. Nos. 2584-7; Koprūlūzādah Cat. No. 928; Ram-

pur List, p. 421; and Bankipur Cat. p. 106.

Our copy is incomplete and many foll, are missing. The headings of chapters are in red ink. One fol. added at the end con-

tains notes on planets. The first fol. bears the name and seals of Muzaffar Hasain bin Masīḥ ad-Dawla, dated 1869.

Written in ordanary Naskh. Not dated. C. 19th century

No. 349.

foll. 48; lines 29; size $11 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4$.

هرح چندني

SHARH CHAGHMINI.

A commentary on Chaghmini's treatise on astronomy called al-Mulakhkhas by ملاح الدين موسى بن محمد النعروف بقاضي زاده Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Ķaḍīzāda ar-Rūmī, died A.H. 815, A.D. 1412. See for his life No. 342.

--- Beginning:— الحمد الله الذي جعل الشمس ضياء والقمر نوراً الني •

It was composed in A.H. 815, A.D. 1412, and was dedicated

to Mīrzā Ulugh Beg. See Ḥājī Khalīfa, Vol. VI., p. 113.

For copies see Berlin Cat. No. 5675; Munich Cat. No. 854; Paris Cat. No. 2503; Br. Mus. Cat. p. 190; India Office Cat. No. 751; Br. Mus. Suppl. Cat. No. 760; Leyden Cat. No. 1086; Casiri, No. 953; Cairo Cat. Vol. V., pp. 223, 224; Vol. VII., p. 43; Bankipur Cat. p. 405; and Rampur List, p. 427.

For other commentaries see Ḥājī Khalīfa, Vol. VI., p. 113.

Lithographed in A.H. 1271 and also in A.H. 1290.

The text was translated by Rudloff and Hochheim (see Z.D.M.G. Vol. XLVIII., p. 213; and also *ibid.*, Vol. XLVIII.,

p. 120).

Passages of the text are marked with red lines up to fol. 32, and in the rest of the book with a black line. Borders are changed into modern paper. In foll. 39a, 40b and 41a, spaces for the insertion of figures or diagrams are not filled in. Figures, whenever they occur, are in red ink. Marginal corrections occasionally.

Written in had Nata'lik. Not dated. C. 18th century.

No. 350.

foll. 103; lines 19; size $8\frac{3}{4} \times 6$; 7×4 .

الحاشية علي هرح چغمني

AL-HĀSHIYA 'ALĀ SHARḤ CHAGHMINĪ.

A supercommentary on Kadīzāda's commentary on Chaghminī's treatise on astronomy called al-Mulakhkhas, by عبد العلى بن محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning:

الحمد لله رب المشارق و المغارب النم *

For copies see Berlin Ca 5677; Br. Mus. Suppl. Cat. No. 762; Cairo Cat. Vol. V., pp. 221 and 224; India Office Cat. No. 754; and Rampur List, p. 423. See also Ḥājī Khalīfa, Vol. VI., p. 114.

Lithographed on the margin of Sharh Chaghminī, A.H. 1271.
Quotations from the commentary are introduced with the word in red ink. Coloured ruled margins throughout. Marginal corrections occasionally. Much injured by insects.

Written in ordinary Nasta'lik. Not dated. C. 18th century.

No. 351.

foll. 139; lines 32; size $8 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

التكملة في شرح التذكرة

AT-TAKMILA FĪ SHARḤ AT-TADHKIRA.

A commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's work on astronomy oalled at-Tadhkira by شمس الدبن محمد بن احمد الخضري Shams ad-Dīn Muḥammad bin Aḥmad al-Khiḍrī. See No. 89.

Beginning:

تعاليت ياذا العرش الاعلى رما اعظم شانك اما بعد فيقول الفقير الى الله الغذي محمد بن احمد الخصري وكان كتاب التذكرة محتريا على امهات مسائلها شرحته شرحا و سميته بالتكملة في شرح التذكرة النو *

From the colophon it appears that it was composed in A.H. 932, A.D. 1525.

For copies see India Office Cat. No. 747; Yeni Cat. No. 791; and Bankipur Cat. p. 108.

For other commentaries see Hājī Khalīfa, Vol. II., p. 268. Passages of the text are marked with red lines from the beginning up to fol. 15a, and also in foll. 135b, 136a, 138b, and 139. The earlier and the last parts are worm-eaten, and pasted over with thin paper. Marginal corrections occasionally. Lacunae occur in foll. 9b, 24a, 32b, 33a, 39b, 40a, 49, 56a, 61, 63b, 66a, 68a, 70a, 71a, 74a, 77b, 80b, 98a, 102b, 105b, 111a, 114a, 116c, 117b, 118b, 120, 122b, 124a, 127b, 129a, 130b, 132a, 133b and 137b. From

the beginning up to fol. 16 borders are changed to different paper.

Written in Naskh. The colophon runs thus:-

قد وقع الفراغ من تسويدة يوم الاربعاء خامس عشرين من شوال المكرم سنة الف و مائتان و احد و ثلثون *

No. 352.

foll. 79; lines 19; size $7\frac{1}{4} \times 4\frac{3}{4}$; $4 \times 1\frac{2}{3}$.

foll. 1-8.

T

تشريح الافلاك TASHRĪH AL-AFLĀK

A treatise on astronomy by بياء الدين محمد بن الحسين بن عبد A treatise on astronomy by بياء الحسين بن عبد A treatise on astronomy by بياء الحسين بن عبد A treatise on astronomy by بياء الحسين بن عبد A treatise on astronomy by بياء الحسين بياء الحسين بياء الحسين العاملي

Beginning:-

ربنا ما خلقت هذا باطاد النم *

It consists of a prologue, مقدمة, five chapters, نصول, and an

epilogue, خاتمة.

For copies see Berlin Cat. No. 5703; India Office Cat. No. 1043, VI; Br. Mus. Cat. p. 244; Bankipur Cat. p. 107; Rampur List, p. 422: and Asiatic Society Cat. p. 88.

It was lithographed, with its commentary called at-Tasrib, at

Dehli in A.H. 1294 and in 1312.

The first page is illuminated. Gold and coloured margins throughout. One or two foll, are missing after fol. 1. The headings of chapters and the illustrations are in red ink. The borders have been changed. The title-page bears the seal of Shāh 'Alam.

Written in fine Nasta'lik. Not dated. C. 17th century.

foll. 9-34a.

II.

خلامة الحساب

<u>KH</u>ULĀṢAT AL-ḤISĀB.

A treatise on arithmetic by بهار الدين محمد بن الحسين بن عبد Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin الصمد الحارثي العاملي 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmili, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:

نحمدك يا من لايحيط بجمع نعمه عدد الن •

It consists of a prologue, مقدمة, ten chapters, each called باب, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5998; India Office Cat. No. 758; Br. Mus. Cat. p. 622; Cairo Cat. Vol. V., p. 180, Vol. VII., p. 89; Bankipur Cat. p. 219, and Rampur List, p. 413. See also Kashf al-Hujub, p. 208.

Printed with a Persian commentary at Calcutta 1812, and also in Constantinople A.H. 1268, and in Cairo A.H. 1299. Litho-

graphed repeatedly in India.

Transtated into French by M. A. Marre, Rome, 1864. Our copy is defective, and the chapters are found as follows:—-

I'he	7th	cha	pter	beg	ins c	n fol	. 12b.
,,	8եհ		,	,	,	,, ,,	16a.
"	9th	•	•	,	,	,, ,,	17b.
	0th اتمة	,	,	,,		, ,,	19a.
	1111111		pter	,		, ,,	22a.
,,	5th	оца	hrer	,,	•	, ,,	24a. 24b.
	6th			•		"	33a

Some foll, are missing after fol. 9. Fol. 33 should come next to fol. 24. Marginal glosses occasionally. Gold and coloured margins throughout. The headings of chapters are in red ink. Foll. 9 and 26 are defective. Borders are changed.

Written in Nasta'lik. Dated, A.H. 1052. Scribe محمد بن

. على الشيرازي

foll. 34b-79.

III.

رساله علم حساب RISĀLA 'ILM HISĀB.

A Persian treatise on arithmetic. It is noted in the book that the author is قرشجي. His full name is علاء الدين على بن محمد 'Alā' ad-Dīn 'Alī bin Muḥammad al-Ķūshjī, d. A.H. 879, A.D. 1474. See for his life No. 152, I.

Beginning .__

الحمد لله رب العالمين والصلوة و السلام على محمد و آله اجمعين و بعد

اين رساله ايست در علم حساب مشتمل برسه مقاله النو .

From the preface it appears that the work is divided into three parts called مقاله اول. Our copy contains the first part, مقاله اول, commencing on fol. 34b, and some portion of the second part, or مقاله درم which commences on fol. 59a. The headings of chapters and the

figures or diagrams are in red ink. The first page illuminated Gold ruled margins throughout. Borders are changed.

Written in fine Nasta lik. Not dated. C. 17th century.

Astrology. No. 353.

foll. 19; lines 10; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

كتاب الثهرة في احكام النجوم

KITĀB ATH-THAMARA FĪ AHKĀM AN-NUJŪM.

A treatise containing one hundred sayings of Ptolemy on astrology.

Beginning:

كتاب الثمرة لبطليموس الحكيم تمام الكتب الاربعة التي الفها في الاحكام السيورس تلميذه قال بطليموس قد قدمنا لك يا سيورس كتبا فيما يوثره الكواكب النوء.

It gives the purport of the four books of Ptolemy, which he

wrote for his pupil Syro on astrology.

For copies see Berlin Cat. No. 5874; and Pet. Rosen, No. 191/4. See also Z.D.M.G., Vol. L., p. 211; Hājī Khalīfa, Vol. II., p. 496; and al-Kiftī, p. 98.

Joannes Hispalensis translated it from Arabic, and this was printed by Erhardum ratdolt de Augusta: Venetijs, 1484. See

Ellis, Cat. of Printed Books, Vol. II., p. 493.

Each saying has a numerical letter or letters before it.

Written in very modern Naskh. Not dated. C. 19th century.

Alchemy.

No. 354.

foll. 196; lines 29; size $11\frac{1}{2} \times 6\frac{3}{4}$; $10 \times 4\frac{3}{4}$.

البرهان في اسرار ملم الميزان

AL-BURHĀN FĪ ASRĀR ILM AL-MĪZĀN.

A work on alchemy by الحدور بالم على الجالدة Aidamir bin 'Alī al-Jildakī. He remained for a considerable time at Damascus, and then went to Cairo. He is the author of several books on alchemy. He died according to Brockelmann, Vol. II., p. 138, in A.H. 743 A.D. 1342, or in A.H. 762, A.D. 1360.

Iktifā' al-Kunū', p. 226, says that he died about A.H. 750, A.D. 1349. For his life see Leclerc, Vol. II., p. 280; and S. de Sacy, Notices et Extraits, Vol. IV., p. 108. In Brockelmann the author is wrongly named 'Alī bin Aidmur bin 'Alī al-Jildakī.

Our copy is defective, and begins abruptly as follows:—

المقدمة السابعة في العلة و المعلول اما العلة فتقال لكل ما له وجود في

نفسه النم *

Our copy is a part of the Vol. IV. For chapters see Berlin Cat. No. 4185.

For copies see Berlin Cat. No. 4185; Paris Cat. No. 1355;

Pet. Rosen, No. 199; and Leyden Cat. No. 1263.

The headings of chapters are in red ink. Double coloured lines in the margin. It has marginal corrections. Foll. 25a, 35b, 43b, 46b, 155b, 156, 157a, 158a, 159b and 188b contain diagrams. Part of fol. 159a is blank. A few foll. are added at the beginning, which contain, in Persian, the effects of the seven planets, and an extract from Hadā'ik al-Anwār by Fakhr ad-Dīn Rāzī.

Written in Nasta'līķ. Dated A.H. 1257.

No. 355.

foll. 30; lines 13; size 11×7 ; $7 \times 4\frac{1}{4}$.

دقائق الميزان في مقادير الاوزان

DAĶĀ'IĶ AL-MĪZĀN FĪ MAĶĀDĪR AL-AWZĀN.

A treatise on alchemy by المولف الجديد الصاورخاني الرومي al-Mu'allif al-Jadīd aṣ-Ṣārūkhānī ar-Rūmī. In Brockelmann this author has been mentioned in two places. In Vol. II., page 233, the author is said to have flourished in the 9th century, but on p. 448, in the 10th century Hijra. See also Ḥājī Khalīfa, Vol. III., p. 234.

Beginning: -

الحمد لله الذي خلق العالم على مقادير الحكمة النم *

For copies see Cairo Cat. Vol. V., p. 393; and Pet. Rosen, No. 205/7.

Foll. are missing after fol. 1. Borders of foll. 3, 5, 6, 12, 14, 15 and 28 are partially changed to modern paper. Marginal corrections occasionally. Our copy is erroneously designated دقائق المقادير و الأوزال.

Written in two hands of Nasta'lik. Not dated. C. 19th century.

No. 356.

foll. 40; lines 13; size $10\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

السر الرباني

AS-SIRR AR-RABBĀNĪ.

A treatise on alchemy by المولف الجديد الصار وخاني الرومي al-Muwallif al-Jadīd aṣ-Ṣārūkhānī ar-Rūmī; see No. 355.

Beginning:---

الحمد لله الذي تقدست ذاته عن تدارك الرهام الع .

See Hājī Khalīfa, Vol. III., p. 593.

It is divided into the following chapters:-

fol.	3 <i>b</i> .		لاسرب	ألمتعلق با	ي الميزار	الأولى ف	المقالة
144.4 11	9a.	لعي	لرصاص القا		" "	Cally In the	g to the contra
gaine 33 Markin	13a. 17b.		لحديد الخارصيني			الثالثة الرابعة	
,,	22a.		النصاس	ر ا	,, ",	الخامسا	"
	38a. 32a.		الديب <i>ق</i> لتوتيا	hara Millia da saniga	sile etc is	السادسة السابعة	
	34a.	na karakana Karakana	الفضة	ų "	""	الثامنة	
"	39b.	Technical	نهب	" باا	<i>"</i>	التاسعة	"

The copyist after writing up to fol. 40 wrote the remaining part of the book on the margins working backwards, till the book was completed on the margin of fol. 38, which also contains the remark منحير البياض.

Marginal corrections occasionally. Names of chapters are also written on the top borders in red ink. The name of the copyist has been effaced purposely.

Written in Nasta'līķ. Dated A.H. 1312,

Magic. No. 357.

foll. 77; lines 14; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

foll. 1-59a.

T.

كتاب الطلسم

KITAB AT-TILSM.

A treatise on magic. The name of the author could not be traced.

Beginning:

قال ابوبكر بن طاهر الصانع الفزاري حدثنا سلار بن حوامر الديلمي قال حدثنا عيسى بن صابح قال حدثنا داود بن حرب الفقال قال قد مت مصر و واليها احمد بن طولون فحضرته يوما و بين يديه شيخ كبير السن عليه ثياب الرهبان وجماعة من الادبا محذفون به وهو يتكلم في اعذاف العلوم للااوثل و يخبر بالعجائب والغرائب النع *

Lacunae are in foll. 20a, 29b and 49a. The headings are in red ink. It contains many pictures.

foll. 59b-77.

vidada II.

مغافع الاحجار

MANĀFI' AL-AḤJĀR.

Another work on magic: The name of the author is not known. Beginning:—

قال عطارد بن محمد الحاسب كذب نظرت في كتاب البراني والاحجار لمرمس و في المصحف المعروف باجانقي لهذه المعاني من الاححجار والطير و الجان و مذافعها و في كتب الطلسمات للحكماء السبعة في استعمال الاحجار والانتفاع بها فرائيت ان استخلص من جميعها كتابا شافيا ملخصا جامعا لما يحتاج اليه من هذه المعني ففعلت ذلك و هوهذا الكتاب المعروف منافع الاحجار وجمعت اليه ما ذكرت العرب به النج *

Lacuna in fol. 70a. The headings are either in bold black character or in red ink. It has also many pictures of man, animals, etc.

Written in Naskh. Not dated. C. 19th century

Interpretation of Dreams. No. 358.

foll. 144; lines 21; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

كتاب التحبير في علم التعبير

KITĀB AT-TAHBĪR FĪ 'ILM AT-TA'BĪR.

A work on the interpretation of dreams. The author is not known, but from the preface it appears that he based his book on Abū Sa'd Naṣr bin Ya'kūb ad-Dīnawarī's (c. A.H..400, A.D. 1009) work called Kitāb al-Kādirī fī't Te'bīr.

Beginning:—

رب يسر برحمتك الحمد الله رب العالمين و صلواته على خير خلقه محمد و آله و صحبه الطيبين الطاهرين - هذا كتاب مختصر في تعبير الرويا التزعته من الكتاب المسمي القادري و بوبته ثلاثين بابا ذكرت في تسعة و عشرين بابا ما ذكر مصففه الشيخ ابو سعد نصر بن يعقوب الدينوري وحمه الله من المسائل و في الكتاب الثلثين منه ما شد عن كتابه و وجدته في سائر الكتب المصففة في هذا الفن النود.

The work on which it is based was composed for the Caliph Kādirbillāh Aḥmad al-'Abbāsī (A.H. 381-422, A.D. 991-1031) in A.H. 397, A.D. 1006, and consequently it was named Kitāb al-Kādirī. See Hājī Khalīfa, Vol. II., p. 312, Vol. IV., p. 486; Paris Cat. No. 2745; and Pet. Rosen, No. 212. Our copy is divided into the following thirty chapters:—

fol.	3a.		الذائم	ي آداب ا	الباب الاول في
,,			لله تعالی	في روية الأ	الباب الثاني
.,,			الملائكة	، في روية	الباب الثالث
	الحين	لصُعُابة و الص	الانبياء و ا	ني روية	الباب الرابع
,,					والشهدا
, ,,	10a.	الشياطين	بل الجان و	ں في تاوا	الباب الخامس
,,	10 <i>b</i> .	ن واعضائد	ل روية الانسا) في تاوي	الباب السادس
,, (·	$26b.$ $_{ullet}$	ج من الحيوا	and the second of the second o		
	بشتمل	أعدادات و ما ي	ل الادیال ر ا	فتي تاويلا	البأب الثامي
,,	32b.		و السنن	الفوائض	عليه من

101.	46a.	ليه من الأعوان	ان و ما ینسب ا	ي تاويل السلط	الباب التاسع في	
		المنسوبة الى	مال و الاعمال	ل تاريل الاف	 الباب العاشرفي	
,,	50b.		Ny sia s	الغساء	الرجال و	
		يتعلق بها من	ية الحرب و م <i>ا</i>	عشر في رو	الباب الحادي	
,,	57b.	Marana a noma	ing two salings: Di Tyang balings:	الاسباب	الآلات و ا	
1 4 1	galdeni.	ف و الصفاعات	يل ارباب الحرا	عشر في تاو	الباب الثاني	٠
,, .	20.	Ment of their	۾ الادرات 💮	ب الديم مر	mis lo	gardi Wala
	•	والا و ما يفسب	يل العلم و الد	عشر في تاو	الباب الثالث	era ser
,, 7	va.	·			اليهما	
	117	لمار و آيات الليل	، السماء و الأم د			84, 31,
,, ,	10.				و القهار	
7	7b.	ن و ما يتعلق به				Maria.
***		n.l., 1.7., 1		ابها و الدخار	من اسد	·
. 8	0a.	اردیتها و بحاره	تأويل المياة و			
	4b.	i — Normania (j. 1911). Reference and Louis		ر ارعیتها		
	Carana.	الخفرال	ل الارض و مص تارا الرارا	عشر في داويه	الباب السابع:	
9(O b .	ن و الخضراوات	فاویل الروحد			
Alexa V	A Assess	وراهر المعدنيات المعدنيات	Paris Holland B La Da dae a Da		ر الاشج المائية	as Ši
: .		ير السباع و البهاء	ان العين و الماء الأوالحداد م	عسر في قاوي نه تارا	الباب النسع	
,, 101	la.	ن الطيران ت الطيران	ساتر الحيران رات و جملة ذوا	ع في فارين. مالخش	الباب العسرور	
١.	Hiji	ية رحوش القف	رت رب	چن و ريدس سالفشس	و العاود	
,, 111	la.					
	4	الدعوات وماء في		J.,	و عدير. الدات الثان	
Sec.	U	بستعمل فيها مر	ي در در علاوات و ما ب	رو. لطعمة و الم	من ال	
, 113	Ba.		المعطرات	ر الادهان	الطيب الطيب	1
, 117	b .	جالس الخمر	، في تاويل ما	ن و العشرون	العاب الثالب	
.,	_	ية من الفرق الو	بي تاريل الكسو	و العشرون	الباب الرابع	
, 120	a.		• • • • • • • • • • • • • • • • • • •		القدم	
					•	

الباب الحامس و العشرون في تاويل روية العشق و عواديه الباب السادس و العشرون في تاريل روية العاهات و ما يعرض في البدن من الآقات 125b. الباب السابع و العشرون في المعالجة من الادواء بالغصد و الحجامة و سائر الدوا ,, 131a. الباب الثامن و العشرون في تاريل روية الاموات و احوالهم " 132b. الباب التاسع و العشرون في تاويل الآخرة و ما فيها من الصراط و الجحيم و ما يشتمل عليه من الثواب و الدرجات و النعم ,, 138b. الباب الثلثون في بيان النوم و ماهيته و كيفية المنامات وبيل الصحيحة منها والفاسدة على الصحيحة المنها والفاسدة المنها

The headings of chapters are in red ink. The first two foll. are defective. Some foll, are missing at the end, and the MS. ends abruptly as follows:—

و ان رای بانه نبت له ریش او ظهراه جذاح فا و است

Written in old 'Arab Naskh. The date of transcription is given on the title-page as follows:—

يشتمل على ثلاثين بابا ابتدأ في كتابته الفقير الى الله تعالى عبد الرحيم ابن احمد بن عثمان الشافعي اللخمي عفا الله عذه في يوم السبت الثاني و العشرين من ربيع آلاخر سنة ثمان و ثمانمائة .

Mechanics.

No. 359.

foll. 234; lines 21; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

كتاب الحيل

KITĀB AL-ḤIYAL.

A work on clepsydrae (water-clocks), magical drinking glasses and hydraulic instruments of all kinds. Unfortunately only a part of the author's name has survived the eating of worms. The

words are بديع الزمان ابو العزبي اسمعيل بن Badī'az-Zamān Abū'l 'Izz bin Ismā'īl bin. But in Rampur List, p. 414, the work is called and Abū Bakr al-Mu'izz bin and Abū Bakr al-Mu'izz bin Ismā'īl bin ar-Razzāz al-Jawzī is quoted there as its Author. The Paris Cat. No. 2477 calls it كتاب البناكيم and gives Abū'l 'Izz Ismā'īl al-Jazarī as its author. It al ears from the following quotation from the preface that the author flourished about A.H. 570, A.D. 1174. The quotation (fol. 2a) is:—

عند اتصالي بخدمة الزعيم الصالح ابي الفتح محمود بن محمد بن قر ارسلان زعيم ديار بكر بن آل ارتق ابقاه الله و ذلك على اثر خدمتي ابيه و اخيه مدة خمس و عشوين سنة اولها سنة سبعين و خمسمائة الى أن أفضي الامر اليه •

For further details see Brockelmann, Vol. I., p. 494. Beginning:—

قال الشيخ رئيس الاعمال بديع الزمان أبو العزبى اسمعيل بن رحمة الله عليه الحمد لله المبدع صفعه في السمائيات المودع اسرار حكمته في الارضيات فاني نفحصت من كتب المتقدمين و اعمال المتاخرين اسباب الحيل في الحركات الررحانية و الآلات المتخدة للساعات و نقل الاجسام بالاجسام عن المقدمات الطبيعية النع *

In fol. 2b the author gives the name of an-Nāṣir li Dīn Allāh (A.H. 575-622, A.D. 1180-1225) as the reigning caliph of the time. It is evident from fol. 2b that the book is divided into the following sections:—

النوع الاول في عمل بناكيم فيال فاكين الشراب الشراب الشراب الشراب الشراب الفرع الثاني في عمل آوان وضوء بمجالس الشراب النوع الثالث في عمل اباريق و طساس للفصد والوضوء الزابع في عمل فوارت في بركة متبدل و آلات الزمر الدائم

الفوع الخامس في عمل آلات يرفع ما من غمرة وبكرليست بعمقه ونهر

النوع السادس في عمل اشكال مختلفة غير متشابهة

It is a curious book, but unfortunately many foll are missing, and the following chapters only are now extant:—

		اللوع الأول في عمل فياكين تعرف منه مضى ساعات
fol.	2 b.	وينقسم الي عشرة فصول
	4. 1	الفصل الاول يتضمن مقدمة رجب ذكرها هاهنا
		ويتلوها صفة ظاهر صورة بنكام يعرف منه
**	2 b .	مضي ساعات زمانية
,,	6a.	الفصل الثاني في كيفية صورة خزانة الماء
*	•	الفصل الوابع في كيفيته لصب الآلات و اتصال
,,	9a.	بعضها ببعض
		الفصل الخامس في كيفية القسمة التي قسمت
,,	10a.	و بها الدائرة الله الله الله الله الله الله الله الل
		الفصل السادس في كيفية الموضع الدي ينصب فيه
,,	12b.	الصورة وعمل آلاتها
		الفصل السابع في كيفية عمل الوسائط المحرك
,,	15a.	بجميع ما ذكرته
		الفصل الثامن في عمل الوسائط المحرك اليدي
٠,,	21b.	الطبالين و الصناج وصوت البواقين
		الشكل الثاني من النوع الأول وهو فيكان الطبالين يعرف
,,	36a.	منه مضي ساعات زمانية و ينقسم الى فصول
,,	36a.	الفصل الاول في صفة ظاهر الصورة و معناها
,,	37b.	الفصل الثاني في كيفية عمل آلات المبر
	100	الفصل الثالث تقدم القول أن وجه هذا الشكل ليس فيه
,, .	38b.	سوي محراب واحد النهاي والمال والمالية المالية
,,	39b.	الفصل الرابع في كيفية عمل الرحال
		الفصل الخامس في كيفية عمل الرسائط المحركة لايدى
,,,		الطبالين والصناج وآلة يمخرج منه صوت البواقين

green of The	الفصل الثاني في كيفية عمل الزورق والمكبة و الاساطين
fol. 45a.	و الثعبان و القصر و القبة
,, 46a.	الفصل الثالث في كيفية مايتخد في باطن الحوض
" 47b.	الفصل الرابع في كيفية عمل الشخص الكاتب وما يتعلق به
	الفصل الخامس في عمل البازي وعمل مكان البنادق
,, 48b.	الع مل القصر الجارية المعاد الجارية على المارية المارية المارية المارية المارية المارية المارية المارية المارية
	الفصل السادس في عمل سلسلة من الطرحهار الى قطع
,, 50a.	البنادق ي البنادق البنادق المس
·	الشكل الرابع من النوع الأول وهو فيكان الفيل يعرف منه
" 51a.	مضى ساعات المستوية وينقسم الى خمسة عشرفصلا
" 5la.	الفصل الأول في ظاهر صورة فنكان الفيل
" 53a.	الفصل الثالث في كيفية عمل الفيل والسوير
" 53 <i>b</i> .	الفصل الرابع فيما يتخذ به في باطئ الفيل و كيفية عمله
i	الفصل الخامس في كيفية عمل المكبة فوق ارض السرير
,, 54b.	و عمل الدكة فوق المكبة
	الفصل السادس في عمل السلسلة من الصرحها الى
" 56a.	قطاع السادي أأنت المسادية المس
	الشكل الربع من النوع الأول وهو فيكان الفيل يعرف منه
,, 57a.	مضي ساعات المستوية وينقسم الى خمسة عشرفصلا
,, 57a.	الفصل الأول في ظاهر صورة فيكان الفيل
,, 57b.	الفصل الثاني في كيفية عمل الغطاء الأبريق
	الشكل الثالث من النوع الثالث وهو غلام يصيب على
, 59b.	يدالملك ماء ليوضي رينقسم الى فصلين
, 59b.	الفصل الاول في ظاهر الصورة و معناها
, 60b	الفصل الثاني في عمل خواة الماء و مضرجه

	الكالث و هو طاوس يصب من	الشكل الرابع من اللوع ا
fol.	المخدرم المحدرم	
	بيعلم منه كمية الدم النازل فيه	الشكل الخامس الراهب
>> ⁱⁱ⁾	336.	وينقسم الى نصلير
,,	ورة الطشت و معناه 💮 😘 336.	الفصل الاول في صفة ص
	ية عمل ما ينتصب الدم س	الفصل الثاني في كيف
,	34a.	الطشت
	ع الثالث وهو الطشت الكاتبين	الشكل السادس من الغو
	مية الدم الحاصل فيه وينقسم الي	
) (13) (1	656. The same of the large sales they	فصلين
	لاهر الصورة الطشت و معناها . 656.	••
	ة محرك الكاتبين	
	الثالف وهوطشت الحاسب	
	مية الدم الحاصل نيه وينقسم الى	
) i	68a. A They had you the	فصلين
,,	اهر الطشت و معناها	•
(;	عمل البرج و الرجل وحركة اليد	الفصل الثاني في كيفية
		اليمني
	الثالث هوطشت القصريعوف	
	اصل نيه وينقسم الى فصلين 706.	
2)	هرصورة الطشيت و ما فيه و معناها . 71α	
11.0	ة عمل الاساطين الست وعليها	الفصل الثاني في كيفية
	71 <i>b</i> .	القصر القصر القصر القصر القالم المالية القصر القالم المالية القالم المالية القالم المالية القالم القالم القالم المالية المالية
	ع الثالث و هو طشت الطاوس -22	그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그
"	73 <i>b</i> .	يغسل اليدين

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الشكل العاشر من النوع الثالث و هوطشت العلام . fol. 77b.
      الشكل الاول من الذوع الرابع و هو فوارة الكفين يتبدل في
 " 80Ъ.
         الشكل الثاني من الذوع الرابع و هو فوارة الكفين و انبوب
    83a.
                                        ا باربعة مخارج
        الشكل السادس من الذوع الرابع و هو فوارة الكفين يتبدل
    85a.
                                      في زمان معلوم
    الشكل الثامن من النوع الرابع هو آلة الرم الدائم بالكفين. . 90a.
    الشكل التاسع من الذوع الرابع وهو آلة الزمر الدائم بالذيران . 916
    92b.
                  الشكل الثالث من الرابع وهي فوارة القوامس
   الشكل الرابع من الذوع الرابع و هو فوارتان الله على الذوع الرابع و هو فوارتان
             الشكل العاشر من الذوع الرابع وهو آلة الرم الدائم
" 96a.
 النوع الخامس في الآلات يرفع المار من عمره و هو
    100a.
               ليست بعميقة
         الشكل الاول من النوع الخامس وهو آلة يرفع في عمره
,, 100a.
            الى مكان مرتفع بذاته
الشكل الثاني من الذوع الخامس و هو آلة يرفع الماء من
   101b.
                               عمرة أو بدر بداته يدبرها
الشكل الثالث من النوع الشامس وهوبركة في وسطها
   103a.
                                      عمود مجوف
        الفصل السادس في كيفية عمل الفعال وعمل ما يحرك
,, 106a.
                                 بدنه في باطي الفيل
                   الفصل السابع في كيفية عمل الاساطين الاربع
,, 107a.
       الفصل الثامن في كيفية عمل القصر و عليه قبة و راسا الباز
  107b.
                                            مر، فقط
```

	الفصل التاسع في كيفية عمل ميزاب يجري فيه البفادق
4.50	و يعف ثم يخرج واحدة دون الاخرى ويمر تارة
fol. 108b.	الي راس الباري
	الفصل العاشر في كيفية عمل حوض يقع اليه البندقة ومنه
,, 109 <i>b</i> .	يخرج الى ميزاب
	الفصل الحادي عشرفي كيفية عمل حلقة نصفها ابيض
·	و نصفها اسود لتسر الثقوب و كيفية عمل المحرك
" 111 <i>b</i> .	لها و كيفية عمل دولاب يدور عليه الطائر على قبة القصر
,, 113a.	الفصل الثاني عشرفي كيفية عمل الروشي
	الفصل الثالت عشر في كيفية عمل القلس على محور
en d	الفصل الرابع عشرفي عمل آلة صفير تظى انه صوت الطائر
,, 114b.	فوق القبة المراجع المر
,, 115a.	그렇게 얼마나 하시다는 사람들은 사람들이 아무리는 사람들이 하는 사람들이 되었다.
	الشكل الخامس من الذوع الأول وهو فيكان الكاس يعرف
101	مذه مضى الساعات المستوية و اجزائه و بعضهم
,, 116b.	BBC trip. 多一 。 使人包含: 出版是一个智慧发展,因为"智慧君子"。 这种类异的
,, 116b.	الفصل الاول في صفة ظاهر صورته و معذاه الفصل الثاني : ما ذال الكاري لا كاريكا
The wife of the design of the	الفصل الثاني في عمل غطاء الكاس و المحرك للكاس
	الفصل الثالث في كيفية عمل الكاتب يتخذ من النهاس
	الشكل السادس من الذوع الاول و هو فذكان الطواريس
,, 119a.	يعرف مذه مضي ساعات مستوية وينقسم الى فصول ستة
1411. A	رن الفصل الاول في صفة ظاهر صورة ر معناها
" 119a. " 120b.	الفصل الثاني في كيفية عمل آلة الماء
,, 121a.	الفصل الثالث في كيفية عمل الطاوس
,, 1214.	

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الفصل الرابع في كيفية عمل الفرخين في المحراب fol. 124a.
           الفصل الخامس في كيفية عمل الطاوس الانثي
 ,, 124b.
                                          و المجرك لها
                         الفصل السابع في كيفية عمل الجامات
 " 126b.
          الشكل الرابع من النوع الاول وهو ننكان السياق يعرف منه
          مضي ساعات مستوية بالليل و هو ينقسم الي ثلاثة
   129a.
                                الفصل الاول في فنكان الشمعة
   129a.
                          الفصل الثاني في كيفية عمل ميزاب
   130b.
          الفصل الثالث في كيفية عمل المخراجة و الغلام و ما
,, 131a.
                                           يحرك يده
          الشكل الثامي من الأول و هو فنكان الكاتب يعرف منة
        مضى ساعات مستوية واجزائها بالشمعة وينقسم الي
                                           فصول ثلاثة
,, 1346.
                      الفصل الاول في صفة ظاهر صورته ومعذاه
,, 134b.
         الفصل الثاني في كيفية عمل الغلاف الأول و الثقالة
,, 135a.
                                       و موضع البنادق
        الفصل الثالث في كيفية عمل الكاتب على السرير
 136a.
                                         و المحرك له
        الشكل التاسع من النوع الاول وهوفنكان الفرد يعرف مفه
       مضي ساعات مستوية واجزائها بالشمعة وينقسم الى
 138b
                                              فصلين
 1386.
                   الفصل الاول في صفة ظاهر الصورة و معذاها
        الفصل الثاني في كيفية عمل القرد والدقل و المحرك
 139a.
                                        لهما الى فوق
```

	الشكل العاشر من النوع الاول و هو فنكان الابواب بالشمعة
fol. 140b.	و ينقسم الى فصلين
,, 140b.	الفصل الاول في صفة ظاهر صورته ومعفاه
" 141a.	الفصل الثاني في كيفية عمل الابواب
	الشكل الاول من الذوع الاول وهو كاس يحكم في مجلس
,, 144a.	الشراب رينقسم الى فصلين
,, 144a.	الفصل الاول في صفة الكاس ومعناه
,, 144 <i>b</i> .	الفصل الثاني يتخذ من كاس فضة صورة مستطيل النح
	الشكل الثاني من الذوع الثاني وهو كاس يحكم في
" 146a.	مجالس الشراب و يصف عورته و معناه
,, 146a.	فصل و هو كاس من فضة النج
	الشكل الثالث من الذوع الثاني و هو حكم في مجلس
,, 148a.	الشراب ينقسم الى فصول خمسة
" 148 <i>a</i> .	الفصل الاول في صفة ظاهر الحكم و معذاه
" 149 <i>b</i> .	الفصل الثاني في كيفية عمل السرير و الاساطين عليه
	الفصل الثالث في كيفية ظاهر القصوين والجواري
,, 150b.	و الرقاص
,, 152a.	الفصل الرابع في كيفية عمل المطزانة للشراب
156b.	الفصل المنظامس في كيفية عمل آلة الزمر ومعضرج
e ginik	الصوت الشكل الثالث من النوع الاول و هو زورق يوضع في بركة
" 157b.	الشين الفائك على الفوع الون و هو (رزن يوس) في الر في مجلس الشراب و ينقسم الى فصول ثلاثة
" 157b.	لفي الغيض المنطق المنطق المنطق المنطق المنطق المنطق المنطق المنطق المنطقة الم
,, 158a.	الفصل الثاني في كيفية عمل الزررق
" 159a.	الفصل الثالث في كيفية عمل الجوازي
51	

```
الشكل الرابع من النوع الثاني وهو باطنه الشراب ويصيب
           فيها الوال من الشراب و الماء ولا يزال يوخذ مذه
                    كل لون وحدة و ينقسم الى فصول ثلاثة
fol. 161a.
                       الفصل الاول في صفة ظاهر الصورة معناها
   161a.
                         الفصل الثاني في كيفية عمل الباطية
   162a.
                                الفصل الثالث في عمل البزال
   164b.
           الشكل الثامن من الذوع الثانى و هو صورة رجل نديم
          يشرب سور الملك و هو ما يبقى في اسفل من
                              الشراب و ينقسم الى فصلين
   167a
                     الفصل الاول في صفة ظاهر الصورة و معناها
   167a.
                      الفصل الثاني في كيفية عمل صورة النديم
   167b.
          الشكل السابع من الذوع الثاني و هو غلام قائم في يده
          سمكة وقدح يستقى مذءا الملك وينقسم الى
                                            نصرل ثلاثة
   170a.
               الفضل الاول في صفة ظاهر صورة الساقي و معناها
   170a.
                           الفصل الثاني في كيفية عمل الصورة
  170a.
            الفصل الثالث في كيفية عمل يدي الغلام و حركتهما
" 170b.
          الشكل الثاني من النوع الثاني وهو رجل في يديه قدح
         و قرابة يصيب من القرابة الى القدح شرابا و يشربه
,, 172b.
                                    وينقسم الى فصلين
                    الفصل الاول في صفة ظاهر الصورة و معناها
,, 173a.
الفصل الثاني في كيفية عمل اليداليسري وفيها القرابة ... 173a.
         الشكل التاسع من الذوع الثاني وهو سرير عليه سحان
        في يدي كل واحد منها قدح و قلية يصيب في قدح
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tol. 174a.	صلحب من قنیه شرابا فشربه و ینقسم الی فصلین
,, 174a.	الفصل الاول ني صفة ظاهر الصورة و معناءا
" 175a.	
o fagi dili 1888 Ba	الشكل العاشر من النوع الثاني وهي جارية يخرج
ing a par Had and	من خزانة كل رزيان ماء و في يدها قدح شراب
., 177a.	وينقسم الى فصلين
,, 177a.	الفصل الاول في صفة ظاهر الصورة و معذاها
t akal s La takhar	الفصل الثاني في كيفية عمل يدالجارية و حركتها و خزانة
,, 177b.	الشراب
,, 179a.	اللوع الثالث في عمل اباريق وطساس ونحو ذلك
	الشكل الاول من الفوع الثالث رهو ابريق يصب منه
,, 179a.	ماء حار و بارد ازماء ممزوج و ینقسم الی فصلین
,, 179b.	الفصل الاول في صفة ظاهر صورة الابريق و معناها
,, 180a.	الفصل الثاني في كيفية عمل صدقه
	الشكل الثالث من النوع الثالث هو ابريق يضعه الخادم
	الى جانب طشت بين بدي الملك على كرسي
	لطيف و ينفصل عنه الخادم فيصفر طائر على راسه
	وينصب من بليله ماد يتوضا به ويفضل عنه وينقسم
,, 182a.	الى فصلين
,, 182a.	الفصل الاول في صفة ظاهر صورة الابريق و معفاها
,, 183 <i>b</i> .	الفصل الثاني ني كيفية عمل الغطاء للابريق
	الشكل الثاني من الذوع الثالث وهو غلام يصب
" 185a.	على يدى الملك ماء ليتوضا و ينقسم الى فصلين
,, 185a.	الفصل الاول في صفة ظاهر الصورة و معذاها
,, 195 <i>b</i> .	النوع السادس هو مختلف و اشكاله غير متشابهة

For copies see Paris Cat. No. 2477, and Rampur List, p. 414. ننكان الفيل و اذكر معناه The contents of foll. 56-57b up to the words are a duplicate of a passage in foli. 50-51b. Foll. 26a, 30, 33, 43, 44, 52, 133, 186 and 188-192a are blank. Lacunae occur in foll. 6, 73b, 74a, 75, 83a, 84a, 85a, 86, 92, 93a, 95a, 98b, 103, 123b, 183a, 192b-197, 199a, 200b and 202b. Foll. 37b, 132a and 204a are a little defective, as a few words in them are pasted over with

a different kind of paper. About half of fol. 103 has been torn off. It contains numerous illustrations in coloured ink. are changed throughout. It ends on fol. 205a. Fol. 205b explains the marks used in the work in the corresponding letters of the alphabet. Fol. 206 contains a quovation in Persian with the head-صفت طشتی که چون دست بشویند ماهیان ازو برآیند ing Foll. 207-234 have quotations from some astronomical work with the head-

اختلاف اسماء المفازل و اشتقاقاتها و صفاتها وعدة كواكبها *

This portion also contains illustrations in coloured ink. MS. is copied by some unscholarly man, and is not very accurate. On the title-page it has been named

ing.

در فن جرثقیل کتاب حیل بذی موسی برهان جلدکی جلد درم .

It also contains lives of Ibn Jubair, and Ibn Ḥaiyān Ṣūfī in Persian in the handwriting of Saiyid Sadr ad-Dīn Ahmad al-Mūsavī and two seals. برهان جلدکی جلد درم In the last fol. it is also named and we also find the following note:-

حیل بنی موسی در علم صنعت از کتب خانه قاضی محمد علیم دهلی شريف محله بليلي خانه صورت ابتياع پذيرفت الحمد لله كه بعمري دامن امید پرشد از گوهر مراد نقیر خیرالله مهندس سهارندوری *

Written in two hands of Nasta'lik. Not dated. C. 18th century.

> Medicine. No. 360.

foll. 121; lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

كليات القانون

KULLIYAT AL-KANUN.

The first part of the famous work called al-Kānun fī't Tibb on Abū 'Alī ابو على الحسين بن عبد الله بن سينا Abū 'Alī al-Husain bin 'Abdallah bin Sīna, died A.H. 428, A.D. 1037. For his life see No. 284.

Since Beginning :- ... six yelloglosses topa. Attack annualist belong

الحمد لله حمدا يستحقه بعلوشانه ر بعد نقد النمس مني

بعض خلّص اخواني النع *

For chapters see Berlin Cat. No. 6269.

For copies see India Office Cat. Nos. 777-8; Berlin Cat. Nos. 6269-71; Br. Mus. Cat. pp. 221, 632, 744; Gotha Cat. No. 1911; Cairo Cat. Vol. VI., p. 27; Nür Osmānīya Cat. No. 3568; Küprülüzadah Cat. No. 976; Rampur List, p. 490; Asiatic Society Cat. p. 85; and 'Azīmu'd-Dīn Aḥmad, (Bankipur) Cat. p. 38.

For commentaries see Hājī Khalīfa, Vol. IV., p. 496; and

Berlin Cat. No. 6281.

For different editions and translations see Ellis, Cat. of Arabic

Pooks in the Br. Mus. Vol. I., pp. 664-94.

Foll. 1-8, 11a-12a and 18b-23b are full of notes in small character. Marginal corrections occasionally. Borders have been changed to a different kind of paper. The headings of chapters are in red letters. The first and last foll, bear two seals. Wormeaten,

Written in Nasta'līķ. Not dated. C. 18th century.

No. 361.

foll. 487; lines 25; size $8 \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح الاسباب و العلامات

SHARḤ AL-ASBĀB WA'L 'ALĀMĀT.

A commentary on Muḥammad bin 'Alī as-Samarķandī's treatise on the symptoms, causes, and treatment of diseases called al-Asbāb wa'l 'Alāmāt by برهان الدين نفيس بن عوض الكرماني Burhān ad-Dīn Nafīs bin 'Iwaḍ al-Kirmānī. He was a physician in the Court of Ulugh Beg Mīrzā (A.H. 850-853, A.D. 1447-1449), and was considered one of the best physicians of his time. See Habīb as-Siyar, Vol. III., Juz' III., p. 159; Wüstenfeld, Ärzte, p. 106; and Brockelmann Vol. II., p. 213.

Beginning:-

الحمد لله رب العالمين و بعد فان الفقير الى الله تعالى ففيس

ابن عوض بن الحكيم الطبيب الن •

For copies see India Office Cat. No. 787; Berlin Cat. No. 6291; Vienna Cat. No. 1461; Gotha Cat. No. 1955; Rampur List,

p. 483; Hyderabad List Fann Tibb, No. 24; Bankipur Cat. p. 429; and Asiatic Society Cat. p. 84.

Printed, Calcutta, 1836, and repeatedly lithographed in India. Hājī Khalīfa, Vol. I., p. 270, says that it was completed in

A.H. 827, A.D. 1423 at Samarkand.

Passages of the original work are either marked with a red line, or are written in red ink. Foll. 2-9 are in a modern hand. Marginal corrections occasionally. The inner edge of each fol. has been changed to modern paper. Stained with damp. On the first fol. it is falsely stated in Persian that the book was copied during the life-time of the author. The first fol. also bears a seal.

Written in Naskh. Dated A.H. 1088.

No. 362.

foll. 110; lines 11; size $9\frac{3}{4} \times 6$; $7\frac{1}{8} \times 4$.

المنافع البنانع البنانع البنانية MAJMA' AL-MANĀFI' AL-BADANĪYA.

An abridgement of Yūsuf bin Ismā'īl al-Baghdādī's (d. A.H. 710, A.D. 1310) work on simple medicaments called Mā la Yasa'u at-Tabīb Jahlahu by داؤد بن عمر الانطاكي الضرير Dā'ūd bin 'Umar al-Antākī, known as ad-Darīr or the blind. He was born at Antioch, lived at Damascus and Cairo, and died in A.H. 1008, A.D. 1599. Hājī Khalīfa, Vol. II., p. 260, says that he died in A.H. 1005, A.D. 1596. For details see Khuläsat al-Athar, Vol. II., p. 140; Leolerc, Vol. II., p. 303; and Brockelmann, Vol. II., p. 364. Beginning :--

الحمد لله الضار النافع و بعد فيقول العمدة الامام شيخ داؤد الانطاكي البصير لماكان كتاب المفردات الملقب بما لايسع الطبيب جهله جليل المقدار وجلالته بجلالة امله الجامع لابي بيطارقصدت الى جمع مفردات منه النو .

Mā lā Yasa'u aṭ-Ṭabīb Jahlahu is itself an abridgement of Ibn Baiţār's (d. A.H. 643, A.D. 1248) work known as Jāmi' Mufridāt al-Adviya wa'l Aghdhiya, or Mufridāt Ibn Baiṭār, on simple medicaments. For the former work see Hājī Khalīfa, Vol. V., p. 353, and for the latter work see Hājī Khalīfa, Vols. II., p. 576 and VI., p. 34.

For copies see Leyden Cat. No. 1364 where the book is called Jāmī' al-Manāfi' al-Badanīya; Azīmu'd-Dīn, Cat. p. 150; and Rampur List, p. 495.

The MS. is divided into two parts. Each contains twenty chapters, and an epilogue. The first part deals with simple drugs specially connected with particular limbs, and the second part describes medicines which are not specified for one limb. In the nineteenth chapter of the second part drugs beneficial to children are described. The epilogue contains general useful matter.

The chapters are as follows:—

fol.	9b.		الباب الاول في ادوية الراس
,,	18a.	e saget	العلب الثاني في الدرية العين
,,	24a.		الباب الثالث في ادرية الانف
,,	25b.		الباب الرابع في ادرية الغم و الشفتير
,,	29b.	Ang Mga Maring Managaran Mga Maring Maring Maring Maring Maring Maring Maring Maring Maring Maring Maring Maring Maring Maring Maring M	الباب الخامس في ادرية الوجه
,,	30b.	gaga Araba Ari	الباب السادس في ادرية اللسان
	30b.	T	الباب السابع في ادرية الاذن
,,	33a.		الباب الثامي في ادرية الحلق
,, ,,	34b.		الباب التاسع في ادرية الصدر
"		ang ga Habaghiri	الباب العاشرفي ادريه القلب
)))		a to the later of	الباب الحادي عشرفي ادرية الثدي
1. 11	42b.		الباب الثانى عشر ني ادرية المعدة
) 1.	48a.		الباب الثالث عشر في ادرية الكبد
. ; ;;	49 b.	A Marie Marie	الباب الرابع عشر في ادرية الامعاء
))))	50a.	دة (المقعدة)	الباب الخامس عشر في ادرية المع
;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;;	52a.		الباب السادس عشر في ادرية الطع
\ >>	53b.		الباب السابع عشر في ادرية الكلا
• • • • • • • • • • • • • • • • • •	55a.	مل کی در این در	الباب الثا من عشر في اعضاء التذا
)))	56a.		فصل في ادرية الانثيين الفتز
))	57a.	قوية على الجماع	فصل في الاغذية ر الاشربة الم
,, :	62a.		نصل في مفردات البله

fo	l. 63 <i>a</i> .	خاتمه في اعادة ما ذهب من القوة بالجماع وغيره
,, ,,	635.	
))	64 <i>b</i> .	فصل في ادرية الحمل
"	65 <i>b</i> .	نصل في تسهيل الولادة
,,	66a.	ت فصل في اخراج المشيمة
,,,	67a.	فصل فيما يمنع الحبل
3.3	67a.	نصل في قطع الحيض
,,	67α.	الباب العشرون في ادرية الاعضاء الطرقية
. ,,	72a.	الباب الارل في المخرجات
	80a.	الباب الثاني في تسهيل القي وقطعه
,,	81a.	الباب الثالث في قطع الأسهال
,,	84a.	الداب الرابع في أخراج الدود
	85 b .	الباب الخامس في الحميات
	86b.	الباب السادس في تحليل الرياح
	88a.	الباب السابع في الاورام و الجراحات و الدماميل
	90 <i>b</i> .	الباب الثامن في الجراحات و قطع الدم
	93α.	الباب التاسع في ادرية الحكة و الجرب
,,	95a.	الياب العاشر في ادرية القروح و البثور و الجدري
		الباب الحادي عشرفي ازالة البرص والوسم
		الباب الثانى عشرنى ازالة البهق و الكلف
**	986.	الباب الثالث عشرفي ازالة اليرقان
**	99a.	الباب الرابع عشر في ادرية حرق الغار
**	99 <i>b</i> .	الباب الخامس عشر في ادرية عضة الكلب
'' .	100a.	الباب السادس عشرفي قرص الزنبور و العقرب وغيرهما

الباب السابع عشر (في السمين وازالة السمن المفرط) ... 104a. الباب الثامن عشر فيما ينفع من الرباء ... 104a. الباب التاسع عشر في منافع تتعلق بالصبيان ... 104a. الباب العشرون في طرد الموام و الحيات و النمل و البق و الفار و الذباب من المنزل ... 106a. المارد جليلات خاتمة في خواص و فوائد جليلات ... 107a.

The headings of chapters and names of medicines are in red ink. There is a gap of a word or two in fol. 44a. The copyist had omitted the heading of the 19th chapter.

Written in Naskh. Not dated. C. 19th century.

No. 363.

foll. 310; lines 21; size $8\frac{1}{8} \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

كتاب الطب

KITAB AT-TIBB.

A work on medicine. The name of the author could not be traced.

Beginning:--

الحمد لله الذي يسبح بحمدة كل ذي قلب سليم + + + + و بعد فلما قضيت من مجاورة الحرمين وطري و صوفت فيها مدة من عمري اردت اتمام الواجب على و الفرض + + + + فعند ذلك شمرت عن ساعد الاجتهاد المام الواجب على و الفرض + + + + فعند ذلك شمرت عن ساعد الاجتهاد من القي في روعى اختيار علم الطب الذي به قوام الاجساد + + + وقدمت بين يدي ذلك كله فصولا مهمة من كلام الاكابر و الائمة فلا جرم كان هذا الكتاب دستور العجائب و فهرست الغرائب الني ه

In fol. 13b the author quotes Khālid al-Azharī, the commentator of at-Tawdīḥ. According to Ḥājī Khalīfa, Vol. I., p. 413, that commentary was composed in A.H. 890, A.D. 1485. The book under notice must have been written after that date.

The author before dealing with the subject-matter of the book describes concisely the attributes of a physician, and the other branches of learning besides medicine which it is necessary for him to know, as follows:—

fol. 9b.	فصل فيما ينبغي للطبيب من الصفات
,, 13 b .	 علم النحو
,, 30 b .	علم المنطق
,, 43a.	علم الطبيعي
" 51a.	علم الرياضي
,, 64a.	علم الهندسة
., 81a.	assill K. I to
,, 91b.	
,, 995.	· ·
" 107Ъ.	علم الموسيقي
Total .	علم التشريع

The عام الطب begins from fol. 117a. Foll. 1, 10, 121-135 and 293-310 have been recently supplied. Foll. 80-89 should come after fol. 98. Fol. 1456 contains the remark صحير البياض.

Two-thirds of fol. 210a and foll. 210b and 222b are blank.

Some foll. are missing after fol. 222.

Written in different hands of Naskh and Nasta'līķ. Not dated. C. 18th century.

Dialectics. No. 364.

foll. 76; lines 15, size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{8}$.

الآداب الباقية في شرح الآدب الشريفية AL-ĀDĀB AL-BĀĶĪYA FĪ SHARḤ AL-ĀDĀB

ASH-SHARĪFĪYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate called al-Adab ash-Sharifiya by عبد الباقى Abd al-Bāķī bin Ghawth al-Islām 'بن غوث الاسلام الصديقي الجونهوري aș-Ṣiddīķī al-Jawnpūri. He was a pupil of Mullā Maḥmūda!-Jawnpūrī, and died, according to Tuhfat al-A'yān, fol. 34, on the 5th of Dhū'l Hijja, A.H. 1084, A.D. 1673; but in Tadhkira 'Ulāmā' Jawnpur, p. 66, it is said that he died on 20th Rabī II, A.H. 1086,

Beginning:--

سبحانك يا مجيب دعار السائلين بلا مانع و معارض النو *

From the preface it appears that it was commenced in A.H. 1060. A.D. 1650, and not completed in that year, as is said in India Office Cat. No. 554.

For copies see Berlin Cat. No. 5321; India Office Cat. No. 554;

Rampur List, p. 674; and Bankipur Cat. p. 17.

Passages of the original text are marked with red lines. There are profuse marginal notes up to fol. 46b and in the rest the notes are scanty. The first two foll. have been recently changed. inner edge is changed throughout to a different kind of paper. outer edge is also changed in the latter part of the hook.

Written in Nasta'lik. Not dated. C. 17th century.

No. 365.

foll. 103; lines 21; size $10 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

foll. 1-48.

الابحاث الباقية

AL-ABḤĀŢĦ AL-BĀĶĪYA.

Another commentary on as-Saiyid ash-Sharif al-Jurjāni's trea-عبد الباقي بن غوث السلام الصديقي tise on the rules of debate by الجونيوري 'Abd al-Bāķī bin Ghawth al-Islām aṣ-Ṣiddīķī al-Jawnpūrī, died A.H. 1086, A.D. 1675. See No. 364. Beginning : The same is said and their second second second

يا من لا مانع لما اعطالا ولا ناقص لما آتالا اما بعد فيقول عبد الباقي بن غوث الاسلام الصديقي اني لما فرغت عن الآداب الباتية في شرح الآداب الشريفية امرني من رباني في مهد الحكمة أن انظر فيها ثانيا و اكتب عليها شرحا آخر الني

This commentary was written according to the promise the author made in the first commentary.

For copy see Bankipur Cat. p. 18.

Passages of the original text are marked with a black line. Slightly worm-eaten.

Written in bad Nasta'līķ. Not dated. C. 18th century. du طيب الله oribe.

foll. 49-103.

II.

الآراب الباتية معادمة

AL-ĀDĀB AL-BĀĶĪYA.

Another copy of the work noticed in No. 364. It begins in the same manner as the previous copy does. Foll. 49-52a are in one hand, and the rest in another. Passages of the text are marked with black lines. Slightly worm-eaten. The title-page has seals cf two owners—one is dated A.H. 1135.

Written in bad Nasta'lik. Dated A.H. 1100.

the state of the s

No. 366. A firmula and a vigin a foll. 109; lines 15-19; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

foll. 1-32,

شرح آلاداب العضدية SHARH AL-ADAB AL-'ADUDĪYA.

A commentary on al-Iji's treatise on the rules of debate by "Abd al-'Alī bin Muḥam' عبد العلى بي محمد بي الحسيي البرجندي mad bin al-Ḥusain al-Barjandī. See for his life No. 339.

I will small the material deal and continued نصمدك يا مجيب دعوي السائلين بلا مانع و لا مفاقض الم *

See Ḥājī Khalīfa, Vol. I., p. 210.

In the colophon we find the date of composition, from the chronogram حل اداب عضدي, to be A.H. 930, A.D. 1523.

Marginal glosses occasionally. The inner and top edges of the MS. are changed. Worm-eaten. Written in Nasta'lik. Not. dated. C. 18th century.

foll. 33-109.

الآداب الباقية في شرح الآداب الشريفية

AL-ĀDĀB AL-BĀĶĪYA FĪ SHARḤ AL-ĀDĀB ASH-SHARĪFĪYA.

Another copy of the work noticed in No. 364. The beginning is as that of the other copy. Worm-eaten. Written in minute Nasta'lik. Not dated. C. 18th century.

o en la companya da de la companya da managa da managa da managa da managa da managa da managa da managa da ma Managa da managa da managa da managa da managa da managa da managa da managa da managa da managa da managa da m

foll. 34; lines 19; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

foll. 1-13. Tall tall and I return to about the following

الحاشية على شرح الرسالة العضدية

AL-HĀSHIYA 'ALĀ SHARH AR-RISĀLAT AL-'ADUDĪYA.

A supercommentary on Muhammad al-Hanafi's commentary on Adud ad-Dīn al-Ijī's treatise on the rules of debate called Adab The name of the supercommentator is not known, but اعلم ان شارح الذحرير سلّمه الملك ,the following passage in the preface , indicates that the author of the supercommentary was a contemporary of the commentator, Muhammad al-Hanāfī at-Tabrīzī, died in A.H. 900, A.D. 1497.

Beginning:--

قال الممن راة لك الحمد اعلم إن شارح الفحرير سلّمة الملك القدير بعد an in the state of the second

See Ḥājī Khalīfa, Vol. I., p. 210, and Berlin Cat. No. 5308. قبله Quotations from Hanafi's commentary are introduced with in red ink. Marginal glosses occasionally.

Written in mixed Nasta'līķ and Shikasta. Not dated. C.

19th century.

foll. 14b-34.

الحاشية على هر ح الرسالة العضدية

AL-HĀSHIYA 'ALĀ SHARH AR-RISĀLAT AL-'ADUDĪYA.

Another supercommentary on al-Hanafi's commentary on al $ar{ ext{I}}$ jī's treatise on the rules of debate by عمادالدين مير ابوالفتر محمد 'Imād ad-Dīn Mīr Abū'l Fatḥ بن امين المدعو بتاج السعيدي الاردىيلي Muhammad bin Amīn, known as Tāj as-Sa'īdī al-Ardabīlī. According to Berlin Cat. No. 5277, he flourished in A.H. 850, A.D. 1446, and died about A.H. 875, A.D. 1470; but according to Brockelmann, Vol. II., p. 208, he died in A.H. 950, A.D. 1543.

Beginning:—

الحسمد لله على انهام الخطاب و الصلوة على رسوله المعبوث الظهار

الصواب النج *

For copies see Berlin Cat. No. 5298; Gotha Cat. No. 2811/3; Pet. Rosen, No. 197; and Cairo Cat. Vol. VII., p. 138. See also Hājī Khalīfa, Vol. I., p. 210.

Marginal corrections occasionally. Fol. 14a is blank. The

colophon ends as follows:—

نقله من السواد الى البياض بقول الحكيم المبدأ الفياض

Written in mixed Nasta'līķ and Shikasta. Not dated. C. 19th century.

Lexicography. No. 368.

foll. 484; lines 27; size $14\frac{1}{2} \times 8$; 10×5 .

المدود والمناف العالم المنافظة العالوم

SHAMS AL-'ULŪM.

An Arabic dictionary by نشران بن سعيد الحميري Nashwān bin Sa'īd al-Ḥimyarī. He was a descendent of an ancient royal family of Yemen, and was a poet and philologist of some repute. He made himself master of several fortresses at Yemen, and was regarded as their King. His al-Ķaṣīdat al-Ḥimyarīya was edited with a German translation by Alfred von Kremer under the title Die Himjarische Kasideh. Herausgegeben und übersetzt, Leipzig, 1865, and was translated into English by W. F. Prideaux under the name of The Lay of the Himyarites, Sehore, 1879. He died in A.H. 573, A.D. 1117.

For details see Yākūt, Vol. III., p. 366; Bughyat al-Wu'āt, p. 403; Brockelmann, Vol. I., p. 300; and Huart, History of Arabic Literature, p. 171.

Beginning:

الحمد لله الواحد القديم القادر العظيم الني *

This valuable dictionary is of great value to those engaged in the study of South Arabian antiquities. D. H. Müller has corrected, by the help of this book, the spelling of the proper names which occur in the Himyarite odes. See Z.D.M.G., Vol. XXIX., pp. 620-8; Sitzungsberichte der K. Akademie, 1877, Vol. LXXXVI., p. 171; and D. H. Müller, Südarabische Studien, p. 143.

Also see Ḥājī Khalīfa, Vol. IV., p. 74, and India Office Cat.

No. 998.

For copies see Berlin Cat. Nos. 6963-4; Derenbourg, Nos. 34; and 603; Br. Mus. Suppl. Cat. No. 858; Cairo Cat. Vol IV., p. 175; and Rampur List p. 511.

Extracts from the Arabic text with German Introduction and Notes have been edited by 'Azīmu'd-Dīn Ahmad and published by the Trustees of the Gibb Memorial in 1917.

The first fol. has a beautiful 'Unwān. Double coloured lines are throughout in the margin. The outer edges in foll. 41-56, are changed to different kind of paper. A few foll. at the beginning and also at the end are a little worm-eaten. Fol. 162 contains lacunae. The headings and words of explanation are in red ink.

Written in Nasta'līk. Dated A.H. 1082.

No. 369. asset is a low type

foll. 212; lines 29; size 11×7 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

النهاية في غريب الحديث و آلاثار

AN-NIHĀYA FĪ GHARĪB AL-ḤADĪTḤ WA'L ĀTHĀR.

Vol. I.

A dictionary of the rare words of Tradition arranged alphabetically by مجدد الدين ابرالسعادات مبارك بن ابي الكرم محمد بن محمد الجزري Majd ad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī, died A.H. 606, A.D. 1209. See for his life No. 26.

الحمد لله على نعمه بجميع محامدة الني *

For other particulars of the book see Berlin Cat. No. 1650 and

Hājī Khalīfa, Vol. IV., p. 322, and Vol. VI., p. 403.

For copies see Berlin Cat., No. 1650; Îndia Office Cat. No. 999; Br. Mus. Cat. p. 641; Cairo Cat. Vol. I., p. 445; Rampur List, p. 131; Bankipur Cat. p. 825; and Asiatic Society Cat. p. 51.

Lithographed at Teheran, A.H. 1269, and printed at Cairo, A.H. 1308.

The headings of chapters are in bold character. The words of which explanations and meanings are given are noted on the margin in red ink. Coloured lines are on the margin. It has a beautiful 'Unwān at the beginning. Vocalised throughout. This volume extends from حرف الراء مع الياء to حرف الراء مع الياء to حرف الراء مع الياء. On the titlepage and last fol. are written the names of different owners. Marginal corrections occasionally. On the top of each fol. the following expression is written.

Written in a beautiful Naskh. Dated A.H. 1020. Scribe إحمد

The state of the s

foll. 326; lines 31; size $11\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$. mali dissipation statement

THE SAME.

ne para da distribuit de la company

Vol. II.

यसर्वे कि कर्तन दिन्हें प्रकार सहित्

The second volume of the work noticed above. It begins with حرف الراء and ends with حرف الزاء Double red coloured lines are on the margin of each page, except the first two foll. The headings are in red character. Marginal corrections occasionally. Words requiring explanation are written on the margin in is written at the top وقف لله سبحانه و تعالى is written red ink. of each fol. The name of the راقف is on the first and last foll. Vocalised throughout.

Written in Naskh. Not dated. C. 17th century.

No. 371.

foll. 227; lines 20; size $10 \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

المن المصادية على أحدد المغرب في الرقاب المغرب الم

AL-MUGHRIB FĪ TARTĪB AL-MU'RIB.

A dictionary of rare words occurring in legal books by ابو الفتر كالمطرزي عبد السيد بن على المطرزي Abū'l Fath Nāṣir bin 'Abd as-Saiyid bin 'Alī al-Mutarrizī. He was born at Khawārizm in A.H. 538, A.D. 1143, or according to Tāj at-Tarājim fī Ṭabaķāt al-Ḥanafīya, p. 58, in A.H. 536, A.D. 1141. He studied with his father and others. He taught Hanafite jurisprudence and the dogmas of the Mu'tazilite school. In A.H. 601, A.D. 1204, he came to Baghdad, and died in his native land in A.H. 610, A.D. 1213. As-Suyūţī in his Bughyat al-Wu'at, p. 402, says that he was a pupil of az-Zamakhsharī. This statement, I think, cannot be correct, because az-Zamakhsharī died in A.H. 538, A.D. 1143, the year in which al-Mutarrizi was born. The fact of al-Mutarrizi being commonly considered the successor of az-Zamakhshari, owing to his vast erudition in philological matters, led as-Suyūtī, probably, to believe that he was a pupil of that Great Master. For further details of his life see 1bn Khallikan, Vol. II., p. 280; al-Fawa'id al-Bahīya, p. 91; Flügel, Die Class. der Hanefit. Richt. p. 319; and Brockelmann, Vol. I., p. 293.

Beginning:

و احمد لا على ان خول جزيل الطول و سداد الاصابة في الفعل النم *

For copies see Berlin Cat. No. 6966; Br. Mus. Cat. pp. 229b, 641b; Leyden Cat. No. 77; Br. Mus. Suppl. Cat. No. 864; Cairo Cat. Vol. IV., p. 189; India Office Cat. No. 1001; Asiatic Society Cat. p. 51; and Rampur List, p. 518. See also Hājī Khalīfa, Vol. V., p. 648.

Printed at Dayarat al-Ma'arif, Hyderabad, Deccan.

Fol. 117b is blank with the remark محير البياض . The headings are in red character. The latter part is much injured by insects. Borders have been recently changed. From the beginning up to fol. 45 is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 17th century.

No. 372.

foll. 592; lines 31; size $10\frac{1}{2} \times 6$; $8 \times 4\frac{1}{2}$.

AL-KĀMŪS.

ابوطاهر منجد الدين محمد بن A well-known Arabic dictionary by -Abū Ṭāhir Majd ad-Dīn Muḥam يعقوب بي محمد الشيرازي الغيررزابادي mad bin Ya'kūb bin Muḥammad ash-Shīrāzī al-Fīrūzābādī. He was born at Kāzrūn near Shīrāz in A.H. 729, A.D. 1329, studied first at Shīrāz and later on in Wāsit and Baghdād. He visited Constantinople, where he was much honoured by Sultan Murad Khān (A.H. 761-792, A.D. 1360-1389). He died in A.H. 817, A.D. 1414, or A.H. 816, A.D. 1413. For details see Bughyat al-Wu'āt, p. 117; at-Ta'līķāt as-Sanīya, p. 96; Tāj al-'Arūs, Vol. I., p. 13; Wüstenfeld, Gesch. No. 464; and Brockelmann, Vol. II., p. 181.

Beginning:— الحمد لله منطق البلغاء الني .

For copies see India Office Cat. No. 1005; Berlin Cat. No. 6972; Paris Cat. Nos. 4263-4277; Br. Mus. Suppl. Cat. No. 874; Cairo Cat. Vol. IV., p. 177; and Rampur List, p. 513.

For commentaries see Hājī Khalīfa, Vol. IV., p. 492; and Ber-

lin Cat. No. 6976.

Printed in two vols., Calcutta, 1817; Bulāk A.H. 1289, 1301-3; Cairo, A.H. 1281; lithographed, Lucknow, 1885; and Bombay, A.H. 1272. See also Ellis, Cat. Vol. II., pp. 275-78.

The first fol. contains a beautiful 'Unwan. Gold ruled margins

throughout. The words forming the subjects of the articles are written either in red or in bold black letters. The first and last foll. contain the signature and seal of Muzaffar Husain bin Masīh ad-Dawla. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 373.

foll. 217; lines 29; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

Same was a state of the same. The same was the same of

An incomplete copy of the work noticed above. It begins as the preceding one and ends with the word خسف. Foll. are missing after foll. 1, 7, 178, 181 and 212. Wrongly designated on the On the title-page . ناموس على القاموس لملا على قارى On the title-page and last fol. it bears the forged seals of Ahmad Shah, dated A.H. 1162. The first fol. is illuminated and has an 'Unwan at the beginning. Double gold ruled margins throughout. Paper is sprinkled with gold. Each letter given as the heading before the words that begin with it is inscribed in white ink on a gold surface, and has also flowers in gold all around it. The ink has faded somewhat in the middle of foll. 137b, 138 and 139. Foll. 2b-7 and half of foll. 184b-185 contain vowel points, and the rest are sprinkled with yowel-marks. On the colophon it is wrongly written قد تم المنتخبات من قاموس by some cunning bookseller of Lucknow المحيط في شهر محرم الحرام سنة ١١٠٣ في بلدة شيراز كتبه محمد على Slightly worm-eaten.

Written in fine Naskh. Not dated. C. 17th century.

Etymology. No. 374.

foll. 124; lines 25; size $11\frac{1}{4} \times 6\frac{1}{3}$; $8\frac{1}{2} \times 3\frac{3}{4}$.

من الشافية الشافية الشافية الشافية الشافية الشافية الشافية التاريخ الشافية الشافية الشافية التاريخ الشافية الت

SHARH ASH-SHAFIYA.

A commentary on Ibn Ḥājib's well-known work on etymology called ash-Shāfiya by فخرالدين احمد بن الحسن بن يوسف الجاربردي Fakhr ad-Dīn Aḥmad bin al-Ḥasan bin Yūsuf al-Jārabardī. He was an eminent scholar at Tabrīz, and spent almost all his life in teaching students. He died in A.H. 746, A.D. 1345. See Bugh-

yat al-Wu'āt, p. 131; Habīb as-Siyar, Vol. III., Juz' I., p. 131; and Brockelmann, Vol. II., p. 193.

Beginning:—

نحمدك يا من بيده الخير و الجود و ليس في الحقيقة غيره موجود

In the preface the author dedicated this work to Muhammad

bin Tāj ad-Dīn 'Alī aṣ-Ṣāvī, the vazīr.

For copies see Br. Mus. Cat. p. 234b; St. Petersburg Cat. No. 173; Berlin Cat. No. 6605; Vienna Cat. No. 182; India Office Cat. No. 949; Cairo Cat. Vol. IV., p. 8; Vol. VII., p. 648; Rampur List, p. 524; Bankipur Cat. p. 149; and Asiatic Society Cat. p. 39.

For other commentaries, etc., see Hājī Khalīfa, Vol. IV., p.

4; and Berlin Cat. No. 6612.

Printed, Calcutta, A.H. 1262; lithographed, Teheran, A.H. 1271; Dehli, 1870; Lucknow, A.H. 1262; and Lahore, A.H. 1304.

Quotations from the original text are introduced with the word in red ink. The complete text is also copied in minute characters at the top of each page. Marginal corrections and notes occasionally. Foll. 1-9 are recently replaced. Foll. 123-124 are somewhat damaged. Names of several owners on the title-page.

Written in ordinary Nasta'līk. Not dated. C. 18th century.

.محمد وارث ساكن گوپامو Scribe

No. 375.

foll. 370; lines 11; size $8\frac{1}{2} \times 4\frac{1}{3}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

هر ح الهافية SHARH ASH-SHĀFIYA.

A commentary on Ibn Hājib's work on etymology called ash-Abd al-Basit bin Rustam عبد الباسط بن رستم على القنوجي Shafiya by 'Alī al-Kannawjī. He was born in A.H. 1159, A.D. 1746, studied all branches of learning with his father, and wrote several works. He died in A.H. 1223, A.D. 1808. For details see Hada'ik al-Hanafiya, p. 464; and Abjad al-'Ulum, p. 933.

Beginning: ---

الحمد لله الذي خلق الورى و بعد فيقول عبد الباسط الذي بعض من اشتغل المن رستم على بن على اصغر القلوجي لما سألذي بعض من اشتغل عندي المسمى بقطب الدين السرهندي أن اءلف له شرح الشافية موجزا و حاملاً للمتن محترباً على بيان اللغات من كتب الثقات فاجبته النم *

This commentary was composed in A.H. 1204, and was chronologically named شفاء الشافية, as the author says راما كان شفاء الشافية. Passages of the original text are marked with red lines. There are coloured ruled margins throughout except in foll. 241b and 248a. Foll. 249-256 are misarranged. The correct order is 248, 253, 251, 252, 249, 250, 256, 255, 254. Borders of foll. 366-370 are supplied with modern paper. Marginal corrections and notes occasionally. Slightly worm-eaten. In the colophon also the author gives A.H. 1204 as the date of the composition of the work.

Written in bad Nasta līķ. Not dated. C. 19th century.

No. 376. At old land attack there a

foll. 84; lines 13; size $7\frac{1}{8} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{2}{3}$.

and the substitution of t

SHARḤ TAṢRĪF AZ-ZANJĀNĪ.

A commentary on az-Zanjānī's treatise on the inflexion of verbs by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See for his life No. 398. Brockelmann, Vol. I., p. 283, wrongly names the commentator Sa'dallāh bin Mas'ūd bin 'Umar at-Taftāzānī.

Beginning:

It is the first work of at-Taftāzānī, who completed it in A.H. 737, A.D. 1336, when his age was sixteen. The text is sometimes designated al-'Izzī from the surname of the author 'Izz ad-Dīn.

For copies see Berlin Cat. Nos. 6617-8; Br. Mus. Cat. p. 235a; Cairo Cat. Vol. IV., p. 7, Vol. VII., p. 218; and Rampur List, p. 523.

For other commentaries, etc., see Berlin Cat. No. 6627; and Hājī \underline{K} balīfa, Vol. IV., p. 208.

Printed, Constantinople A.H. 1253; lithographed, Teheran, A.H. 1285.

The Manuscript is defective at the end. Passages of the text are marked with a red line: sprinkled with vowel points. Marginal corrections and glosses occasionally. The inner edge of all the foll. has been recently changed.

Written in bad Naskh. Not dated. C. 18th century.

The same where the No. 1377, retermine the commence of

foll. 200; lines 17-21; size $10 \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

شرح اصول اکبري SHARH UŞÜL AKBARĪ.

A commentary by على البر بن على الآلهابادي 'Alī Akbar bin 'Alī al-Ilāhābādī on his own work on etymology called al-Uṣūl al-Akbarīya. He is the author of another work on etymology known as Fuṣūl Akbarī, and died A.H. 1091, A.D. 1680. See Rieu, Persian Cat. Vol. II., p. 522b; and Bibliotheca Sprenger, No. 1069.

Beginning:—

بحمد الله المنّان الكريم و بالصلوة على رسوله محمد ذي الخلق العظيم هذا شرح من الجامع للمختصر المسمي بالاصول المعروف بالاصول الاكبرية المنسوب الى على اكبر بن على الالهابادي الحامدُ لله تعالى بقوله الحمد لله جملة خبرية اوانشائية الني *

For copies see Rampur List, p. 523; and Asiatic Society

The headings of chapters are in red ink. Marginal corrections occasionally. Passages of the original text are either written in red ink or marked with red lines. On the title-page it is wrongly named شرح اصول اکبری فخر الدین زرادی مصنف میزان.

Written in Nasta'līķ. The colophon runs thus:—

تمت النسخة الشريفة المسمي بشرح الجامع للاصول الاكبري في التاريخ الرابع عشر من شهر رجب المرجب في سنة الف و مائة و ثلاثة و ثمانين من الهجرة الندوية على صاحبها افضل الصلوة و اكمل التحيات كتبها احقر الافام محمد حسين اكبري بن العالم العاقل والولى الكامل حضرت شالا طغرا محمد قدّس الله اسرارة و اجل اعماله و افار برهانه *

No. 378.

foll. 48; lines 14; size $9\frac{3}{4} \times 6$; $6\frac{3}{4} \times 4$.

والمرافق المنافق المرافق اللامية

SHARH AL-LĀMĪYA.

A commentary on Ibn Mālik's al-Lāmīya, a poetical treatise on etymology rhyming in the letter J, called also Abniyat al-Af'āl.

The name of the commentator is not known. From the preface it appears that the work is an abridgement by the commentator of his own more extensive commentary.

Beginning:

الحمد لله الحميد المجيد العبدى المعيد و بعد فاني كذت شرحت القصيدة اللامية المسماة ابنية الانعال في علم الصرف للامام جمال الدين محمد بن عبد الله بن مالك رحمه الله بشرح بسطته بكثرة الامثال ... ثم رایت ای اجرد من مقاصده و اسرد من فوائده ما ینبه عزایم الطالبين عليه ويدعو همم الراغبين اليه النم *

See also Hājī Khalīfa, Vol. V., p. 290, and Iktifā' al-Kunū', p. 301.

All the verses and five lines at the beginning are written in bold Naskh. Fol. 2 contains on the margin an extract from a medical work. The verses are vocalised. The headings are in red characters. The inner edge of each fol, is changed. It is stained with damp.

Written in Nasta'lik. Not dated. C. 18th century.

Syntax.

No. 379.

foll. 346; lines 27; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Ḥājib's well-known work on syntax called al-Kāfiya by رضي الدين محمد بن الحسن الاسترابادي Raḍī ad-Dīn Muḥammad bin al-Ḥasan al-Ustrābādī. He was an eminent scholar of the Imamīya sect, and died in A.H. 686, A.D. 1287. Aml al-Āmil, p. 61; and Shudhūr al-'Ikyān, Vol. II., fol. 96. Beginning:

الحمد لله الذي جلَّت آلائه عن ان تحاط بعد النع *

Hājī Khalīfa, Vol. V., page 7, says that it was composed in

A.H. 683. See also Kashf al-Hujub, p. 348.

For copies see Berlin Cat. Nos. 6562-3; Munich Cat. No. 715; India Office Cat. Nos. 912-6; Derenbourg, Nos. 18 and 19; Rampur List, p. 545; Bankipur Cat. p. 405; and Asiatic Society Cat. p. 41.

For other commentaries, etc., see Hājī Khalīfa, Vol. V., p. 6. Printed, Constantinople, A.H. 1275; lithographed, Teheran, A.H. 1275, and Lucknow, 1864.

The first part ends on folio 140b, and the second part begins

as follows :-

بسمالله الرحيد اللهم عونك يا لطيف قوله المبذي ما ناسب التج .

Foll. 1-7, 337-340, and 343-346 are recently replaced. The original text is in red ink, and is preceded by the word قولاً. Marginal notes and corrections here and there.

Foll. 8-184 are in one hand, and foll. 185-336 in another.

Written in Naskh. Not dated. C. 16th century.

No. 380.

foll. 133; lines 19; size $8\frac{1}{3} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

الوا**ف**ية في شرح الكافية AL-WĀFIYA FĪ <u>SH</u>ARH AL-KĀFIYA.

A commentary on Ibn Ḥājib's famous work on syntax called al-Kāfiya by ركن الدين ابو محمد الحسن بن محمد بن شرفشاه الاسترابادي Rukn ad-Dīn Ābū Muḥammad al-Ḥasan bin Muḥammad bin Sharaf-shāh al-Astrābādī. He was born about A.H. 640, A.D. 1242, and died according to Brockelmann, Vol. I., p. 304, in A.H. 713, A.D. 1313, according to Bughyat al-Wu'āt, p. 228, in A.H. 715, A.D. 1315 or A.H. 718, A.D. 1318, and according to Ḥājī Khalīfa, Vol. V., p. 7, in A.H. 717, A.D. 1317. For his life see Bughyat al-Wu'āt, p. 228.

Our copy is defective, and begins abruptly as follows:—

الصرف لعدم العلم بكوفها صفات في اصل الوضع قوله التانيث بالتاء شرط العلمية الي شرط التانيث بالتاء في منع الصرف ان يكون علما النح *

The commentator wrote three different commentaries on al-Kāfiya. One of them was pretty big, another was a middle-sized work called al-Wāfiya, which became very popular, and the third was a small one. Our manuscript is a copy of the second.

For copies see Berlin Cat. No. 6565; Munich Cat. No. 710; India Office Cat. No. 917; Leyden Cat. No. 185; Derenbourg, Cat. No. 95; Paris Cat. No. 4037; Cairo Cat. Vol. IV., p. 120; and Rampur List, p. 545.

For supercommentaries see Ḥājī Khalīfa, Vol. V., p. 7.

and are marked قوله Passages of the text are introduced with

with black lines. Marginal corrections occasionally.

Written in different bad hands of Nasta'lik. Though it is dated A.H. 1087, yet from the handwriting it is evident that the transcription of the manuscript is of a later date. In my opinion it was copied in the 19th century. Scribe رمضال على

er glenner e**.No. 1381.** om 1941 der 1941 der 1941. Der 1961 de detamant in state det de de jeden der 1941.

foll. 249; lines 23; size $8\frac{1}{3} \times 5\frac{3}{4}$; 6×4 .

المعالمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلمة المسلم

SHARH AL-KAFIYA.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya Iṣām ad-Dīn عصام الدين ابراهيم بن محمد بن عربشاة الاسفرائيذي by Ibrāhīm bin Mu hammad bin 'Arabshāh al-Isfirā'īnī, died, A.H. 944, A.D. 1537. See his life in No. 5.

Beginning:—

احمد الله على ما الهمذي كن عصاميا لا عظاميا النو *

For copies see Derenbourg, No. 17; and Rampur List, p. 544. See also Hājī Khalīfa, Vol. V., p. 10.

Printed, Constantinople, A.H. 1256.

The original text is written in red ink. Slightly worm-eaten. At the end it bears the seal and signature of قاضى القضاة سيد حامد الله خان. Several seals on the title-page have been effaced.

Written in Naskh. The colophon runs thus:

فرغ من كتابة هذا الكتاب بعون الملك الوهاب في شهر شوال سنة ست ر تسعين و تسعمائة في بلدة البخاري على يدالعبد الضعيف المدنب احقر العباد الراجي الى رحمة الله عبد الرحيم بن مير محمد البخاري *

A new comprehension to the No. 382. and you have been to be the

foll. 332; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

مسور والمسائلة والمسائلة والتحقيق والمسائلة والتحقيق

<u>G</u>HĀYAT AT-ТАНĶĪĶ.

A commentary on Ibn Hājib's work on syntax called al-Kāfi--Şafī ad-Dīn bin Naṣīr ad صفى الدين بن نصير الدين بن نظام الدين ya by Dîn bin Nizâm ad-Dîn. His grandfather emigrated from Ghaznîn to Dehli, and then to Jawnpur. His father married the daughter of Kādī Shihāb ad-Dīn ad-Dawlatābādī, and the issue of this marriage was three sons, Safi ad-Dīn (our author), Fakhr ad-Dīn, and Radī ad-Dīn. Ṣafī ad-Dīn studied with his maternal grandfather, and wrote several works, such as Dastur al-Mubtidī, Ḥall Tarkīb Kāfiya, and others. He came in search of a spiritual guide to Radawlī, and became & disciple of Saiyid Ashraf Jahāngīr Samnani, died, A.H. 808, A.D. 1405. He died in the 9th century Hijra. See Bankipur Cat. p. 496; Tadhkira 'Ulama' Hind, p. 96; and Hājī Khalīfa Vol. V., p. 18.

Beginning: الحمد لله الذي انعم علينا بنعمة العظام الني

For copies see Rampur List, p. 551; Bankipur Cat. p. 496; and Asiatic Society Cat. p. 43.

Lithographed in Dehli, 1888.

Passages of the text are marked with red lines. The first page has a 'Unwan. Gold and coloured lines on each page. Foll. 1-14 have been partially replaced. Marginal notes occasionally. Slightly worm-eaten. It has a seal at the end.

Written in Naskh. The colophon runs thus:-

تمام شد این کتاب غایت التحقیق در ماه ربیع الاول بتارین بستم در شهر سورت در سنه ۹۹۵ كاتبه ملا عبد الكريم بن عبد الملك تيذي و صاحبه و مالكه فقير الحقير الى الله الغذي شيخ محى الدين مكي بن مولانا عبد القادر غفر الله لهم امين *

No. 383.

foll. 217; lines 17; size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. Some foll. are missing from the beginning. It begins abruptly as follows:--وضع لمعذى الجار والمجرور مفعول إباللام و الجملة الفعلية صفة قوله an a head where the state of the state of the

Passages of the text are marked either with red or black lines. Foll. 476-48, 66, 149 and 150 are blank, and foll. 1486 is partially blank. Lacunae are in foll. 46b, 47a, 146b-148a.

Written in different hands of Nasta'lik. Dated 1298, Bengalee

.سيد عبدالرحيم Scribe era.

No. 384.

foll. 176; lines 21; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 2\frac{1}{2}$.

الحاشية علي شرح الجامي AL-ḤĀSHĪYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Ḥājib's famous work on Arabic syntax called al-Kāfiya, by عصام الدين ابراهيم Iṣām ad-Dīn Ibrāhīm bin Muḥammad؛ بن محمد بن عربشالا الاسفرائيني bin 'Arabshāh al-Isfarā'īnī, died, A.H. 944, A.D. 1537. For his life see No. 5.

Beginning:

يا هاديا لسالك مسالك محامدك النع *

For copies see Berlin Cat. No. 6579; India Office Cat. No. 932; Br. Mus. Suppl. Cat. No. 952, II; Cairo Cat. Vol. IV., p. 44; Rampur List, p. 534; and Asiatic Society Cat. p. 40.

For other commentaries and glosses see Hājī Khalīfa, Vol. V.,

pp. 6-20 and Berlin Cat. No. 6583.

Printed at Constantinople, A.H. 1235; Calcutta, A.H. 1233; lithographed, Lucknow, A.H. 1265, 1282; and Kāzān, A.H. 1307.

After fol. 1 some foll. are missing, and the MS. is also imperfect at the end. Quotations from the commentary are introduced with the word قوله in red ink. Double coloured and gold lines are throughout the MS. It has a beautiful 'Unwan at the beginning. The inner edge of the MS. has been replaced with a different kind of paper. Slightly worm-eaten. Marginal corrections and notes here and there.

Written in ordinary Nasta lik. Not dated. C. 17th century.

No. 385.

foll. 240; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It is without the preface, and begins abruptly as follows:-

الحمد هو الوصف بالجميل على الجميل الاختياري من انعام وغيرة الم

Foll. 1, 71, 77, 127 and 137 have been recently replaced. From the beginning up to fol. 86, with the exception of the recently supplied foll., it is in one hand, and the rest is in another. in قوله Quotations from the commentary commence with the word red ink, or with a little gap between the commentary and supercommentary, which the copyist did not fill in with the word J. Foll. 43-49 should come next to fol. 40 and foll. 41-42 after fol. 49. Some foll, are missing after foll. 21 and 23. The earlier portion is much injured by insects, and it is defective at the end. Written in Naskh. Not dated. C. 18th century.

No. 386.

foll. 156; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

THE SAME.

Another copy of the work noticed above.

It begins as No. 384 begins. Coloured lines throughout.

Slightly worm-eaten. It is defective at the end.

Written in Nasta lik. Not dated. C. 18th century.

No. 387.

foll. 146; lines 22; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{4}$.

الحاشية علي شرح الجامي AL-ḤĀṢHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmī's famous commentary on Ibn Ḥājib's well-known work on syntax called al-Kāfiya by رجيه الدين Wajīh ad-Dīn al-'Alavī al-Gujarātī, died, A.H. 1000, A.D. 1591. See No. 164.

Beginning:

الحمد لله رب العالمين و الصلوة على خير خلقة محمد و آله و صحبه الجمعين قوله الحمد لوليه و الصلوة على نبيه الحتلف عباراتهم في تعريف

For copies see Rampur List, p. 535.

The first 16 foll. are recent. Quotations from al-Jāmī's commentary are introduced with $\ddot{\nu}$ in red ink, but in some cases the space for the word is left blank. Marginal corrections occasionally.

Written in Naskh. Dated A.H. 1005.

a Santo Saivania y militar No. 388, a gala myda yyddinosi

foll. 261; lines 23; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

الحافية على فرح الجامي

AL-HĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Hājib's work on Arabic syntax called al-Kāfiya by جمال الدين بن شيخ Jamāl ad-Dīn bin Shaikh Naṣīr ad-Dīn. He was a Muftī of Dehli. According to Bankipur Cat. p. 180, he died in A.H. 984, A.D. 1576; but this date cannot be right, for from the preface of the book it appears that he composed it in A.H. 1019, A.D. 1610.

Beginning:--

التحمد لله المرفوع شانة المنصوب برهانة النم .

For copies see Rampur List, p. 535; and Bankipur Cat. p. 180.

Lithographed, Lucknow, A.H. 1295.

Quotations from the commentary are introduced with win red ink. In some foll, the space for the word is blank. On the title-page are the seal and signature of Muzaffar Husain bin Masīh ad-Dawla, dated 1870.

Written in ordinary Nasta'lik. Dated A.H. 1253.

No. 389.

foll. 58; lines 23; size $6\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على شرح الجامي AL-HĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on the earlier portion of al-Jāmī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The name of the supercommentator is not known, but on the title-page is written هذا الكتاب حاشيه حافظ كرمكي.

Beginning:

اعلم ان الحمد له معنيان لغوي و عرفي و اللغوي هو الثناد باللسان

النوية

Quotations from al-Jami are headed with in red ink. MS. stained with damp. Marginal corrections occasionally. One fol,

annexed at the end, explains some grammatical points. Slightly worm-eaten

Written in Shikasta. Not dated. C. 17th century.

foll. 349; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$,

الحاشية على حاشية الجامي

AL-HĀSHIYA 'ALĀ HĀSHIYAT AL-JĀMĪ.

Annotations on 'Abd al-Ghafūr al-Lārī's supercommentary on al-Jāmī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya by ملا عبد الحكيم بن شمس الدين السيالكوني Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

One or two foll. are missing from the beginning. It begins abruptly as follows:—

كانت الخطبة الحقاقية والاستقبال بالنظرالي المخاطب او الحاضرة

في الذهن الغ *

For copies see India Office Cat. Nos. 930-31; Rampur List, p. 535; and Asiatic Society Cat. p. 39.

This annotation with the supercommentary of al-Lari was

lithographed at Lucknow in 1885.

Quotations from the supercommentary are introduced with the word with in red ink. Foll. 25-64 have been recently replaced. It is worm-eaten, especially the beginning and last portions.

Written in Naskh. Not dated. C. 18th century.

foll. 67; lines 22; size $7\frac{1}{8} \times 4$; $5\frac{1}{2} \times 1\frac{3}{4}$.

الله على في المساحة الموشيخ الموشيخ

ḤĀSHIYAT AL-MUWASHSHAḤ.

A supercommentary on al-Khabīṣī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The author is not mentioned. Beginning:—

الحمد لله مزين السماء بالتواكب في اطراف الظلام المر *

The author says in the preface that the commentary of al-Khabīṣī was much used by students, but that the language of the work was abstruse. Consequently he wrote the present supercommentary. dedicating it to Dā'ūd bin Muḥammad al-Ķāsim. The beginning of our work is identical with the beginning of the commentary by al-Barķal'ī البرقاءي. See Ḥājī Khalīfa, Egyptian edition, Vol. II., p. 122.

For other supercommentaries see Hajī Khalīfa, Vol. V., p. 8.

Quotations from the commentary are introduced with the word in red ink. Marginal corrections occasionally. Foll. are missing after foll. 21, 23 and 33. It is defective at the end. Fol. 67a contains some Arabic lines and the figure of an amulet. The inner edge of each fol. is supplied in modern paper.

Written in bad Naskh. Not dated, C. 18th century.

No. 392.

foll. 175; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

حل تركيب كافية

HALL TARKĪB KĀFIYA.

A work giving chiefly a grammatical analysis of Ibn Ḥājib's work called al-Kāfiya by محمد حسين كوكيلوكي Muḥammad Ḥūsain Kūkīlū'ī.

Beginning:

الحمد لله رب العالمين قال الفقير الى الله الغذي محمد حسين كوكيلوئي اذا صغرت اسما ثلاثيا ضممت اوله النع .

The analysis begins on fol. 4a as follows:—

قال الكلمة لفظ رضع لمعذي مفرد اقول اللام للجنس و التاء للوحدة الجنسية او للعهد الخارجي و هو الثارة اللي الكلمة النصوية مما يطلق عليه

النح *

For another copy see Rampur List, p. 538.

Passages of the text are marked with a red line. Marginal notes on a few pages at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 393.

foll. 136; lines 23; size $10\frac{1}{8} \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

شرح اللباب

SHARH AL-LUBĀB.

A commentary on Isfarā'īnī's work on syntax called al-Lubāb. The commentary begins without a preface. In Berlin Cat. No. 6667 and India Office Cat. No. 898, where this commentary is described, the author's name is also not given. But the date of composition, A.H. 735, A.D. 1334, given at the end of the MS., tallies with the date of composition of al-'Ubab, a commentary on the same work by Nukrakār, which according to Hājī Khalīfa, Vol. V., p. 303, was composed in A.H. 735, A D. 1334. me to think that the commentary under notice is a copy of that which Hājī Khalīfa calls al-'Ubāb, and attributes to Nukrakār. His full name is Jamāl ad-Dīn 'Abdallāh bin Muhammad al-Husainī. He was a native of Naishābūr, but settled at Aleppo, where he taught in the Asadiya College. Subsequently he went to Damascus, and from there to Cairo, where he died in A.H. 776, A.D. 1374. See for his life Buchyat al-Wutat, p. 287, and Rieu, Br. Mus. Suppl. Cat. No. 967.

Beginning:-

أحمد العمد هوالرصف بالجميل على جهة التعظيم قال الامام فخرالدين

الرازي قد يمدح اللولؤ لحسن شكلة النج •

For copies see Berlin Cat. No. 6667; and India Office Cat. No. 898.

For other commentaries see Hājī Khalīfa, Vol. V., p. 303; Berlin Cat. No. 6668; and Br. Mus. Suppl. Cat. No. 967.

Some foll, are missing after fol. 1. The text is marked with a red line. Foll. 10-15 are in a different hand. Marginal corrections occasionally. The inner edges of each fol. and also the outer edges of foll. 121-136 are supplied in modern paper. The MS. on the title-page and the last page is wrongly said to be the work of ar-Rāzī. On the title-page some grammatical problems connected with the words with the words are given from the writings of Muḥammad bin Muḥammad bin Aḥmad al-Isfarā'īnī, died, A.H. 684, A.D. 1285, the author of al-Lubāb. It also bears the name of an owner, dated A.H. 966. Stained with damp.

Written in fine Naskh. Not dated. C. 15th century.

No. 394.

foll. 104; lines 7; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

معتد مدرالا زهاد المدادة

Sefect is setting personal AL-IRSHĀD. The samprobasione A

شهاب الدين بن شمس الدين بن عمر الزوالي A treatise on syntax by الدرانابادي Shihāb ad-Dīn bin Shams ad-Dīn bin 'Umar az-Zawālī ad-Dawlatābādī. He was born at Dawlatābād in the Deccan. early days were passed in his native land, but the fame of some eminent 'Ulama' of Dehli induced him to visit that town. There he remained under the able instruction of Mawlana 'Abd al-Muktadir and Mawlānā Khājigī. When Tamerlane swooped down upon India, ad-Dawlatāhādī with his master Mawlana Khājigī went to Kālpī, and stayed there for a long time. But afterwards ad-Dawlatābādī went to Jaunpūr, where he was received with honour by Sulțan Ibrahim Sharķī (A.H. 803-844, A.D. 1400-1440), who appointed him Ķādī al-Ķudāt (Chief Justice) of Jaunpūr, and conferred upon him the title of Malik al-'Ulama' (King of the learned). He lived here till his last day, and died (according to Tadhkira 'Ulamā'-i-Jaunpūr, p. 36) in A.H. 842, A.D 1438, or (according to Akhbar al-Akhyar, p. 176) in A.H. 848, A.D. 1444, or (according to M'āthir al-Kirām, p. 189, and Subhat al-Marjan, p. 39) in A.H. 849, A.D. 1445. See also Abjad al-'Ulum p. 893. Hada'ik al-Hanafiya, p. 319: and Brockelmann, Vol. II., p. 220.

For copies see Leyden Cat. No. 232; India Office Cat. Nos. 974-5; Br. Mus. Cat. p. 242; Rampur List, p. 528; and Asiatic Society Cat. p. 38. See also Hājī Khalīfa, Vol. I., p. 255.

Foll. are missing after fol. 103. Marginal glosses are numerous. Worm-eaten and pasted with thick paper in many places.

Written in Naskh. Not dated. C. 17th century.

No. 395.

foll. 174; lines 29; size $11 \times 7\frac{1}{4}$; $8 \times 4\frac{3}{4}$.

منهج المسالك الى الفية ابن مالك

MANHAJ AL-MASĀLIK ILĀ ALFĪYA IBN MĀLIK.

A commentary on Ibn Mālik's metrical treatise on grammar called al-Alfīya by تقيّ الدين ابو العباس احمد بن محمد الشماي Taķī ad-Dīn Abū'l 'Abbās Aḥmad bin Muḥammad ash-Shumunnī. He was born according to Brockelmann, Vol. II., p. 82, in A.H. 787, A.D. 1385 but according to Bughyat al-Wu'āt, p. 163, in A.H. 801, A.D. 1398, at Alexandria; studied in Cairo, where at the end of his life he became a professor; and died in A.H. 872, A.D. 1468. See Bughyat al-Wu'āt, pp. 163-67; and Brockelmann, Vol. II., p. 82.

Beginning:

اما بعد حمد الله على منح من اسباب البيان فهذا شرح اطيف بديع على الغية ابى مالك وقد القبته بمنهم المسالك الى الغية ابى مالك الغية ابن مالك الغية الغية الغية ابن مالك الغية ابن مالك الغية

The real name of the text is الخلاصة, but it is commonly known by the name الالفية, as it contains altogether a thousand lines; in

them all the rules of syntax have been given.

For copies see Derenbourg, No. 11; Paris Cat. No. 4100; Munich Cat. No. 724; Rampur List, p. 540; and Asiatic Society Cat. p. 46. In the Paris, Munich and Rampur catalogues the author has been named Nūr ad-Dīn 'Alī bin Muḥammad al-Ushmūnī. Al-Ushmūnī also wrote a commentary on the text (it was printed at Cairo in 4 vols, A.H. 1294); but from the beginning, quoted in the Paris and Munich catalogues, it appears that our copy is identical with the copies in those two libraries; and the author of our commentary is certainly ash-Shumunnī. See Ḥājī Khalīfa, Vol. I., p. 409.

For other commentaries see Ḥājī Khalifa, Vol. I., p. 409;

and Berlin Cat. No. 6663.

The original text is in red ink. Marginal glosses and corrections occasionally. Foll. 52-60, and 165-174 are partially pasted over with thin paper. It bears the seals of Amjad 'Alī and Wājid 'Alī, and the names of several owners. Two foll. are annexed that, among other matters, contain a list of the chapters and a short life of the author.

Written in fine Naskh. The colophon runs thus:—

کان الفراغ من هذه النسخة المباركة على يد نقير الله احمد بن محمد
الخالدي الحذفي بعيد العصر في نهار الخميس المبارك العشرين من شهر

No. 396.

foll. 123; lines 9; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{4}$.

تنقيح النحو TANĶĪH AN-NAHV.

A treatise on syntax by عظمة الله بن شمس الدين الحسني Azmatallāh bin Shams ad-Dīn al-Ḥasanī al-Kūrnīyārī. He was an inhabitant of Kūrnīyār, a village of Sūrat. He was a pupil of 'Abd al-Malik Zāda,

Beginning:—

يا من كتب على نفسه الرحمة وحمدك كل درة النم *

From the preface it appears that the work is an abridgement of Mi'rāj an-Naḥv, a work on syntax, by 'Abad al-Malik Zāda. The main sections of the work are as follows:—

التقدمة اعلم ال العجمي اللافظ بلغة العرب يخطأ في fol. 2a. حال آخر الكلمة الدال على المعني العارض لها الغ 2b. ...

,, 2b.

البحث الأول في الكلمة

,, 99a.

البحث الثاني في الكلام

" 103*a*.

النخسة

The last three sections are sub-divided into several chapters. Marginal and interlineary notes occasionally up to fol. 68. The headings of chapters are in red ink. Slightly worm-eaten. The inner edges of foll. 1-49, and 105-123 are pasted over with modern paper.

Written in ordinary Nasta'līķ. Not dated. C. 18th century.

Rhetoric.

No. 397.

foll. 230; lines 27; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

شرح مفتاح العلوم SHARH MIFTAH AL-ULUM.

A commentary on the third part, which deals with rhetoric, of as-Sakkākī's work called Mitāḥ al-'Ulūm by على بن محمد بن محمد بن الله الله (Alī bin Muḥammad bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289.

Beginning:—

نحمدك الله على ما هديتنا اليه من دقائق المعاني النو *

Ḥājī Khalīfa, Vol. VI., p. 17, says that al-Jurjānī completed the work in the middle of the month of Shawwāl, A.H. 803 (A.D. 1400), at Transoxiana, and named it al-Misbāḥ.

For copies see Berlin Cat. Nos. 7229-30; Vienna Cat. No. 236; Leyden Cat. No. 299; Paris Cat. No. 4419; Derenbourg, Nos. 63, 206-8; Rampur List, p. 565, and Bankipur Cat. p. 384.

For supercommentaries see Berlin Cat. No. 7237.

Printed, Constantinople, A.H. 1241.

The first two foll. Fre in a modern hand. Slightly wormeaten. Passages of the text are introduced with the word in red ink. There are marginal glosses throughout the book, but in the earlier part much more than in the later part. Lacunae are in foll. 118b, 119a, and 228. On the title-page and last fol., among other names and seals, we notice the seals of Amjad 'Alī Shāh, Wājid 'Alī Shāh, and Sulaimān Jāh.

Written in Naskh. Not dated. C. 17th century.

No. 398.

foll. 322; lines 24; size $11\frac{1}{2} \times 8$; 8×5 .

خزانة الادب وغاية الارب

KHIZĀNAT AL-ADAB WA GHĀYAT AL-ARAB.

A rhetorical poem in praise of the Prophet in the measure and rhyme of the famous poem, al-Burda, accompanied by a copious commentary designed to serve as a complete exposition of the art of rhetoric. Both the poem and the commentary are by

لقي الدين ابر بكر بن على المعروف بابن حجة الحموى القادرى الحذفي Abū'l Maḥāsin Taķī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Hijjat al-Ḥamavī al-Ḥādirī al-Ḥanafī. He was born at Ḥamāt in A.H. 767, A.D. 1366, but according to Iktīfā' al-Ķunū', p. 282, in A.H. 777, A.D. 1375. He first practised the manual craft of button-maker: hence his surname is al-Azrārī. At a later period he devoted himself to study, and visited Mosul, Damascus, and Cairo. He is the author of many works, and died in A.H. 837, A.D. 1434. For details see Brockelmann, Vol. II., p. 15; and Huart, History of Arabic Literature, p. 324.

A few foll, are missing at the beginning. It begins abruptly

as follows:

واجاري الحلى برقة السحر الحلال الذي تنفت نيه النم *

The first couplet of the poem is:-

The poem is also designated by the names تقديم ابي بكر and بديعية and contains altogether 143 couplets. The colophon indicates that the commentary was completed in A.H. 826, A.D. 1423. See Ḥājī Khalīfa, Vol. II., p. 34.

For copies see Berlin Cat. Nos. 7361-4; Paris Cat. Nos. 3213-7; Br. Mus. Suppl. Cat. No. 985, I; Derenbourg, Nos. 294, 436; Cairo Cat. Vol. IV., pps 135, 147; and Rampur List, p. 585.

Printed, Calcutta, A.H. 1230, Bulak, A.H. 1273, 1291, and

Cairo, A.H. 1304.

The first four foll. are defective. Quotations from different authors are generally written in red ink. The names of figures described in the text are also written in red ink on the margin. Stained with damp. Double coloured lines throughout.

Written in Naskh. Dated A.H. 1081.

No. 399.

foll. 89; lines 17; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مختصر المعاني MUKHTAŞAR AL-MA'ANĪ.

An abbreviated commentary on al-Kazvīnī's treatise on rhetoric called Talkhīs al-Miftāḥ by سعد الدين مسعود بن عمر التفنازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī. He was born in A.H. 722, A.D. 1322, but according to Bughyat al-Wu'āt, p. 391, in A.H.

712, A.D. 1312, at Taftazān in Khurasan; studied with Adud ad-Dīn al-Ījī and Ķuth ad-Dīn ar-Rāzī, and became a professor at Sarakhs. When Timur, after the conquest of Khawarizm, heard of his great scholarship and learning, he summoned him to his Court, and consequently he came to the Emperor, who showered honours on him. He died, according to Bughyat al-Wu'at, p. 391, in A.H. 791, A.D. 1389, and according to Habib as-Siyar, Vol. III., Juz' 3, p. 88 in A.H. 797, A.D. 1394. Most of the Arabic biographers such as 'Abd al-Hai in al-Fawa'id al Bahīya, p. 56; al-Kafavī, in I'lām al-Akhyār, fol. 376, Rawdāt al-Jannāt, p. 309; and Madinat al-'Ulum, fol. 42b, say that he had died in A.H. 792, A.D. 1390. Scholars also differ very much as to whether at-Taftāzānī was a Ḥanafī or a Shāfi'ī in his views. Zain al-'Abidīn bin Ibrahim bin Nujaim al-Hanafi, the author of Bahr ar-Ra'ik, in the preface of Fath al-Ghaffar fi Sharh al-Minar, says that he was a Ḥanafī; and this statement is supported by at-Taḥtāvi at the end of his commentary on ad-Durr al-Mukhtar. 'Alī al-Kārī, in his Tabakāt al-Ḥanafīya, fol. 122b, also shared the same notion concerning at-Taftazani, though he confounded his name with his father's, for he has named him 'Umar hin Mas'ud Sa'd ad-Din at-Taftāzānī. Others rightly considered him to be a Shāfi'ī; for instance al-Kafavī in his work I'lām al-Akhyār, fol. 375b, as-Suyūṭī in Bughyat al-Wu'āt, p. 391, and Ḥājī Khalīfa, Vol. II., p. 444. Also see Habīb as-Siyar, Vol. III., Juz' 3, p. 87, and Brockelmann, Vol. II., p. 215. Beginning:

نصمدك يا من شرح صدورنا لتلخيص البيان في ايضاح المعاني النع .

At-Taftāzānī wrote two commentaries on Talkhīs al-Miftāh. The first was the elaborate commentary known as al-Mutawwal, and the second was the concise one known as al-Mukhtasar, popularly called Mukhtasar al-Ma'ānī. The MS. under notice is the second commentary. It is a matter of great gratification that scholars should have paid special attention to the writings of at-Taftazani; and with regard to most of his works they have found out the dates on which they were commenced or finished. As that he completed Sharh az-Zanjānī in Shabān, A.H. 738, A.D. 1337, when his age was 16 years; al-Mutawwal at Hirat in A.H. 748, A.D. 1347; al-Mukhtagar at Chujdun, A.H. 756, A.D. 1355; Sharh ar-Risālat ash-Shamsīya at Mazārjām in A.H. 757, A.D. 1356; at-Talvīh at Gulistān wa Turkistān in A.H. 758; A.D. 1357; Sharh al-'Akā'id an-Nasafiya in Sha'bān, A.H. 768, A.D. 1366; Ḥā<u>sh</u>iya 'Ala Sharh Mukhtaşar al-Uşūl in A.H. 770; A.D. 1368; Risalat al-Irshād at Khawārizm in A.H. 774; A.D. 1372; Maķāsid al-Kalām and its commentary at Samarkand in Dhū'l Ka'da, A.H. 784, A.D. 1382; Tahdhib al-Manlik wa'l Kalam at Sanarkand in Rajab,

A.H. 789, A.D. 1387; Sharh al-Miftah at Samarkand in Shawwal, A.H. 789, A.D. 1387. He began the work al-Fatāwā al-Ḥanafīya at Hirāt, A.H. 769, A.D. 1367; Miftāh al-Fikh at Sarakhs in A.H. 772, A.D. 1370; Sharh Talkhis al-Jāmi' al-Kabir at Sarakhs in A.H. 786, A.D. 1384; Sharh al-Kashshāf in Rabī' II. A.H. 789, A.D. 1387. See I'lam al-Akhyar fol. 376; Rawdat al-Jannat, p. 309; and Madinat al-'Ulum, fol. 42a.

For opies see Berlin Cat. Nos. 7206-7; Leyden Cat. Nos. 307-8; Munich Cat. No. 863; Derenbourg, Nos. 211, 231; India Office Cat. Nos. 877-85; Paris Cat. Nos. 4398-4405; Rampur List, p. 568; Bankipur Cat. p. 736, and Asiatic Society Cat. p. 74.

For supercommentaries and glosses see Hājī Khalīfa, Vol. II.,

p. 408; and Berlin Cat. Nos. 7208-7215.

Printed, Calcutta, with an English preface by Lumsden, 1813; Constantinople, A.H. 1301; Egypt, 1860; and repeatedly litho-

graphed in India.

Passages of the original text are marked with a red line. Foll. 1, 68-71, 78-81 have been recently supplied. Foll. 66b is blank, but without any consequent gap in the text. The MS. has marginal notes and vowel-points occasionally. It is defective at the end.

Written in ordinary Nasta'līk. Not dated. C. 18th century.

No. 400.

foll. 89; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

حاشية مختصر المعاني

ḤĀSHIYA MUKHTAŞAR AL-MA'ĀNĪ.

A supercommentary on at-Taftāzānī's abbreviated commentary called Mukhtaṣar al-Maʻānī (see No. 399) on al-Ķazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by سيف الدين لحمد بن Saif ad-Dīn يحيى بن محمد بن سعد الدين التفتازاني المعروف بالحفيد Aḥmad bin Yaḥyā bin Muḥammad bin Sa'd ad-Dīn at-Taftāzānī, known as al Hafid. He was a great-grandson of at-Taftāzānī, and was appointed Shaikh al-Islam, and remained in Khurasan for about thirty years. He died, according to Haji Khalifa, Vol. II., p. 409, in A.H. 906, A.D. 1500, but according to at-Ta'līkāt as-Sanīya, p. 55, in A.H. 916, A.D. 1510. See also Ḥabīb as-Siyar, Vol. III., Juz', III., p. 343, and Brockelmann, Vol. II., p. 218. The name of his father was Yaḥyā, son of Muḥammad; and not Muḥammad son of Yaḥya as given by Ahlwardt in Berlin Cat.

Beginning:-

قوله الحمد انما اختار الحمد على الشكر مع أن المتبادر من العبارة الم •

For copies see Berlin Cat. No. 7211; Leyden Cat. No. 309; Paris Cat. Nos. 4406-7; Derenbourg, Nos. 265-9; and Rampur List, p. 562.

For other commentaries, etc., see Hāji Khalīfa, Vol. II.,

p. 408.

Printed in Calcutta, A.H. 1280.

Quotations from the commentary are introduced with the word in red ink. The manuscript is worm-eaten, specially at the end. The inner edge of all the foll, is supplied in modern paper.

Written in Naskh. Not dated. C. 17th century.

No. 401.

foll. 90; lines 17; size $8\frac{1}{8} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

الحاشية على حاشية الخطائي

AL-HĀSHIYA 'ALĀ HĀSHIYAT AL-KHATĀ'Ī.

Annotations on al-Khaṭā'ī's supercommentary on at-Taftāzānī's commentary called Mukhtaşar al-Ma'ānī on al-Kazvīnī's work n rhetoric called Tal<u>kh</u>īṣ al-Miftāḥ by نجم الدين عبد الله بن شهاب الدين مسين الحسيني اليزدي Najm ad-Dīn 'Abdallāh bin <u>Sh</u>ihāb ad-Ďīn Husain al-Husainī al-Yazdī. He was a scholar of the Imāmīya sect, and died, according to Brockelmann, Vol. II., p. 215, and Khulāṣat al-Athar, Vol. III., p. 40, in A.H. 1015, A.D. 1606, but according to Kashf al-Hujub, p. 343, in A.H. 1069, A.D. 1658. I think the latter date is wrong, as from the colophon it appears that the author completed this work (at a college called المدرسة in Shīrāz) in A.H. 972 (A.D. 1564) not in A.H. الصدرية المنصورية 962, as mentioned by Hajī Khalīfa, Vol. II., p. 408, and Kashf al-Hujub, p. 173. It is not likely that he lived for 97 years after being grown up enough to finish such a learned work. The date A.H. 1069, A.D. 1658, is the date of the death of the author's son (called Mulla Hasan : Alī), and that may have caused the confusion. See Nujūm as-Samā', p. 23, Shudhūr al-Iķyān, Vol. I., fol, 364, and Aml al-Āmil, p. 49.

A few foll, at the beginning are missing, and our copy begins

abruptly as follows:-

يوت الحكمة فقد اوتي خيرا كثيرا قوله نصلي ندعوا الم •

For copies see Berlin Cat. No. 7210; Munich Cat. No. 684;

and Rampur List, p. 560.

Marginal lines in red ink only up to fol. 40. The supercommentary is introduced with the word قوله in red ink. It bears marginal corrections. The latter portion is much worm-eaten and consequently defective. The colophon of the book runs thus:-

قد اتفى الفراغ من تعليق ما رسعه المجال مع توزع البال و تشتت الحال النقر الخلق الى عفو ربه الابدى عبد الله بن شهاب الدين اليزدي في سابع عشر من ذي حجة سنة اثنين و سبعين و تسعمائة بدارالملك شيراز صينت من الاعواز و خصت بالاعزار في المدرسة الصدرية المنصورية الن *

Written in Nasta'līķ. Dated A.H. 1090. Scribe عبد الرحيم بن فتح محمد بن عبد الله بن ميرزا اللهوري

No. 402.

foll. 273; lines 20; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

حاشية المطول

HĀSHIYAT AL-MUŢAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary (named al-Mutawwal) on al-Kazvīnī's treatise on rhetoric حسن جلبي بن محمد شاه بن محمد الفناري called Talkhis al-Miftah by Ḥasan Chalapī bin Muḥammad Shāh bin Muḥammad al-Fanārī, died, A.H. 886, A.D. 1481. See for his life No. 97.

Beginning:

قوله الهمنا حقائق المعاني و دقائق البيال الاقرب الى الفهم النم *

For copies see Berlin Cat. No. 7203; Leyden Cat. No. 301; India Office Cat. Nos. 865-872; Derenbourg, No. 212; Asiatic Society Cat. p. 73; Hyderabad List, Fann Balaghat Nos. 11, 13; and Rampur List, p. 562.

For other supercommentaries see Hājī Khalīfa Vol. II., p.

404, and Berlin Cat. No. 7205.

Printed Constantinople, 1854.

Quotations from al-Mutawwal are marked with black lines up to fol. 20. Afterwards either a small gap, or the word in red ink, is found before them. The manuscript contains marginal notes and corrections. It properly ends on fol. 263a. Fol. 263b contains some prayers. Foll. 264-273 contain passages and quotations cited in the book, with the meanings of difficult words. Slightly worm-eaten. Two additional foll. at the beginning contain some theological questions, etc.

Written in different hands of mixed Nasta lik and Shikasta.

Not dated. C. 10th century.

No. 403.

foll. 238; lines 24; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4$.

حاشية المطول

ḤĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary called al-Muṭawwal on al-Kazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See for his life No. 6.

It is defective, and begins abruptly as follows:-

نفیم انه علی تقدیر الاستغراق کیف بصے ان یکون قولم ایاک نعبد بیانا لحمدهم النے .

For copies see India Office Cat. No. 876, Derenbourg, No. 233 and Bankipur Cat. p. 176.

For other supercommentaries see Hājī Khalīfa, Vol. II., p. 404.

Printed, Constantinople, A.H. 1227, 1241.

On the first fol. it is wrongly designated عاشيه فوائد الضيائيد.

There are double coloured margins. Quotations from al-Mutawwal are introduced by قوله in red ink. It is worm-eaten, slightly in the first part, but rather heavily towards the end. The worm-eaten places are pasted over with papers.

Written in Nasta'lik. From the colophon it appears that it

was copied in the 43rd year of Aurangzib's reign.

No. 404.

foll. 312; lines 14; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{4}$.

المنافعة ال

HASHIYAT AL-MUTAWWAL.

A supercommentary on at-Taftāzānī's earlier and larger commentary on al-Ķazvīnī's treatise on rhetoric called Talkhīş al-

Miftah. It is defective at both the beginning and the end, and the name of the supercommentator is not known.

It begins abruptly as follows:—

العطف على ما يفهم فحينتك يكون المحمود عليه عدم العلم الم *

Later on, commenting on the passages of al-Mutawwal, it runs as follows:--

قوله اصله اهل بدليل اهيل ذهب البصريون الى ان اصله الى اهل و استدارا عليه بان تصغير اهل و اعترض بانه تصغير اهل النم *

The spaces for قال and اتول are mostly blank up to fol. 128; after that those words are written in red ink before the commentary and the supercommentary respectively. Wrongly designated حاشية on the first fol. Portions of foll. 264a, 264b, 265b, 294a, 298a, and 298b are blank. Slightly worm-eaten. on the inner edge are supplied in a different paper.

Written in different hands of Naskh. Not dated. C. 18th

century.

No. 405.

foll. 123; lines 17; size $6\frac{1}{3} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

مقود الدرز في حل ابيات المطول و المختصر

'UĶŪD AD-DURAR FĪ ḤALL ABYĀT AL-MUŢAWWAL WA'L MUKHTASAR.

A work explaining the verses cited in at-Taftāzāni's two commentaries called al-Mutawwal and al-Mukhtasar by Ḥusain bin Shihāb ad-Dīn شهاب الدين حسين بن جاندار الشامي العاملي Husain bin Jandar ash-Shamī al-'Amilī. He was an eminent poet, travelled a good deal in pursuit of learning, and died, A.H. 1076, A.D. 1665. See Khulasat al-Athar, Vol. II., p. 90.

Beginning:

يا من اطلع في سماء بيان بدائع البراعة اهل المعاني النو *

For copies see Rampur List, p. 566; and Bankipur Cat. p. 483. Lithographed, Teheran, A.H. 1269.

Verses are quoted with the word JU in red ink, and the explanation begins with the word اقول . Fol. 41 is defective owing to the pasting over of paper. Slightly worm-eaten. Marginal notes

on the title-page and in the colophon.

Written in Nasta lik. Not dated. C. 18th century.

Proverbs and Maxims. No. 406.

foll. 127; lines 15, size $7\frac{1}{4} \times 5\frac{3}{4}$; 5×4 .

زبدة الاخبار و عدة الاخيار

ZUBDAT AL-AKHBAR WA 'UDDAT AL-AKHYAR.

A work on general maxims and admonitions based on the Traditions of the Prophet. The name of the collector could not be traced.

Beginning:

الله الصمد المعين الظاهر الحق المبين فهذا كتاب مشتمل على الفاظ صدرت عن سيد المرسلين اكثرها في المواعظ والامثال اخرجتها من الكتب المعتبرة النع *

The aphorisms, arranged alphabetically, are grouped into chapters as below:—

fol.	18.	kana Tumping Piki malal mas Kana malal Nasal Masalasa	باب الالف
194.14	(일본 수리로) 그렇게 되었습니다	हें प्राप्ता के अंक्ष्मिक के किसी के किसी के किसी है। कि कार की कार किसी की किसी के किसी की किसी की की की की की की की की की की की की की	باب الباء
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	53 <i>b</i> .	en de Alderdage Selek Stephilipher (1964)	باب الحاء
,,	54b.		بات النصاء
,,	55a.	- Margin of the section Addition	باب الدال
,,	55b.		باب الراء
1,		alana wa wa wa ka ka	باب الزاء
1)	57 <i>b</i> .	sela, lest HarrellyHath In wa	باب السين
D9	<i>59b</i> .	and the wife of the states	باب الشيي
,,,	60 <i>6</i> .	A thing provide the state of the state of the	باب الصاد

fol.	61 <i>b</i> .			باب الضاد
,,	61b.	e e	Ç.	باب الطاء
"	62b.		44.5	باب العين
"	64b.	<u>.</u> %)	er en en en en en en en en en en en en en	
• ,,	64b.			باب الفاء
22 ·	65b.	•		باب القانب
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,,	77b.	v.		باب اللام
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,, I	096.	*		باب الذون
,, I	10b.		e e	باب الواو
	11a.			باب الهاء
	11 <i>b</i> .			باب اللام الف
,, l	18a.			باب الياء

Fol. 122a has a chapter with the heading:—

باب يتضمى كلمات رسول الله صلي الله عليه و سلم عن ربه عز و جلَّ *

It seems to me from the general arrangement and method that the author has abridged this book from Muḥammad bin Salāma al-Kuḍā'ī's work, known as ash-Shuhabāt fī'l Mawā'iz wa'l Ādāb min Hadīth Rasūl Allāh (see Berlin Cat. No. 1271). Foll. 1, 56 and 57 are defective, on account of the pasting of some paper over the text. Foll. are missing after fol. 54. Sprinkled with vowel-points. Marginal glosses here and there. The title-page and the last fol. bear the seal of 'Ālamgīr.

Written in Naskh. Not dated. C. 15th century.

No. 407.

foll. 356; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{8}$.

غور الحكم و درر الكلم

GHURAR AL-HIKAM WA DURAR AL-KILAM.

The apothegms of Caliph 'Alī bin Abī Ṭālib, collected and arranged alphabetically by عبد الواحد بن محمد بن عبد الواحد الآمدى
'Abd al-Wāḥid bin Muḥammad bin 'Abd al-Wāḥid al-Āmidī' التميدي

at-Tamīmī. He was an Imāmīya scholar, and a contemporary of ash-Sharīf al-Murtadā, died, A.H. 436 A.D. 1044. See Rawdāt al-Jannāt, p. 464.

Beginning:

الحمد لله الذي هدانا بتونيقه الى جادة طريقه الني

For copies see Berlin Cat. Nos. 8661-2; Paris Cat. No 2582/14; and India Office Cat. No. 162.

Lithographed, Bombay, A.H. 1280, A.D. 1864.

For other editions and a translation see Ellis, Cat. of the

Printed Books, Br. Mus. Vol. I., p. 232.

The first fol. has a 'Unwan recently added. Gold-ruled margins throughout. The headings of chapters are in red ink. From the beginning up to fol. 247 the paper is coloured. Borders of several foll. at the beginning and end have been changed into a different kind of paper. A few foll. at the end are a little damaged by insects. It is defective, and ends abruptly as follows:—

or the first fol. has a 'Unwan recently added. Gold-ruled margins to red in red

The last two lines at the end have been effaced by some mischievous person in order to conceal the name of the owner of

the book.

Written in fine Naskh. Not dated. C. 17th century.

No. 408.

foll. 135; $\lim_{\infty} 7$; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$. THE SAME.

Another, but a defective copy of the work noticed above. It commences with the Sayings which begin with the word, as follows:—

هذا كتاب مما رزد من حكم اميرالمومنين علي بن ابي طالب عليه السلام في حرف الحاء بلفظ حسن قال عليه السلام بسم الله الرحمن الرحيم حسن الصورة أول السعادة - حسن الشكر يوجب الزيادة النع *

After fol. 76 many foll. are missing. Fol. 77 abruptly beginning with the letter, as follows:—

من الفوائب - من الارع جنة الصبر هانت عليه الفوائب الني .

Also after fol. 134, some foll. are missing.

The first two foll. are richly illuminated, and have two *Unwans. Vocalised throughout. At the end of each apothegm, there is a mark in gold. It contains a Turkish interlineary translation from the beginning up to fol. 130a. Doubled gold rule and coloured line throughout.

Written in beautiful Naskh. Not dated. C. 15th century.

No. 409. foll. 24, lines 3; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

كلمات مكنونة

KALIMĀT MAKNŪNA.

A collection of one hundred sayings attributed to 'Alī bin Abī Țālib, died, A.H. 40, A.D. 661, and some Traditions of the Prophet, both with a paraphrase in Persian distichs.

It begins with a Persian couplet as follows:-

بهترین هر کلام ای نور چشم مردمان هست نام کالق بسیار بخش مهربان

The hundred aphorisms of Alī bin Abī Ṭālib are also مطارب كل طالب من كلام علي and مائة كلمة عالية مرتضوية designated بن ابي طالب. The first person who collected these hundred proverbs, according to Iktifa al-Kunū', p. 356, was ابو استحق Abū Ishāk Raghīd رشيد الدين محمد بن عبد الجليل المعروف بالوطواط ad-Dīn Muḥammad bin 'Abd al-Jalīl, known as al-Waṭwāṭ. was a native of Balkh. He served as chief secretary under Atsiz (A.H. 535-551 A.D. 1140-1156) and his son Il-Arsalan (A.H. 551-568, A.D. 1156-1172). He died in A.H. 578, A.D. 1182. See Habib as-Siyar, Vol. II., Juz' IV, pp. 169, 174; Hammer, Redekünste, p. 119; Sprenger, Oude Cat. p. 541; and Rieu, Persian Cat. Br. Mus. p. 553a. But from Ghurar al-Hikam of Amidī (No. 407) fol. 2, it appears that Abū 'Uthmān al-Jāḥiz, died, c. A.H. 255. A.D. 869, collected the hundred sayings of 'Alī bin Abī Tālib. See also Rawdāt al-Jannāt, p. 465.

For copies see India Office Cat. No. 138; Br. Mus. Cat.

p. 511; Asiatic Society Cat. p. 67; and Rampur List, p. 350.

Printed at Bülak, A.H. 1255. For other editions and translations see Iktifa' al-Kunū', p. 356 and Edwards (E.), Cat. Persian

Printed Books, Br. Mus. p. 107.

The MS. under notice contains altogether 133 aphorisms. my opinion two distinct treatises, viz. one containing the hundred sayings of 'Ali, and another treatise with the forty select Traditions of the Prophet, were put together by some one, and given the above-mentioned name كلمات مكنونة; because in fol. 1b we find the -the Tradi " تمت الاحاديث النبوية المصطفوية صلى الله عليه remark tions of the Prophet ended", and on fol. la we find the expression Ali, peace be on him, has said." Some one, ثال على عليه السلام most probably a bookseller of Lucknow, in order to deceive the purchaser of MSS. has combined the two works, and named it كلمات مكذونة. Some foll. are missing, and consequently instead of

140 aphorisms we have only 133. Fol. 23 contains a colophon in Persian, misplaced. Fol. 13 should come before fol. 1b, which is a separate fol. that has been pasted on the opposite side of fol. 1a. We notice also the following couplet on fol. 1b:—

This indicates that the Persian paraphrase, as far as the 40 Traditions are concerned, was made by Jāmī, whose full name was Nūr ad-Dīn 'Abd ar-Raḥmān bin Aḥmad al-Jāmī, whereas nothing is said there about the paraphraser of the 100 proverbs, but according to Rieu, p. 553a Waṭwāṭ is the author of the translation.

Al-Jāmī was born in A.H. 817, A.D. 1414; spent most of his life in Hirāt, and died there in A.H. 898, A.D. 1492. For details of his life see Daulat Shāh, p. 483; Majma' al-Fuṣaḥā', Vol. II., p. 11; Rieu, Persian Cat. Br. Mus. p. 17a; and Browne, Persian Literature Under Tartar Dominion, pp. 507-548.

The translation of these Traditions was made in A.H. 886,

as the same fol. 1b says:—

تمت ترجمة هذه الاربعين بتونيق من هو خير ناصر و معين سنة ست و ثمانين و ثمانمانة *

For copies see Rieu, Persian Cat. Br. Mus. Vol. I. p. 17; Vol. II., p. 828a, I; Ethé, Bodl. Cat. No. 894, 20, No. 895, 14; and

Ethé, India Office Library Cat. No. 1357, 2.

Borders are changed into modern paper. It is a splendid copy, and represents a very fine specimen of calligraphy. Arabic texts are written in gold letters in Naskh character, and three aphorisms go generally to each page. The Persian translation is written below each aphorism in a beautiful minute Nasta'līķ character. Not dated. C. 16th century.

No. 410.

foll. 163; lines 25; size $8\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

مجمع الأمثال MAJMA¹ AL-AM<u>TH</u>ĀL.

A thesaurus of Arabian proverbs, arranged in alphabetical order, by ابر الفضل احمد بن محمد بن احمد الميداني النيسابوري Abū'l Faḍl Aḥmad bin Muḥammad bin Aḥmad al-Maidānī an-Naisābūri. He was a pupil of Abū'l Ḥasan 'Alī bin Aḥmad al-Wāḥidī, and was the author of several works. He died at Nīshābūr, A.H. 548, A.D. 1124. For details see Nuzhat al-Alibbā', p. 466; Ibn Khallikān, Vol. I., p. 48; Bughyat al Wu'āt, p. 155; and Frockelmann, Vol. I., p. 289.

Beginning:

Beginning:—
ان احسن ما يوشح به صدر الكلام و اجمل ما يفصل به عقد الذظام حمد في الجلال و الأكرام النع ه

For copies see Berlin Cat. No. 8670; Leyden Cat. No. 385; Paris Cat. Jos. 3958-63; Cairo Cat. Vol. IV., p. 300; Br. Mus, Suppl. Cat. No. 997; Munich Cat. No. 643; Pet. Rosen, Cat. No. 163; Rampur List, p. 613; and Bankipur Cat. p. 797. In Leyden Catalogue the opening lines differ from ours to some extent.

According to Hajī Khalīfa, Vol. V., p. 391, the work contains

six thousand and odd proverbs.

Printed at Bulak, A.H. 1284; Cairo A.H. 1310; lithographed, Teheran, A.H. 1290. G. W. Freytag edited the book with a Latin

translation in 3 volumes, Bonn, 1838-43.

The MS. under notice contains the first fourteen bab ending with the letter ... The headings of chapters and proverbs are in Slightly worm-eaten. On the title-page and last fol. it has several seals, among which we notice the seal of واجد على شاه.

written in Naskh. Dated A.H. 1108. Scribe محمد بن ابى بكر المدنى and the land bearing that the terms

Prose.

No. 411.

foll. 207; lines 20; size $9rac{3}{4} imes 6rac{1}{2}$; $7rac{1}{8} imes 4$.

AL-IKD AL-FARĪD.

A portion of the famous collection of saying, anecdotes, and extraots in prose and verse by ابر عمراحمد بن متحمد بن عبد ربه Abū Umar Ahmad bin Muhammad bin 'Abdrabbih. He was born at Cordova in A.H. 246, A.D. 860. He suffered from paralysis for some time. He was the poet laureate of 'Abd ar-Rahman III. (A.H. 300-350, A.D. 912-961), and died in A.H. 328, A.D. 940. See Ibn Khallikan, Vol. I., p. 34; Yatīma, Vol. I., pp. 412-436; Wüstenfeld, Gesch. No. 107; and Brockelmann, Vol. I., p. 154. Beginning:

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة على نبيه محمد سيد المرسلين و على آلة الطيبين الطاهرين واصحابة اجمعين اما بعد هذا كتاب القناء في أخبار الخلفاء و تواريخهم و ايامهم النم *

For copies see Berlin Cat. No. 8318; Gotha Cat. Nos. 2121–23; Vienna Cat. No. 357; Munich Cat. No. 594; Paris Cat. Nos. 1287–91, Casiri, No. 723; and Koprülüzāda Cat. Nos. 1339–41.

See also Hājī Khalīfa, Vol. IV., p. 232.

Printed at Cairo in three volumes, A.H. 1293, A.D. 1302.

In our copy, as the words کتاب القناء are to be found in red ink in the preface, it has been erroneously named کتاب القناء *Kitāb al-Ķinā'*. But the words ought to be read کتاب القناء (a book which I have composed) in place of کتاب القناء . See printed copy of the

book, Vol. II., p. 248.

No doubt there are two abridgments of this work, one by Abū Ishāk Ibrāhīm bin 'Abd ar-Raḥmān al-Wadyāshī al-Kaisī, died, c. A.H. 570, A.D. 1174, and the other by Jamāl ad-Dīn Abū'l Fadl Muḥammad bin Mukarram al-Anṣārī al-Khazrajī, the author of Lisān al-'Arab, died A.H. 711, A.D. 1311; but the present copy is indisputably neither of those abridgments. In this copy some chapters of the original book have been added by some cunning bookseller of Lucknow, but in a wrong order and under the strange name mentioned above, in order to deceive the purchasers of MSS. Such practice is common in Lucknow.

In ends with the following line:-

و لم اخدع و مثلك شكر مسعى معتنبر و عفي رله (عفاولة) مقتوف .

In the printed copy of the book this line is found in the chapter called صدر في كتاب عتاب, which occurs on page 248 of the second volume.

Lacuna, in fol. 46a. The heading of chapters are in red ink.

Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 412.

foll. 162; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Carrier Control Control Control Control Control

RASĀ'IL IBN AL-'AMĪD.

A collection of letters by Ibn al-'Amīd. His full name was المعرد بن العبيد ابي عبد الله الصدين بن محمد الكاتب المعرد المعرد الكاتب المعرد الكاتب المعرد الكاتب المعيد المحدد بن العبيد ابي عبد الله الحسين بن محمد الكاتب المعيد Abū'l Faḍl Muḥammad bin al-'Amīd Abī 'Abdallāh al-Ḥusain bin Muḥammad al-Kātib, known as Ibn al-'Amīd. He was appointed Vizīr of Rukn ad-Dawla Abū 'Alī al-Ḥusain bin Buwaih ad-Dailamī, the father of Aḍud ad-Dawla, in A.H. 328, A.D. 939; surpassed in philology and epistolary composition all his contem-

poraries, and consequently he was called al-Jāḥiz ath-Thānī, the second Jāḥiz. Ibn Khallikān (Teheran edition) Vol. II., p. 169, says: بدئت الكتابة بعبد الحميد , "the art of letter-writing commenced with 'Abd al-Ḥamīd and ended with Ibn al-'Amīd." For 'Abd al-Ḥamīd (died, A.H. 132, A.D. 749), vide Ibn Khallikān, Teheran edition, Vol. I., p. 332. Ibn al-'Amīd belonged to the Imāmīya sect, and died in A.H. 360, A.D. 970, c according to some in A.H. 359, A.D. 969. For details of his life see Yatīma. Vol. I., p. 140; Vol. II., p. 283; Vol. III., p. 280; Ibn Khallikān, Vol. II., p. 169; Shudhūr al-'Iķyān Vol. I., fol. 154; Aml al-Āmil, p. 63; and Nicholson, p. 267.

Beginning:---

الحمد لله حق حمدة وصلوته على محمد اما بعد فهذه وسائل الصدر الامام السعيد الاستاذ تاج الادباء و رئيس الوزراء ابي الفضل بن العميد عمّدة الله بسجال رحمته فمنها وسالة كتبتها الى بعض اصدقائه تسمئ المطبخية كتبتها بالرقة الني *

See also Ka<u>sh</u>f al-Ḥujub, p. 291; and Ḥājī Kౖhalīfa, Vol. III., p. 460.

Our copy is very inaccurate. The heading of letters and names of addressees are in red ink.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 413.

foll. 156; lines 29; size $11\frac{1}{2} \times 7$; $9\frac{1}{8} \times 5$.

foll. 1-90.

J.

نهج البلاغه NAHJ AL-BALĀGHA.

The speeches and select sayings of the Caliph 'Alī bin Abī Ṭālib, collected and arranged by ابر الحسن محمد بن الحسين الشهير Abū'l Ḥasan Muḥammad bin al-Ḥusain, known as ash-Sharīf ar-Radī. He was born in A.H. 359, A.D. 969. He was a poet of high order, and was appointed Nakīb at Baghdād, in place of his father and during his life-time, in A.H. 380, A.D. 990. He made pilgrimage several times, and died in A.H. 406, A.D. 1015. For details of his life see Rawdāt al-Jannāt, p. 575; Muntaha'l Makāl, p. 271; and Ķisas al-'Ulamā', p. 197.

Beginning:—

اما بعد حمد الله الذي جعل الحمد ثمنًا لنعمائة و معاذا من بالأنه النع ه

The work is considered an authentic and very reliable book by the Imāmīya sect. See Kashf al-Ḥujub, p. 595. But its authorship by 'Alī bin Abī Tālib is considered doubtful'by Sunnīs, and some consider ash-Sharīf ar-Radī to be the real author of the book. See Ḥājī Khalīfa, Vol. VI., p. 406; and Shāh 'Abd al-'Azīz ad-Dehlavī, Tuḥfa Ithnā 'Asharīya, p. 119.

Brockelmann, Vol. I., p. 404, has confounded our author and his crother as-Saiyid al-Murtadā, died, A.H. 436, A.D. 1044 (see for his life No. 426), and has attributed the present book to the

latter.

For copies see Berlin Cat. Nos. 8664-5; Paris Cat. No. 2423; and Bankipur Cat. p. 833.

For commentaries see Kashf al-Hujub, pp. 357-9; and Haj

Khalīfa, Vol. VI., p. 407.

It has been repeatedly lithographed in India.

Our copy is divided into two parts; the first part ends on fol. 48b, the second part begins on fol. 49b and ends on fol. 90b. Marginal corrections are numerous. The beginning of each speech and epistle is in red or coloured ink, or in bold characters in black ink. Sprinkled with vowel points. On the title-page are the names of several owners. Double coloured lines throughout.

Written in Naskh. The colophon of the 2nd part runs thus :-

و كان الفراغ من فساخة هذا الكتاب المبارك ضحوة فهار الخميس لعله اول يوم من شهر الحجة الحرام عام ست و سبعين و الف •

foll. 91b-156.

Π

اعلام نهج البلاغة NAHL AL-BALAGH

I'LĀM NAHJ AL-BALĀĢĦA.

A commentary to a<u>sh-Sh</u>arīf ar-Radī's preceding book called Nahj al-Balāgha by على بن الناصر التحسيني 'Alī bin an-Nāṣir al-Ḥusainī. He was a contemporary of a<u>sh-Sh</u>arīf ar-Radī (died, A.H. 406, A.D. 1015), and his commentary is regarded as the most ancient and reliable one. See Ka<u>sh</u>f al-Ḥujub, p. 53.

Beginning:—

الحمد لله الذي نجانا من مهاري الني وظمانة و هدانا سبيل الحق •

Coloured lines throughout the book. The words قال عليه السلام are generally written in coloured ink.

Written in the same hand of Nas<u>kh</u> as the preceding MS. Da'ed A.H. 1076. Soribe يعيى بن احمد بن علي الرويتي.

No. 414.

 $ext{foll. 168}$; lines 11 ; size $11rac{1}{2} imes 7rac{3}{4}$; $9rac{1}{2} imes 4rac{3}{4}$.

MAĶĀMĀT AL-ḤARĪRĪ.

The well-known makāmāt or adventures of Abū Zaid of Sarūj -Abū Muhammad al ابو محمد القاسم بن علي بن محمد الحريري. by Kāsim bin 'Alī bin Muḥammad al-Ḥarīrī. He was born at Başra in A.H. 446, A.D. 1054. At the suggestion of Anushirwan bin Khālid, who served as Minister under the Caliph Mustarshid Billah (A.H. 512-529, A.D. 1118-1135) and under Sultan Mastud, the Seljūķ (A.H. 527-547, A.D. 1133-1152), al-Harīrī undertook to write this work on the model of the Makamat by Badī' az-Zaman al-Hamadhānī, died, A.H. 398, A.D. 1007. All critics agree that al-Harīrī has surpassed al-Hamadhānī in point of exquisite style and in variety of thoughts. Az-Zamakhsharī has the following

lines in praise of this book:—

اقسے بللله و آیاته و مشعر الحج و میقاته

ال الحریری حربی بال تکتب بالتبر مقاماته

I swear by God and His marvels, By the pilgrims' rite and their shrine: Hariri's "assemblies" are worthy To be written in gold each line.

Al-Harīrī died in A.H. 516, A.D. 1122, or according to some in A.H. 515, A.D. 1121. He is the author of several other works, such as Durrat al-Ghauwāṣ fī Auhām al-Khawāṣṣ, Mulḥat al-I'rāb, For details of his life see Ibn Khallikan, Vol. I., p. 458; Nuzhat al-Alibbā' p. 453; Bughyat al-Wu'āt, p. 378; Brockelmann, Vol. I., p. 276; and Nicholson, p. 329.

Beginning:—

قال الشينع الاستاف اللغوي الفصوي أبو العباس أحمد بن عبد المومن ابن موسى بن عيسى بن عبد المؤمن القنسى الشريشي رحمة الله عليه ورضوانه شرح الصدر اللهم انا نحمدك على ما عملت من البيان و الهمت من التبيان الغ *

The two lines quoted at the beginning are written erroneously by the copyist. Probably he meant to copy the commentary of ash-Shirishi, died, A.H. 619, A.D. 1222, but subsequently changed his mind, and copied the Makamat.

For copies see Berlin Cat. No. 8538; Br. Mus. Suppl. Cat. No.

He belonged to the Imāmīya sect. His son Muḥammad 'Abbās settled at Bhūpāl, and his descendants are still there. See Ṣubḥi-Gulshan, p. 180; and Sham'-i-Anjuman, p. 182; Jawād Sābāṭ in his work al-Barāhīn as-Sābāṭīya, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17b as follows:—

ان احسن ما يه به اللسان و انشرح به الصدر و ابته الجذان حمد من علمنا البيان اما بعد احمد بن محمد بن علي بن ابراهيم الانصاري اليمذي الشرواني يقول انه التمس مذي ... المولوي وزير علي بن المولوي انور علي السنديلي الصدبةي ان اشرح له القصيدة الموسومة ببانت سعاد النا *

For other commentaries on Bānat Su'ād see Berlin Cat. Nos. 7490-7505; and Hājī Khalīfa, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8a indicates:—

ر ليعلم أن تاريخ طبع هذا الشرح المستطاب حاصل من مادة قول الفقير خير كتاب *

Printed in Calcutta, A.H. 1231.

Foll. 1-3 contain the poem Banat Su'ad, and foll. 4-16, appreciations of the commentary by contemporary 'Ulama' in the Persian and Arabic languages. Their names are as follows:—

ابو عبد الله جمال الدين المولوي حسن علي الهاشمي fol. 3b. المولوي أوحد الدين بن القاضى على أحمد البلجرامي 5b.المولوي محمد بن نعمة الله المدعو بالاشراف الصديقي 6a. المولوي عبد الرحيم بن عبد الكريم الصفي فوري 7aالمولوي منحمد على الطباطبائي البداؤني 7b. المولوي وزير علي بن المولوي الموزعلي السلديلي الصديقي المولوى فضل الرحمن 9a.محمد صادق خان بهادر المتخلص باختر نجل القاضى محمد لعل الهقلوي ,, 10a

Fol. 17a. is blank, but without causing any break in the text. Fol. 17b has a beautiful 'Unwān at the beginning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'līķ. Dated A.H. 1231? Scribe عظيم الله.

No. 435.

foll. 202; lines 15; size $10\frac{3}{4} \times 5\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

ديوان ، وزير DĪWĀN AL-WAZĪR.

The dīwān of المنتخلص الصديقي المتخلص Wazīr 'Alī bin Anwar 'Alī as-Sandīlī aṣ-Ṣiddīkī, poetically known as al-Wazīr. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Ahmad bin Muḥammad al-Yamanī ash-Shirwānī, and that his father, Anwar 'Alī, was in the employment of Nawwāb Ṣiddīk Ḥasan Łhān at Bhupal in A.H. 1293, A.D. 1876. Aḥmad ash-Shirwānī mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18a). The date of his death is not known.

Beginning:

الحمد لله الذي خلق الهوى و اشاعه من بعده بين الوري

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as ملوني (fol. 10a) ملوني (fol. 66a) امير كبير ترنبل (foll. 67a and 134a) امير كبير ترنبل (foll. 85b and 135a) and مستر مكنجي (fol. 163a). It contains also poems in praise of the following scholars of Bengal:—

fol	المولوي محمد حيدر علي
,,	471 077 700
	المولوي محمد 47b, 67b, 160a.
	المولوي محمد امين الله
	64b,113a,136a. الشيخ أحسان الله
"	المولوي محمد صادق اختر المولوي محمد صادق اختر
,,	المولوى الحافظ الحاج احمد كبير الحافظ الحاج احمد كبير
,,	المولوي فضل الرحمن وفضل الرحمن 102a, 144b.
,,	قاضي القضاة محمد راشد
3356 ³ 33 888	المولوي امام علي أ

fol.	131a.	ed pu uk	and and all	المولوي غلام حضرت
	133a.	ormanikasi da Tanadan	di te a irac i Tagane yilik	المولوي محمد سأجد
,,	140b.	esta de la companya della companya de la companya de la companya della companya d	ones (no de la constante de la constante de la constante de la constante de la constante de la constante de la La constante de la constante de la constante de la constante de la constante de la constante de la constante d	المولوي معظم حسين
,,	143a.	: .		المولوي نجف علي

Foll. 85b and 128b contain lines in praise of Aḥmad ash-Shirwānī. Lacunae are in foll. 9a, 122b, 123, 164a, 170a, 190b, 191b, and 192-200. Foll. 114-115 are blank. Fol. 122 and a part of fol. 123a contain a prose letter of the author addressed to Aḥmad ash-Shirwānī. Foll. 200b-202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'līķ. Not dated. C. 19th century.

No. 436.

foll. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مناصف المنافعة فجموعة الانتعار المناف للمناف

MAJMŪ'AT AL-ASH'ĀR.

A collection of several well-known poems with commentaries on some of them as below:—

foll. 1-43a

I.

الغريدة الجريدة AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būsīrī's famous poem known as Ķaṣīdat al-Burda by عبد الله بي علي العاشي الطبيب 'Abdallāh bin 'Alī al-'Akkāshī aṭ-Tabīb. From a perusal of the preface to the author's commentary on Bānat Su'ād, which begins in this collection on fol. 52b, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning:

الحمد للله مفصح الفصاحة بالبلغاء و مصفح البلاغة بالفصحاء فيقول المجتهد بذكر كرام خلانه اقل تلامذة السمى اللبيب عبد الله بن علي الطبيب النع *

For other commentaries on Kaṣīdat al-Burda see Berlin Cat. Nos. 7788-7825.

Verses of the Kaşīda are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2b has a lacuna. Slightly worm-eaten.

Written in Nasta'līķ. Not dated. C. 19th century.

foll. 43b-46a.

II.

قصيدة الفرزدي

KAŞĪDAT AL-FARAZDAK.

The poem by همام بن غالب بن صعصعة المشهور بالفرزدق Ḥammam bin Ghālib bin Ṣaʻṣaʻa, known as al-Farazdak. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186–197; XIX, pp. 2–52; Khizānat al-Adab, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning :-

هذا سليل حسين وابي فاطمة بنت رسول الذي افجابت به الظلم

From Berlin Cat. No. 9671, 78a it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78a; and Paris Cat No.

1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The Kasīda is followed by two satirical couplets of al-Farazdak on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46a-51.

III.

The above foll. contain three poems of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660.

The first poem begins on fol. 46a as follows:—

المسيس انبي واعظ وصودب فافهم فان العاقل المتنادب

The second poem begins on fol. 48b as follows:—

لك الحمديا ذا الجود والمجد والعلى تباركت تعطي من تشاء و تملع

The third begins on fol. 50b as below:-

قدم لنفسك في الحيوة ترودا فغدا تفارقها و انت مردع

Poems are vocalised, and are found in the printed copy of Diwan Ali. walks then be is a bally blomade and bell lead well and

Written in Naskh in the same year. and the compared the field of the control of the co

foll. 52-67a.

SHARH BĀNAT SU'ĀD.

A commentary on Ka'b bin Zuhair's Banat Su'ad by عبدالله بن علي العكاشي الطبيب 'Abdallāh bin 'Alī al-Akkāshī aṭ-Ṭabīb.' See No. 436, I. Beginning:—

Beginning :- العمد لله الذي اعلى كعب الفصحار ببلاغتهم الربي *

For other commentaries on the poem, see Berlin Cat. Nos. 7486-7505, and Hājī Khalīfa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67b is blank.

Verses are written in large Naskh character with vowelpoints. The commentary is in Nasta'lik. Written in the same year.

foll. 68b-72.

 $\mathbb{E}_{\mathbf{v}} = \mathbb{E}_{\mathbf{v}} =$

LĀMĪYAT AL-'AJAM.

A poem in imitation of ash-Shanfara's splendid ode called Lamiyat al-'Arab, rhyming in ل , by ابواسمعيل التحسين بن على بن محمد Abū Ismā'īl al-Husain bin 'Alī bin Muḥammad الاصفهاني الطغرائي al-Isfihani at-Tughra'i. He was of Persian origin, and was born in A.H. 455, A.D. 1061, at Ispahān. His surname, at-Tughrā'ī, is derived from the royal signature (tughra) that he used to indite over the State papers. He served Sultan Mas'ud, the Saljukide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn Khallikan, Teheran edition, pp. 175-178; Clouston, Arabian Poetry, pp.433-435; Brockelmann, Vol. I., p. 247: and Nicholson, p. 326. See also No. 429. The two last books name him al-Hasan instead of al-Husain.

Beginning:—

اصالة الراي صانتني عن الخطل وحلية الفضل زانتني عن العطل

It was composed in Fighdad in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620-7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658-7673, and Ḥājī

Khalifa, Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, Arabian Poetry, pp. 468-472.

It was printed with a short commentary in Nafhat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697-699 and

Iktifa' al-Kunū', p. 274.

The name of the author is erroneously given on fol. 68b as المويد الدين العميد الفخر الكتاب ابى الحسين اسمعيل بن علي بن عبد الصمد . Marginal and interlineary notes in Nasta'līk character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 72b-77

VI.

القصدرة اللامية

The wild he saving a pull only one said

AL-KAŞĪDAT AL-LĀMĨYA.

ملاح الدين ابر الصفا by ل by ملاح الدين ابر الصفا جليل بي ايبك الصفدي Ṣalāḥ ad-Dīn Abū's Ṣafā Khalīl bin Aibak aș-Ṣafadī, died A.H. 764 A.D. 1362. See for his life I.o. 429. Beginning:

الجد في الجَّد والحرمان في الكسل * فانصب تصب عن قريب غاية الامل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Biṣrī aș-Ṣa'dī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafhat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Din Muhammad bin Bahran aş-Şafadī at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 77a-81b

VII.

القصيدة النونية

AL-KAŞĪDAT AN-NŪNĪYA.

ابو الفتّح علي بن محمد by الله by ابر الفتّح علي بن محمد البستي Abū'l Fath 'Alī bin Muḥammad al-Bustī. He was born in A.H. 360, A.D. 971, at Bust in Sijistān. He served Subuktagīn for some time, and died at Bukhārā during the reign of the celebrated Mahmud the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yatīma, Vol. IV., pp. 204-31; Ibn Khallikān (Teheran edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning:

زيادة المرء في دنياة نقصال وربحة غير محض الخير خسرال

For copies see Derenbourg, No. 167: India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work

Tanzīh al-Albāb fī Ḥadā'ik al-Ādāb, pp. 23-32.

Vocalised throughout. It has interlineary notes, and a versu Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

foll. 81b-85b. grade and my adVIII. one asserted

م **القميرة اللامية** وينايا ويواد الموجود الموجود

AL-ĶAŞĪDAT AL-LĀMĪYA.

شرف الدين اسمعيل بن ابي بكر by ل Another poem rhyming in شرف الدين المقرى اليمذي Sharaf ad-Dīn Ismā'īl bin Abī Bakr al-Muķrī al-Ÿamanī. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surdad in Yaman. He first became a professor at the College called al-Mujāhidīya at Ta'izz, and then at Nizāmīya College at Zabid. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :—

زيادة القول تحكى النقص في العمل و منطق المرو قد يبديم للزلل

For copies see Berlin Cat. No. 7897; and Asiatic Society

Cat. p. 129.

Included in his Poetical Works called Majmū' al Ķādī (lithographed, Bombay, A.H. 1305) pp. 58-60; and also in Nafhat al-Carly Commence and American Services Yaman, pp. 237–240.

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rigitalism mar padarantan day 1 Mejarik

Vocalised throughout. Written in the same hand as the previous one.

القصيدة الطنطرانية

AL-KAŞĪDAT AŢ-ŢANŢARĀNĪYA.

A poem in praise of the famous Nizām al-Mulk (died A.H. 485, A.D. 1092) by معين التي ابر نصر احمد بن عبد الرزاق الطنطراني Mu'īn ad-Dīn Abū Naṣr Aḥmad bin 'Abd ar-Razzāk aṭ-Ṭanṭarānī. He was a professor in the Nizāmīya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, Tadhkira Shu'arā', p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, Chrestomathie Arabe, Vol. II., p. 495.

Beginning ._

يا خلي البال قد بلبت بالبلبال بال ُ بالدوى زلزلتني و العقل في الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Ḥājī Khalīfa, Vol. IV.. p. 541.

Printed with a French translation by De Sacy in his work called al-Anīs al-Mufīd, Vol. II., pp. 158-162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معين الدين Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 89b-214a.

X,

القصائل العشر

AL-ĶAṢĀ'ID AL-'ASHR.

The ten well-known ancient poems by ten poets, namely Imru' al-Kais bin Hujr, fol. 89b; Tarafa bin al-'Abd, fol: 100a; Zuhair bin Abī Sulmā, fol. 116a; Labīd bin Rabī'a, fol. 127a; 'Amr bin Kulthūm, fol. 150b; 'Antra bin Shaddād, fol. 163a; Hārith bin Hilliza, fol. 175a; 'Abīd bin al-Abras, fol. 191b; an-Nābigha, fol. 198a; and al-A'sha, fol. 205b.

The last four poems have the commentary of at-Tabrīzī, and the rest of them have notes from at-Tabrīzī, az-Zawzanī, etc. Foll. 104-111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta'līk character, except in foll. 168-182, in which they are in nīm Shikasta. In foll. 174a-181 the poems are also in Nasta'līk character. Foll. 134-177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

foll. 214b–232a.

west programment has been most to the last SHARH LÄMĪYAT AL-'AJAM.

A commentary on at-Tughrā'ī's Lāmīyat al-'Ajam. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamal ad-Din Muhammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning:-

الحمد الله فاتم الفصاحة و مشرف ذرى الفضل بالبلاغة النو .

For other commentaries see Hājī Khalīfa, Vol. V, p. 292 and Berlin Cat. Nos. 7658-7673.

Verses are vocalised and are written in large Naskh character. The commentary from foll. 214b-226b is in Nasta'lik, and from foll. 227–232a in nīm Shikasta.

Written in the same hand as the previous one.

foll. 232b-245a.

XII.

شرح لامية العرب SHARH LAMIYAT AL-'ARAB.

A commentary on ash-Shanfara's Lamiyat al-'Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfara the commentary begins abruptly as follows:-

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 295 and

Berlin Cat. Nos. 7469-7471.

The verses are in Naskh character and vocalised. The commentary is written in nīm Shikasta, except foll. 243-245a, which are in Nasta'lik.

Written in the same year as the previous one.

foll. 245b-249b.

XIII.

قصيدة النابغة

KASĪDAT AN-NĀBIGHA.

A poem by النابغة الذبياني an-Nāhigha adh-Dhubyānī. His full name was ابو امامة زياد بن معاوية Abū Umāma Ziyād bin Mu'āviya, and he belonged to the tribe of Dhubyan. He lived at the Courts of Hīra and Ghassān during the latter half of the first century before the Prophet. His death took place before Islām was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162-176; Ahlwardt, Bemerkungen, pp. 36-50; Brockelmann, Vol. I., p. 22; Nicholson. pp. 121-123; and Iktifā' al-Kunū', p. 27.

He should not be confounded with another an-Nābigha, who had the epithet of al-Ja'dī and whose proper name was Abū Lailā Ḥassān bin Kais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhārik, whose patrons were 'Abd al-Malik and Walīd.

Beginning:

عوجوا فحيو النعم دمنة الدار ماذا تحبون من نوى واحجار

For another copy see Berlin Cat. No. 7456/4.

His dīwān was published with a French translation by Derenhourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

foll. 249b-251a.

XIV.

الزهرية AZ-ZAHRĪYA.

A poem on the spring season by ربيع بن زياد العبسي Rabī' bin Ziyād al-'Absī, and an answer to it by عنترة بن شداد العبسي 'Antra bin Shaddād al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of 'Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghānī, Vol. VII., pp. 148–153, Ahlwardt, pp. 50–57; Goldziher, Der Arabische Held 'Antra in der geographischen Nomenklatur, Globus LXIV, pp. 65–67; and Brockelmann, Vol. I., p. 22, and Iktifā' al-Kunū', p. 27.

Beginning:

قدم الربيع بزهولا المتسلسل و الغيث بين مروجة المتجدول The answer begins :—

قم واستني وانهل رحيق السلسل و اشرب ولا تحفل بقول العدّل

Poems of 'Antra are published by Iskandar Abkarius in his book called Munyat an-Nafsī fī Ash'ār 'Antra al-'Absī at Bairut, 1864, and his dīwān was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows:-

حسنا كواءب قد لبس غلاكلا خضرا يراها ناظر المتامل

Written in the same hand of Naskh as the previous ode.

foll. 251*b*–277*b*.

XV.

natikanski i de tellame i

These foll. contain six poems in praise of 'Alī bin Abī Tālib, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows:—

حللت فلما دق في عيذك الورا نهضت الى ام القرى ابد القرا fol. 251b. عن ريقها يتحدث المساواك ارجا فهل شجير الكباء اراك 255a. بزغت لكم شمس الكذس و بدت لكم روح القددس 256b.لمن ظعن بيس الغميم فحاجري بزغن شمرسا في ظلام الدياجري 259a.یا رسم لارسمتے کی رہے زعےزع و سرت بلیال فی عراصک جزوع 262a.الصبر الا في فراقك يحمل و الصعب الا عن ملالك يسهل 267b.

The heading of each poem is قال يمدحه عليه السلام, except that قال يمدحه عليه السلام و يرثى التحسين the 5th poem has the heading عليه السلام.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278b-295a. XVI.

قصائد أبن الفارض KASA'ID IBN AL-FĀRID.

Seven poems of Ibn al-Farid. His full name was ابو القاسم Abū'l Ķāsim Sharaf ad-Dīn 'Umar bin al- شرف الدين عمر بن الفارض Fărid. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394-398.

The first poem begins :—

ا ومديض برق بالابرييق لاحا ام فی ربی نجد اری مصباحا

These poems are found in his diwan printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see Iktifa' al-Kunu', p. 279. Vocalised throughout.
Written in the same hand of Naskh as the previous one.

foll. 295a-300.

XVII.

قصائد البكرى

KASĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad aṣ-Ṣiddīķī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows:—

Vocalised throughout. Worm-eaten.
Written in the same hand of Naskh as the previous one.

foll. 300-306b.

XVIII.

قصيدة ابن الفارض KASĪDAT IBN AL-FĀRID.

A poem by Ibn al-Fārid, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning:—

و من احبهم و الحمد لله ربدًا سائق الأظعان يطوى البيدطي

Vocalised throughout. Foll. 304–306 contain notes. Written in the same hand as the previous one.

foll. 307-321.

XIX.

القصيدة البديعية

AL-ĶAŞĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures مغي الدين ابر الفضل by

Abd al-'Azīz bin Sarāya al-Ḥillī aṭ-Tā'ī as-Sinbīsī. He was born on the 5th Rabī' II, A.H. 677, 27th August, 1278. He went to Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-Malik an-Nāṣir. He died at Baghdād in A.H. 750, A.D. 1349, or according to aṣ-Ṣafadī in A.H. 752, A.D. 1351, or according to some in A.H. 757, A.D. 1356. For details see Fawāt al-Wafayāt, p. 356; Orient. Vol. II., p. 293; Brockelmann, Vol. II., p. 159 and Huart, p. 323.

Beginning:

أن جئت سلعا فسل عن جيرة العلم و اقر السلام على عرب بدى سلم

It contains altogether 145 couplets and they deal with 151 rhetorical figures. It is also designated Kāfiyat al-Badī'īya. See Hājī Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349-52; Derenbourg, Nos. 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol.

IV., pp 147, 212.

Vocalised, but foll. 320-321 are without any vowel-points. Foll, 307a-308a contain copious notes. The figure illustrated by each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320-321,

which are in Nasta'līķ.

foll. 322–359. XX.

These foll. contain several poems. The first poem, foll. 322—325, is incomplete at the beginning and end. The first line of this poem is as follows:—

وضع اللسي بصدرى كفده قال ما لي حيلة في ذا الهوى

Foll. 328–359 contain different poems by al-Mutanabbī, died A.H. 354, A.D. 965. These poems are found in his dīwān. See printed copy of the dīwān, Hooghly edition, 1841, p. 153. The last poem in our MS. ends abruptly with the following line لرجادت Foll. 326–327 are blank. Fol. 336 contains glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.

Fables and Tales.

The same will be desirable to No. 437, address where the same same foll. 192; lines 23; size $12 \times 9\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$. 生素的 建次苯酚 超级工

پيرة عمرة SĪRAT 'ANTRA.

Vol. T.

The life and adventures of 'Antra bin Shaddad al-'Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to hbū Sa'īd ابو سعيد عبد الملك بن قريب الاصمعي Abū Sa'īd 'Abd al-Malik bin Kuraib al-Aşma'ı. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdad during the reign of Harun ar-Rashid (A.H. 170-193, A.D. 786-809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikan, Vol. I., p. 313; Nuzhat al-Alibbā', pp. 150-172; Bughyat al-Wu'āt; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islam think that al-Asma'ī was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420-432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (*Leipzig*, 1867), p. 31; Clouston, Arabian Poetry, pp. 172-176, 436-439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

الحمد لله الملك الجواد خالق الخلق و العباد * --: Beginning

It has two recensions. The original one is called Hijāzīya (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called Shāmīya (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terrick Hamilton translated some portion of the latter version in 1819-20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123-35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319-324, 663-615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden

Cat. No. 2562.

Marginal corrections occasionally. The words قال الراري and similar words are in red ink. Foll. 187–192 are in a different hand, and in small characters. On the title-page the name of عبد الله indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Nask! Not dated. C. 19th century.

No. 438.

foll. 200; lines 23-25; size $11\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$,

THE SAME.

Vol. II.

The second volume of the work.

Beginning:

في ارضک و ذمامک و المال الذي ال_خ *

Marginal corrections occasionally. Foll. 1-16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th

century.

No. 439.

foll. 201; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning:---

يشفي قلبي غير ضرب الحسام في اعذاق هولاء الليام الني *

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192b is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th

century.

No. 440.

foll. 200; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning:

بعض قوم صدّم اخبروا اهل الحلة بالكسر الاول النم .

Marginal corrections occasionally. Slightly worm-eaten. Written in the same hand of Naskh. Not dated. C. 19th century.

No. 441.

foll. 201; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume. Beginning:—

خلف عروة و رجالة فلما اتا عروة اليه اعلمة النع *

Marginal corrections occasionally. In fol. 18b, 118a slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between foll. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th

century.

No. 442.

foll. 200; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME

Vol. VI.

The sixth volume. Beginning:—

لاجل ما فيها من الشدة و الوقاحة فردته الى الشدة النج *

A slip of paper in a modern hand has been added between foll.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

foll. 198; lines 26; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume. Beginning:—

اعتضت من تلك المقالة فاخرقت النم *

He belonged to the Imāmīya sect. His son Muḥammad 'Abbās settled at Bhūpāl, and his descendants are still there. See Ṣubḥi-Gulshan, p. 180; and Sham'-i-Anjuman, p. 182; Jawād Sābāṭ in his work al-Barāhīn as-Sābāṭīya, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17b as follows:—

ان أحسن ما لهج به اللسان و انشرح به الصدر و ابتهج الجنان حمد من علمنا البيان اما بعد احمد بن محمد بن علي بن ابراهيم الانصاري اليمذي الشرواني يقول انه التمس مني ... المولوي وزير علي بن المولوي انور علي السنديلي الصديقي أن اشرح له القصيدة الموسومة ببانت سعاد الني

For other commentaries on Bānat Su'ād see Berlin Cat. Nos. 7490-7505; and Hājī Khalīfa, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8a indicates:—

chronogram on tot. 84 بالمستطاب عاصل من مادة قول الفقير خير كتاب *

Printed in Calcutta, A.H. 1231.

Foll. 1-3 contain the poem Banat Su'ād, and foll. 4-16, appreciations of the commentary by contemporary 'Ulama' in the Persian and Arabic languages. Their names are as follows:—

أبو عبد الله جمال الدين المولوي حسن علي الهاشمي fol. 3b.المولوى أوحد الدين بن القاضى على أحمد البلجرامي 5b.المولوبي محمد بن نعمة الله المدعو بالاشراف الصديقي 6a. المولوي عبد الرحيم بن عبد الكريم الصفى فورى 7a. المولوي محمد على الطباطبائي البداؤني 7b. المولوي وزير علي بن المولوي المورعلي السنديلي الصديقي المولوى فضل الرحمن 9aمحمد صادق خان بهادر المتخلص باختر نجل القاضى محمد لعل الهقلوي ,, 10a.

Fol. 17a. is blank, but without causing any break in the text. Fol. 17b has a beautiful 'Unwān at the beginning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'līķ. Dated A.H. 1231? Scribe عظيم الله

No. 435.

foll. 202; lines 15; size $10\frac{3}{4} \times 5\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

ديوان الوزير DĪWĀN AL-WAZĪR.

The dīwān of وزير علي بن انور علي السنديلي الصديقي المتخلص Wazīr 'Alī bin Anwar 'Alī as-Ṣandīlī aṣ-Ṣiddīķī, poetically known as al-Wazīr. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Aḥmad bin Muḥammad al-Yamanī ash-Shirwānī, and that his father, Anwar 'Alī, was in the employment of Nawwāb Ṣiddīķ Ḥasan Khān at Bhupal in A.H. 1293, A.D. 1876. Aḥmad ash-Shirwānī mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18a). The date of his death is not known.

Beginning:

الحمد الله الذي خلق الهوى و اشاعه من بعده بين الورى

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as ملوني (fol. 10a) ملوني (fol. 66a) مرز كبير ترنبل (foll. 67a and 134a) امير كبير ترنبل (foll. 85b and 135a) and مستر مكنجي (fol. 163a). It contains also poems in praise of the following scholars of Bengal:—

foll.	المولوي محمد حيدر علي
,,	المفتى محمد ساجد بالمفتى محمد ساجد بالمفتى عليه المحمد المفتى المحمد ال
,,	المولوي محمد 47b, 67b, 160a.
"	المواري محمد امين الله
**	الشيني احسان الله الله
, **	المولوي محمد صادق اختر
"	المولومي الحافظ الحاج احمد كبير الحافظ الحاج احمد كبير
"	المولوي فضل الرحمن (المولوي فضل الرحمن 102a, 144b.
	قاضى القضاة محمد راشد
,,	المولوي امام علي المولوي امام علي

fol.	131 <i>a</i> .	al saat.	ga sag di Na anaka	حضرت	المولوي غلام
,,	133a.		waa yii iq	من ساجد	المولوي مح
,,	140 <i>b</i> .			م حسين	المولوي معظ
,,,	143a.	:		ب علي	المولوي نجف

Foll. 85b and 128b contain lines in praise of Ahmad ash-Shirwānī. Lacunae are in foll. 9a, 122b, 123, 164a, 170a, 190b, 191b, and 192-200. Foll. 114-115 are blank. Fol. 122 and a part of fol. 123a contain a prose letter of the author addressed to Ahmad ash-Shirwānī. Foll. 200b-202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'lik. Not dated. C. 19th century.

No. 436.

foll. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مجموعة الاشعار

MAJMŪ'AT AL-ASH'ĀR.

A collection of several well-known poems with commentaries on some of them as below:—

foll. 1-43a

1

الخريدة الجريدة AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būsīrī's famous poem known as Ķaṣīdat al-Burda by عبد الله بي علي العكاشي الطبيب 'Abdallāh bin 'Alī al-'Akkāshī at-Tabīb. From a perusal of the preface to the author's commentary on Bānat Su'ād, which begins in this collection on fol. 52b, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning:—

الحمد لله مفصح الفصاحة بالبلغاء ومصفح البلاغة بالفصحاء فيقول المجتهد بذكر كوام خلانه اقل تلامذة السمى اللبيب عبد الله بن علي الطبيب النو *

For other commentaries on Kaşīdat al-Burda see Berlin Cat. Nos. 7788-7825.

Verses of the Kaṣīda are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2b has a lacuna. Slightly worm-eaten.

Written in Nasta'līk. Not dated. C. 19th century.

foll. 43b-46a.

II.

قصيدة الفرزدق

KASĪDAT AL-FARAZDAĶ.

The poem by همام بن غالب بن صعصعة المشهور بالغرزدق Ḥammām bin Ghālib bin Ṣaʻṣaʻa, known as al-Farazdak. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186–197; XIX, pp. 2–52; Khizānat al-Adab, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning:

هذا سليل حسين وا بن فاطمة بنت رسول الذي انجابت به الظلم

From Berlin Cat. No. 9671, 78a it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78a; and Paris Cat No.

1203/6.

Lithographed at Teherar, A.H. 1275.

Vocalised throughout. The Kasida is followed by two satirical couplets of al-Farazdak on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46a-51.

TTT

The above foll. contain three poems of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660.

The first poem begins on fol. 46a as follows:—

الحسيس اني واعظ و مودب الفاقل المتادب

The second poem begins on fol. 48b as follows:-

لك الحمديا ذا الجود والمجد والعلى تباركت تعطي من تشاء و تمنع

The third begins on fol. 50b as below:-

قدم للفسك في الحيوة تزودا فغدا تفارقها وانت صوع

Poems are vocalised, and are found in the printed copy of Dīwān Alī.

Written in Naskh in the same year.

foll. 52-67a.

SHARH BĀNAT SU'ĀD.

A commentary on Ka'b bin Zuhair's Banat Su'ad by عبد الله بن على العكاشي الطبيب 'Abdallāh bin 'Alī al-Akkāshī aṭ-Ṭabīb.' See No. 436 T See No. 436, I.

الحمد لله الذي اعلى كعب الفصحار ببلاغتهم الني * Beginning:—

For other commentaries on the poem, see Berlin Cat. Nos. 7486-7505, and Hajī Khalīfa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67b is blank.

Verses are written in large Naskh character with vowelpoints. The commentary is in Nasta'lik. Written in the same year.

foll. 68b-72.

LĀMĪYAT AL-'AJAM.

A poem in imitation of ash-Shanfara's splendid ode called ابواسمعيل التحسين بن على بن محمد Lamiyat al-'Arab, rhyming in ل, by Abū Ismā'īl al-Ḥusain bin 'Alī bin Muḥammad الاصفهاذي الطغوائي al-Iṣfihāni at-Tughrā'ī. He was of Persian origin, and was born in A.H. 455, A.D. 1061. at Ispahān. His surname, at-Tughrā'ī, is derived from the royal signature (tughra) that he used to indite over the State papers. He served Sultan Mas'ud, the Saljukide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn Khallikan. Teheran edition, pp. 175-178; Clouston, Arabian Poetry, pp.433-435; Brockelmann, Vol. I., p. 247: and Nicholson, p. 326. See also No. 429. The two last books name him al-Hasan instead of al-Husain.

Beginning:-

اصالة الراي صانتني عن الخطل وحلية الفضل زانتني عن العطل

It was composed in Baghdad in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620-7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658-7673, and Hājī

Khalifa, Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by The latter translation was published in Clouston, Arabian Poetry, pp. 468-472.

It was printed with a short commentary in Nafhat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697-699 and

Iktifā' al-Kunū', p. 274.

The name of the author is erroneously given on fol. 68b as المويد الدين العميد الفخر الكتاب ابي الحسين اسمعيل بن علي بن عبد الصمد . Marginal and interlineary notes in Nasta'lik character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one. A wind with the reading of which was proved

foll. 72b-77

VI.

القصيرة اللامية

AL-KASĪDAT AL-LĀMĪYA.

ملاح الدين ابو الصفا by ل Another poem rhyming in the letter جليل بن ايبك الصفدى Ṣalāḥ ad-Dīn Abū'ṣ Ṣafā Khalīl bin Aibak aș-Ṣafadī, died A.H. 764 A.D. 1362. See for his life No. 429. Beginning:

الجد في الجّد و الحرمان في الكسل * فانصب تصب عن قريب غاية الامل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Biṣrī aș-Ṣa'dī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafhat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Din Muhammad bin Bahran aş-Şafadi at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 77a-81b

VII.

القصيدة النونية AL-ĶAŞĪDAT AN-NŪNĪYA.

A poem rhyming in the letter w by ابر الفتح لي بي محمد البستى Abū'l Fath 'Alī bin Muḥammad al-Bustī. He was born in A.H. 360, A.D. 971, at Bust in Sijistan. He served Subuktagin for some time, and died at Bukhārā during the reign of the celebrated Mahmud the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yatīma, Vol. IV., pp. 204-31; Ibn Khallikān (Teheran edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning:

زيادة المرء في دنياه نقصال و ربعه غير محض الخير خسران

For copies see Derenbourg, No. 167: India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work

Tanzīh al-Albāb fī Ḥadā'ik al-Ādāb, pp. 23-32.

Vocalised throughout. It has interlineary notes, and a verse Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

AL-ĶAŞĪDAT AL-LĀMĪYA.

شرف الدين اسمعيل بي ابي بكر by له Another poem rhyming in له بي ابي بكر Sharaf ad-Dīn Ismā'il bin Abī Bakr al-Muķri al- المقرى اليمذي Yamanī. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surdad in Yaman. He first became a professor at the College called al-Mujāhidīya at Taʻizz, and then at Nizāmīya College at Zabid. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol.

11., p, 190.

Beginning:

(بيادة القول تحكي النقص في العمل و منطق المرو قد يبديه للـزلل

For copies see Berlin Cat. No. 7897; and Asiatic Society

Cat. p. 129.

Included in his Poetical Works called Majmū' al Kādī (lithographed, Bombay, A.H. 1305) pp. 58-60; and also in Nafhat alman, pp. 237–240.
Vocalised throughout. Yaman, pp. 237-240.

Written in the same hand as the previous one.

foll. 85b-88.

IX.

العصيدة الطنطرانية

AL-ĶAŞĪDAT AŢ-ŢANŢARĀNĪYA.

A poem in praise of the famous Nizām al-Mulk (died A.H. 485, A.D. 1092) by معين الدين ابر نصر احمد بن عبد الرزاق الطنطراني Mu'īn ad-Dīn Abū Naṣr Aḥmad bin 'Abd ar-Razzāķ aṭ-Ṭanṭarānī. He was a professor in the Nizāmīya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, Tadhkira Shu'arā', p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, Chrestomathie Arabe, Vol. II., p. 495.

Beginning:

یا خلی البال قد بلبت بالبلبال بال بالذوی زلزلتذی و العقل فی الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Hājī Khalīfa, Vol. IV., p. 541.

Printed with a French translation by De Sacy in his work called al-Anīs al-Mufīd, Vol. II., pp. 158-162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معين الدين Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 89b-214a.

X.

القصائد العشر

AL-ĶAṢĀ'ID AL-'ASḤR.

The ten well-known ancient poems by ten poets, namely Imru' al-Kais bin Hujr, fol. 89b; Tarafa bin al-'Abd, fol: 100a; Zuhair bin Abī Sulmā, fol. 116a; Labīd bin Rabī'a, fol. 127a; 'Amr bin Kulthūm, fol. 150b; 'Antra bin Shaddād, fol. 163a; Hārith bin Hilliza, fol. 175a; 'Abīd bin al-Abras, fol. 191b; an-Nābigha, fol. 198a; and al-A'sha, fol. 205b.

The last four poems have the commentary of at-Tabrīzī, and the rest of them have notes from at-Tabrīzī, az-Zawzanī, etc. Foll. 104-111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta'līķ character, except in foll. 168-182, in which they are in nīm Shikasta. In foll. 174a-181 the poems are also in Nasta'līķ character. Foll. 134-177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

 $_{
m c}$ foll. $_{
m 214}$ $_{
m 6-232}$ $_{
m 6-1}$, and $_{
m 6-10}$ $_{
m 7-10}$ $_{
m 6-10}$ $_{
m 6-10}$ $_{
m 6-10}$ $_{
m 6-10}$

صفور والمساورة المام المساورة المام المام المام المام المام المام المام المام المام المام المام المام المام الم SHARḤ LÄMĪYAT AL-AJAM.

A commentary on at-Tuchra'i's Lamiyat al-'Ajam. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muhammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning:

الحمد لله فاتم الفصاحة و مشرف ذرى الفضل بالبلاغة النو *

For other commentaries see Hājī Khalīfa, Vol. V, p. 292 and

Berlin Cat. Nos. 7658-7673.

Verses are vocatised and are written in large Naskh character. The commentary from foll. 214b-226b is in Nasta'lik, and from foll. 227–232a in nīm Shikasta.

Written in the same hand as the previous one.

foll. 232b-245a.

XII.

شرح لامية العرب SHARH LĀMĪYAT AL-'ARAB.

A commentary on ash-Shanfara's Lamīyat al-'Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfara the commentary begins abruptly as follows:-

يخاطب قومة و يودبهم بالرحيل المطي الابل النج .

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 295 and

Berlin Cat. Nos. 7469-7471.

The verses are in Naskh character and vocalised. The commentary is written in nīm Shikasta, except foll. 243-245a, which are in Nasta'līk.

Written in the same year as the previous one.

foll. 245b-249b.

XIII.

قصيدة النابغة

KASĪDAT AN-NĀBIGHA.

A poem by النابغة النبياني an-Nābigha adh-Dhubyānī. His full name was ابو امامة زياد بن معارية Abū Um ma Ziyād bin Mu'aviya, and he belonged to the tribe of Dhubyan. He lived at

the Courts of Hīra and Ghassān during the latter half of the first century before the Prophet. His death took place before Islam was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162-176; Ahlwardt, Bemerkungen, pp. 36-50; Brockelmann, Vol. I., p. 22; Nicholson. pp. 121-123; and Iktifa' al-Kunū',

He should not be confounded with another an-Nabigha, who had the epithet of al-Ja'dī and whose proper name was Abū Lailā Hassan bin Kais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhārik, whose patrons were 'Abd al-Malik and Walid.

Beginning:

عرجوا نحيو النعم دمنة الدار ماذا تحبون من نوى و احجار

For another copy see Berlin Cat. No. 7456/4.

His dīwān was published with a French translation by Derenhourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

foll. 249b-251a.

الزهرية AZ-ZAHRĪYA.

A poem on the spring season by ربيع بي زياد المبسي Rabī' bin Ziyād al-'Absī, and an answer to it by عنتره بن شداد العبسيّ Antra bin Shaddad al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghani, Vol. VII., pp. 148-153, Ahlwardt, pp. 50-57; Goldziher, Der Arabische Held 'Antra in der geographischen Nomenklatur, Globus LXIV, pp. 65-67; and Brockelmann, Vol. I., p. 22, and Iktifa' al-Kunū', p. 27. Beginning:

قدم الربيع بزهرة المتسلســل و الغيث بين مروجة المتجدول The answer begins :—

تم واستذي وانهل رحيق السلسل ، و اشرب ولا تحفل بقول العدّل

Poems of 'Antra are published by Iskandar Abkarius in his book called Munyat an-Nafsī fī Ash'ār 'Antra al-'Absî at Bairut, 1864, and his dīwān was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows:-

حمدنا كواعب قد لبس غلاكلا خضرا يراها فاظر المتادل

Written in the same hand of Naskh as the previous ode.

foll. 251b-277b.

XV.

These foll. contain six poems in praise of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows:—

حللت فلما دق في عينك الورا نهضت الى ام القرى ابد القرا fol. 251b. عن ريقها يتحدث المساواك ارجا فهل شجر الكباء اراك 255a.بزغت لكم شميس الكذيس و بدت لكيم روح القيدس 256b.لمن ظعن بيس الغميم فحاجري بزغ شمرسا في ظلام الدياجري 259a.یا رسم الرسمت ک ریے زعرع ر سرت بلیال فی عراصک جزوع 262a.الصبر الا في فراقك يحمــل و الصعب الا عن ملالك يسهل 267b.

The heading of each poem is قال يمدحه عليه السلام, except that the 5th poem has the heading قال يمدحه عليه السلام و يرثى الحسين الحسين عليه السلام.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278*b*-295*a*.

XVI.

قصاله ابن الفارض KAṢĀ'ID IBN AL-FĀRID.

Seven poems of Ihn al-Fāriḍ. His full namo was ابو القاسم Abū'l Kāsim Sharaf ad-Dīn 'Umar bin al-Fāriḍ. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394–398.

The first poem begins:—

ا وميف برق بالابريق لاحا ام في ربي نجد اري مصباحا

These poems are found in his diwan printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see Iktifa'al-Kunu', p. 279.

Vocalised throughout.
Written in the same hand of Naskh as the previous one.

foll. 295a-300.

XVII.

قصائد، البكري KAṢĀ'ID AL-BIKRĪ.

Three poems of Muhammad al-Bikrī in praise of the Prophet. From the preface it appears that Muhammad as-Siddīkī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows:

البك اثيل المجد و الجد و الحسب و الكلم اثيل المجد و الحسب و الكلم مبعوث و المصل منتخب و الكلم مبعوث و الكلم مبعوث و الكلم الك

Vocalised throughout. Worm-eaten. Written in the same hand of Naskh as the previous one.

foll. 300-306b.

XVIII.

قصيدة ابن الفارض KASĪDAT IBN AL-FARID.

A poem by Ibn al-Fārid, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning:—

و من احبهم و الحمد الله ربغا سائق الاظعان يطوي البيد طي

Vocalised throughout. Foll. 304-306 contain notes. Written in the same hand as the previous one.

foll. 307-321.

XIX.

القصيدة البديعية

AL-ĶAŞĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time مفي الدين ابر الفضل by بديعات by الدين ابر الفضل بد العزيز بن سراية التعلي الطائي السنبيسي Ṣafī ad-Dīn Abū'l Faḍl 'Abd al-'Azīz bin Sarāya al-Ḥillī aṭ-Tā'ī as-Sinbīsī. He was born on the 5th Rabī' II, A.H. 677, 27th August, 1278. He went to Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-Malik an-Nāṣir. He died at Baghdād in A.H. 750, A.D. 1349, or according to aṣ-Ṣafadī in A.H. 752, A.D. 1351, or according to son. in A.H. 757, A.D. 1356. For details see Fawāt al-Wafayāt, p. 356; Orient. Vol. II., p. 293; Brockelmann, Vol. II., p. 159 and Huart, p. 323.

Beginning:—

أن جنَّت سلعا فسل عن جيرة العلم و اقر السلام على عرب بدي سلم

It contains altogether 145 couplets and they deal with 151 rhetorical figures. It is also designated Kāfiyat al-Badī'īya. See Hājī Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349-52; Derenbourg, Nos. 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol.

IV., pp 147, 212.

Vocalised, but foll. 320-321 are without any vowel-points. Foll. 307a-308a centain copious notes. The figure illustrated by each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320-321,

which are in Nasta'līk.

foll. 322-359. XX.

These foll. contain several poems. The first poem, foll. 322-325, is incomplete at the beginning and end. The first line of this poem is as follows:—

وضع الاسي بصدري كفه قال ما لي حيلة في ذا الهوى

Foll. 328–359 contain different poems by al-Mutanabbī, died A.H. 354, A.D. 965. These poems are found in his dīwān. See printed copy of the dīwān, Hooghly edition, 1841, p. 153. The last poem in our MS. ends abruptly with the following line لرجادت Foll. 326–327 are blank. Fol. 336 contains glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.

Fables and Tales.

The way all is a supply the No. 437. The world all the late to the foll. 192; lines 23; size $12 \times 9\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

SĪRAT 'ANTRA THE BOY, WHITE CARE IS

Vol. I.

The life and adventures of 'Antra bin Shaddad al-'Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to the great philologist ابو سعيد عبد الملك بن قريب الاصمعي Abū Sa'īd 'Abd al-Malik bin Kuraib al-Aşma'ī. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdad during the reign of Harun ar-Rashid (A.H. 170-193, A.D. 786-809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikan, Vol. I., p. 313; Nuzhat al-Alibbā', pp. 150-172; Bughyat al-Wu'āt; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islam think that al-Asma'i was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420-432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (Leipzig, 1867), p. 31; Clouston, Arabian Poetry, pp. 172-176, 436-439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

الحمد لله الملك الجواد خالق الخلق و العباد * -: Beginning

It has two recensions. The original one is called *Ḥijāzīya* (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called Shāmīya (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terrick Hamilton translated some portion of the latter version in 1819-20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123-35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319-324, 663-615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden

Cat. No. 2562.

Marginal corrections occasionally. The words تال الراري and similar words are in red ink. Foll. 187–192 are in a different hand, and in small characters. On the title-page the name of عبد الله indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Naskh. Not dated. C. 19th Intury.

No. 438.

foll. 200; lines 23-25; size $11\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$,

THE SAME.

Vol. II.

The second volume of the work.

Beginning:-

في ارضك و فمامك و المال الذي النو *

Marginal corrections occasionally. Foll. 1-16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th

century.

No. 439.

foll. 201; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning:---

يشفي قلبي غير ضرب الحسام في اعذاق هولاء الليام النم *

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192b is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th

century.

No. 440.

foll. 200; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning:

بعض قوم صنَّهم اخبروا أهل الحلة بالكسر الأول الني .

Marginal corrections occasionally. Slightly worm-eaten. Written in the same hand of Naskh. Not dated. C. 19th century, grand deligrang and lake by: bestmered there by take

No. 441. foll. 201; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume. Beginning:

化生物 医铁头 计连续数 计计

خلف عروه و رجاله فلما اتا عروة اليه اعلمه النو *

for file of the color of the second

Marginal corrections occasionally. In fol. 18b, 118a slips of paper are added which contain, in a quite mcdern hand, poems, etc., to fill up omissions made by the copyist. Between foll. 174 and 175 two foll. have been added in a modern hand. fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th

century.

No. 442.

foll. 200; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VI.

The sixth volume. Beginning:—

الجل ما فيها من الشدة و الوقاحة فردته الى الشدة الن *

A slip of paper in a modern hand has been added between foll. 10 and 11.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

foll. 198; lines 26; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume. Beginning:

اعتضت من تلك المقالة فاخرقت النع *

Foll. 1 and 2 are in a quite modern hand. Foll. 3-32 are in one hand, and the rest in another.

Wrongly written on the cover جلد نهم.

Written in the same hand of Naskh. Not dated. century.

No. 444.

foll. 200; lines 23; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 6$.

THE SAME.

Vol. VIII.

The eighth volume. Beginning:--

و من هذا ولا اعظم خلقة ولا اهول صورة النو *

Foll. 199-200 are in a different hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 445.

foll. 202; lines 23; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IX.

The ninth volume. Beginning:

فهو الله الحميد المجيد ولا اعتراض عليه في كلما يريد النم *

. جلد هفتم Slightly worm-eaten. Wrongly written on the cover Written in the same hand of Naskh. Not dated. C. 19th century.

No. 446.

foll. 200; lines 23; size $11\frac{3}{4} \times 8$; $9\frac{1}{2} \times 6$.

THE SAME.

 $\mathbf{Vol.} \mathbf{X.}$

The tenth volume. Beginning:—

كلامهم عطف و تقدم اليه و مدّ نظره النج *

powiedna id-Einsiying.

Slightly worm-eaten.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 447.

foll. 181; lines 23; size 12×8 ; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. XI.

The eleventh volume. Beginning:

ولّت جماعاتها و شدوها به النج *

Slightly worm-eaten.
Written in the same hand of Naskh. The colophon runs thus:—

و كلى الفراغ من كتابة هذه النسخة نيار سابع من شهر محرم الحرام التتاح سنه ۱۲۴۴ بيد الفقير الى الله تعالى حنا بن جرجس صررف الدمشقى *

Miscellaneous.

No. 448.

foll. 60; lines 18; size $9\frac{1}{8} \times 6$; $6\frac{3}{4} \times 4$.

foll. 1-16a.

Ī.

الاربعون عن الاربعين في فضائل علي امير المومنين AL-ARBA'ŪN 'AN AL-ARBA'ĪN FĪ FAŅĀ'IL 'ALĪ AMĪR AL-MU'MINĪN.

A collection of forty Traditions from forty Traditionists in praise of 'Alī bin Abī Ṭālib by منتجب الدين على بن عبيد الله بن المسلم الدين على بن عبيد الله بن الدين على على عبيد الله بن العسل الدين على على السلم Muntajab ad-Dīn 'Alī bin 'Ubaidal-lāh bin al-Ḥasan bin al-Ḥusain bin Bābūya al-Ķummī. He was an eminent jurist of the İmāmīya sect, and deeply versed in the knowledge of Tradition. His work, al-Fihrist, which he wrote as a supplement to Muḥammad bin al-Ḥasan aṭ-Ṭūsī's (died A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067) work called Fihrist Kutub aṣḥ-Ṣhī'a, is a very authoritative work among Imāmīya scholars. He was sixth in descent from 'Alī bin al-Ḥusain bin Bābūya al-Kummī, known as aṣḥ-Ṣhaikh aṣ-Ṣadūk, died A.H. 381, A.D. 991. The date of his death is not known. For his life see Muntaha'l Makāl, p. 219; Aml al-Āmil, p. 54; and Shudhūr al-ʿIkyān, Vol. I., fol. 242.

Beginning:-

الحمد لله رب العالمين حمد الشاكرين و بعد فلما فرغت من جمع ما عندي من اسامي علماء الشيعة النو *

For copy see Berlin Cat. No. 1549. See also Kashf al-Hujub,

Charles Addish Addition

p. 34.

Traditions are numbered in red ink. It has a beautiful 'Unwan at the beginning, and gold-ruled and coloured lines on the margin.

Written in Naskh. Not dated. C. 17th century.

foll. 16b-60.

. If the \mathbf{m} , the matter m , the results are influenced

المناف المراج المناف المناف المناف المناف المناف المناف المناف المناف المناف المناف المناف المناف المناف المناف

MUHĀSABAT AN-NAFS AL-LAWWĀMA.

A treatise on admonition and chastisement of the soul by الراهيم بن علي بن الكعمي الكفعمي Ibrāhīm bin 'Alī bin al-Ḥasan al-Kaf'amī. He was an eminent scholar of the Imāmīya sect, and the author of many works, such as al-Junnat al-Wāķiya, al-Balad al-Amīn etc. The former book was written in A.H. 895, A.D. 1489. The date of his death is not known. For details see Rawḍāt al-Jannāt, p. 6; Aml al-Amīl, p. 5; and Shudhūr al-'Ikyān, Vol. I., fol. 8.

Beginning:--

الحمد لله السريع حسابة الاليم عقابه و بعد فانه قد اجمعت الانبياء و المرسلون و الادمة الراشدون الني *

محاسبة النفس الاوامة و تنبيه الروح The full title of the work is . النوامة Each admonition is headed by the words النوامة

ink. See Kashf al-Ḥujub, p. 490.

It has a beautiful 'Unwān at the beginning. Gold-ruled and coloured lines on the margin. The following note at the top of fol. 16b indicates that the transcriber of this copy was the author himself; but in my opinion the note was added by some "ingenious" person in order to enhance the value of the MS.

كتاب صحاسبة النفس اللوامة وتنبيه الروح النوامة للعفعمي عفا الله عنه

بخطه قدّس سره 🖪

There are marginal notes. The latter part of the MS, is somewhat damaged by insects.

Written in the same hand of Naskh as the preceding copy. Not dated. C. 17th century.

No. 449.

foll. 175; lines 8; size $9\frac{3}{4} \times 7\frac{1}{8}$: $7\frac{1}{2} \times 3\frac{3}{4}$.

foll. 1-16a.

T

اصول الدين UŅŪL AD-DĪŅ.

A treatise on the fundamental principles of Islām and the religious duties of a Moslem attributed to الرمام ابر الحسن على الرفاء الرفاء المام ابر الحسن على الرفاء المام ابر الحسن على المام ال

Beginning:--

الحمد لله رب العالمين و الصلوة و السلام على نبينا محمد و آله الطاهرين رووا ان المامون الخليفة بعث الى الامام الهمام علي بن موسي الرضا عليهما السلام و رجّه ابو الفضل بن سهل ذى الرياستين فقال احب ان تجمع لنا اصول الدين جميعا من التوحيد و الحلال و الحرام و الفرائف و السنى فاذك حجة الله على خلقه و معدن العلم و مفترض الطاعة تال فدعى الرضا عليه السلام بدواة و قرطاس و كتب بسم الله الرحمن الرحيم اول الفرائف See Kashf al-Hujub, p, 49.

It has an interlineary Persian translation in Nasta'līk character in red ink. Slightly worm-eaten. Fol. 16a contains two seals. Fol. 16b has quotations from Rawdat al-Aḥbāb.

Written in Naskh. Not dated. C. 19th century.

foll. 17-41b.

 Π

الرسانة الذهبية AR-RISĀLAT A<u>DH-DH</u>AHABĪYA.

A treatise on medicine attributed to الامام ابو الحسن علي الرضا al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāzim bin Ja'far aṣ-Ṣādiķ, died A.H. 202, A.D. 817. See No. 193. Beginning:

رسالة الذهبية في الطب عن علي بن موسي الرضا عليهما السلام يقول الفقير الراجي الى رحمة الله الحسين بن علي بن محمد الحسيني المريضي اخبرنا السيد الاجل العالم يوم الاحد سابع عشر ربيع الاول سنة احدى عشر و ستمائة + + + اعلم سلمك الله ان الله عز و جل لم يبتل العبد المومن بداء حتى جعل له دواء يعالج به النج *

This treatise was written for the use of Caliph al-Māmūn, and dwells upon the daily necessities of life and the means to preserve health. See Kashf al-Hujub, p. 225; Muntaha'l Makāl, p. 268; and Berlin Cat. No. 6238.

It has a Persian interlineary translation in Nasta'līk character in red ink. Marginal corrections numerous. Fol. 42a contains a few words in praise of Shāh Ṣafī, and a seal dated. A.H. 1263.

Written in Naskh. Not dated. C. 19th century.

foll. 43-143.

III.

الغوا**دُّن** الرضوية في شرح الرسالة الذهبية AL-FAWĀ'D AR-RAŅAVĪYA FĪ SHARḤ AR-RISĀLAT ADH-DḤAHABĪYA.

A commentary on al-Imām 'Alī bin Mūsā's treatise noticed above by محمد بن الحسن المشهدي الخراساني Muḥammad bin al-Ḥasan al-Mashhadī al-Khurāsānī. From the colophon it appears that it was written in A.H. 1217. Consequently the author must have flourished in the first half of the 13th century Hijra.

Beginning:---

الحمد لله الذي خلقذي فهو يهدين و الذي هو يطعمذي و يسقين اما بعد فيقول الفقير الى ربة الغذي محمد بن الحسن المشهدي المخراساني

الخ *

The text is generally written in red ink, except a few pages at the end which are written in black ink. Borders have been changed to modern paper. The last fol. bears a seal, and contains a prayer attributed to al-Imam 'Alī ar-Riḍā.

Written in Naskh. Not dated. C. 19th century.

foll. 144-155.

IV.

سراج العبان SIRĀJ AL-IBĀD.

A treatise on jurisprudence according to the Shi'a school in the Persian language. The author is not known. Shaikh Murtadā al-Ansārī has revised the translation.

Beginning:--

الحمد لله رب العالمين وصلى الله على محمد و آلة الطاهرين ولعنة الله على اعدائهم اجمعين الى يوم الدين اما بعد بدّونيق حداوند كريم ربه بركت فام محمد وعلى عليهما السلام كه اين مختصري است از رؤس مسائل فروع که مسمئ بسراج العباد است بنظر اعلم العلماء جذاب حاجي شین مرتضی الانصاری سلمه الله تعالی رسیده تا مومنین بهرهمند گردند

From fol. 156, another part of the treatise begins with a new heading as follows:--

بقيه سراج العباد

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعذة الله على اعدائهم اجمعين الى يوم الدين و بعد بتوفيق خداوند كريم و به بركت نام محمد وعلى عليهما السلام كه بقية سواج العباد از مسائل حيض و نفاس النج *

foll. 168-175. The said march V. in Sustantial in the American State and the state of the said of the

ترجمة الصلوة TARJUMAT AŞ-ŞALĀT.

A treatise on prayers according to Shī'a doctrine. In this treatise those Arabic texts which are recited in prayers have been translated into Persian. The name of the translator is not known.

Beginning:---

الله اكبر يعني خداوند بزرك تراست ازينكه وصف كرده شود النم *

From fol. 171 a list of grievous sins is given. Our copy is defective, and ends abruptly as follows:-

پس باید تا حیات باقی است و در توبه بر روی سا ،

The Arabic texts are in Naskh characters and are marked with red lines. The Persian portion is in Nasta'lik. Not dated. C. 19th century.

No. 450.

foll. 120; lines 28-30; size $8 \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

foll. 1-78.

T.

شرح الفوائد SHARH AL-FAWA'ID.

A commentary on a treatise on scholastic theology called al-Fawā'id. Both the text and the commentary are by احمد بن المهم المهم المهمة 'Aḥṣā'ī. He was an inhabitant of Aḥṣā, in Persia; remained for some time also at Yazd, and from the latter place came to Kirmān Shāh at the request of Muḥammad 'Alī, the heir-apparent of Fatḥ 'Alī Shāh Ķāchār. He settled finally at Karbalā', but died at Madīna. The year A.H. 1241 (A.D. 1825) is written on the tablet of his grave as the date of his death. He is the author of many books and treatises. For details see Nujūm as-Samā', p. 367; and Shudhūr al-'Iḥyān, Vol I., fol. 44.

Beginning:

الحمد لله رب العالمين و صلى الله على محمد و آلة الطاهرين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي النج *

The work is divided into 12 chapters, each called الغائدة as follows:—

الفائدة الاولئ في ذكر تفصيل الادلة الثلثة الفائدة الاولئ في ذكر تفصيل الادلة الثلثة الثانية في بيان معرفة الوجود الفائدة الثالثة في الاشارة الى القسم الثاني و هو الوجود المطلق ، 96. , 96. , 15a. المطلق الفائدة الرابعة في الاشارة الى تقسيم الفعل في الجملة ، 24a. , 24a. , الفائدة السادسة في تتمة الملحقات ، 94a. , 34a. , 34a. , 34a. , 34a. , 34a. , 34a. , 34a. , 37b.

The text and the commentary begin with the words قلت and respectively in red ink. The text is also overlined in red ink. Slightly worm-eaten, foll. 23–32 being somewhat more damaged. From the colophon it appears that the book was composed in A.H. 1233, and that our copy had been compared with the original. Written in mixed Nasta'lik and Shikasta. Dated A.H. 1240.

foll. 80-120.

II.

رسائل الشيخ احمد RASĀ'IL ASH-SHAIKH AḤMAD.

A collection of small treatises by the same author. In these treatises he has answered different questions of scholastic theology. The question begins with ... and the answer with ... The treatises are named as follows:—

foll. 80a. (1) الرسالة الثقل الاصغر و الاكبر

Beginning:-

قال سلمة الله ما المراد بكون اهل العصمة سلام الله عليهم الثقل الاصغر و كون الكتاب الثقل الاكبر اقول انا قررنا في مباحثنا مرازا النج * و كون الكتاب الثقل الاكبر اقول انا قررنا في مباحثنا مرازا النج * (2) جواب مسائل الشيخ عبد الله القطيفي 86.

Beginning:--

و به نستعين فيقول العبد المسكين احمد بن زين الدين الأحسائي انه قد التمس مني الشيخ عبد الله بن شيخ مبارك ان اكتب بعض الكلمات في كشف القدر في افعال العباد النع *

(3) جواب مسائل بعض السادة الاجلاء

Beginning:-

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن رين الدين الاحسائي قد سألني بعض السادة الاجلاء العارفين قال في الحديث إن الشيطان لا يمكن في الرويا ان يمثل نفسه بصورة الانبياء و الاولياء ما لمّه و سببه اقول ان الروايات الدالة الج *

foll. 87b-89a.

(4) جواب مسائل الروية

Beginning:—

بسم الله الرحمن الرحيم و صلى الله على محمد و آلة الطاهرين اما بعد فيقول العبد المسكين احدد بن زين الدين الاحسائي قد ارسل الى بعض الاخوان قال ان من العباد من كان يراة في النوم ليلا و نباراً النج * foll. 89a-91b.

Beginning:

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد ابن زين الدين الاحسائي انه قد ورد على من جناب الاسعد جعفر بن احمد المشتمر بالذواب مسائل النو *

foll. 91b-94b.

(6) جواب مسائل عبد على العطيفي *

Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين انه قد ارسل الى الشيخ عبد علي بن عبد الجبار القطيفي بمسائل يريد جوابيا فنقلت كلامه متذا و جعلت الجواب شرحا قال عن المفضل في تفسير قوله تعالى مثل الذين ينفقون في سبيل الله النح *

(7) جواب مسائل الشين عبد الحسين البحراني في

foll. 94b-99b.

بيان الكفرو الايمان

Beginning:

الحمد للله رب العالمين و بعد فيقول العبد المسكين الحمد بن ربين الدين الأحسائي انه قد ارسل الى الشيخ عبد الحسين بن المرحوم

الشيئ يوسف البحراني مسئلة اراد كشف نقابها جعلت سواله متذا و الجواب شرحا كما هي عادتي قال اقسام الكفر الغ *

foll. 99b-101b.

(8) جواب سوال بعض العارفين

Beginning:-

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن الحمد بن الدين الاحسائي انه قد كتب الي بعض العارفين ثلاث مسائل النع *

At the end of this treatise the author explains eight questions of scholastic theology and each explanation is called "bible".

foll. 101b-102b.

(9) رسالة الموجود

Beginning:

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي ان الوجودات التي يشار اليه بلفظ الوجود الى العبارة ثلاثة الني *

foll. 102b-103a. جواب مسائل السيد ابو الحسن الجيلاني Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الحسائي انه قد سئل السيد ابو الحسن الجيلاني عن مسئلة و جوابها و كشف سرها اصل السوال اذا كان كل شي قد كتب في اللوح قبل خلق الخلق و منه ايمان المؤمن و كفر الكافر فكيف يجوز ان يامر لايمان من يعلم انه لا يومن النع *

foll. 103a-120a.

(11) جواب بعض المسائل

Beginning:--

الحمد لله رب العالمين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي اذه اتت الى بعض المسائل من بلدة الامان و الايمان اصفهان النج *

Fol. 120b contains a prescription for preparing ink. A few lines at the bottom of fol. 120l are unreadable on account of the

pasting over of thick paper in order to conceal the name of the owner of the book. Questions are overlined in red ink, and begin with قال; the answers begin with اقرل. Both the words are written in red ink. Slightly worm-eaten.

Written in the same hand and the same year as above.

No. 451.

foll. 78; lines 11 to 12; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

foll, 1-69.

الرسالة السعدية

AR-RISĀLAT AS-SA'DĪYA.

A short treatise on scholastic theology according to the Shī'a school by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died A.H. 726, A.D. 1325. For his life see Nos. 87.

Beginning:

الحمد لله المتفضل بجعل الانبيار واسطة بينه و بين عباده النع *

The author dedicated the treatise to Khājah Sa'd ad-Dīn, and honce he named it as-Sa'diya.

Written in ordinary Naskh. Dated 11th Rabi' I, A.H. 1287.

wi foll . 71b $\!-\!78$, and and one H . And if we have the H density

المراكز المرا

RISĀLA FĪ LAFZ ḤAWL.

A treatise to disprove the belief that the salāt or prayer would be annulled, if a man should use the word ta'ālā with the words سلطان العلماء السيد محمد بن السيد دلدار علي الشيعي biḥawl illāh by Sultān al-Ulmā' as-Saiyid Muḥammad bin as-Saiyid Dildār 'Alī ash-Shī'i. He was born on the 17th Safar A.H. 1199 (A.D. 1784) at Lucknow, and studied all the branches of Arabic learning with his father. The scholars of the Imamiya sect of the time gave him the title of Sultan al-'Ulama', king of scholars. He wrote many works, and died, A.H. 1235, A.D. 1819. For details see Kashf al-Hujub, p. 4; Shudhūr al-Ikyān, Vol. I., fol. 267; and Nujūm as-Samā' p. 346.

Beginning:

تعالى ذكرك من المدركين و فشت نعمتك في سائر المخلوقين النم .

Written in ordinary Nasta'līk. The colophon runs thus:-

قد ثمت هذه الرسالة الشريفة المنيفة و العجالة العجيبة اللطيفة من

مصنفات العالم الرباني المويد بتائيدات السبحاني حيا و ميتا ولي نعمي جناب سلطان العلماء رضوان مآب اعلى الله مقامه في دارالكوامة بيد الاحقر تجمل حسين صانه الله عن كل شين ٢١ ذيقعدة سنه ١٢٨٥ه .

No. 452.

foll. 259; lines 27; size $10 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

foll. 1-252. Assume applicable $oldsymbol{\mathrm{I}}_{\mathrm{end}}$ and $oldsymbol{\mathrm{I}}_{\mathrm{end}}$ and $oldsymbol{\mathrm{I}}_{\mathrm{end}}$

معادده المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم المعالم معالم المعالم SHARḤ TAJRĪD Al-'AĶĀ'ID.

Alā' ad- علاء الدين علي بن محمد القوشجي 'Alā' ad-Dīn 'Alī bin Muḥammad al-Ķūshjī upon the well-known work of scholastic theology entitled Tajrīd al-Kalām of Naṣīr ad-Dīn Muhammad bin Muhammad at-Tūsī, died A.H. 672, A.D. 1273. Al-Kūskjī first studied in Samarkand and then proceeded to Kirmān, where he carried on his studies under the best masters. When he returned to Samarkand, Ulugh Beg employed him for the completion of his great astronomical work. After the death of that prince, he returned to Tabrīz. From there he went to Constantinople to Sultan Muhammad II, carrying a friendly missive from Uzun Hasan the Ak Kuyunlu, ruler of Tabrīz. The Sultan received him with great honour, and asked him to stay in his country. Al-Kūshjī accepted the offer, and said that he would come back to Constantinople after delivering the reply of the Sultan to the ruler of Tabriz. He fulfilled his promise, and came back to Constantinople. The Sultan received him with much greater honours than before, and at last he was appointed the Principal of the Aya Sufiya College on a salary of 200 dirhams per day. He died in A.H. 879, A.D. 1474. The surname al-Kushji "the falconer" is, according to ash-Shaka'ik an-Nu'maniya, p. 250, derived from his father's office. He was in charge of the hawks of Ulugh Beg. Some say that he was a great favourite of Ulugh Beg, who, while hunting, used to entrust him with his hawk, and hence his surname is al-Kūshjī.

For details of his life see ash-Shakā'ik an-Nu'mānīya, Vol. I.,

p. 249; Habīb as-Siyar, Vol. III, Juz' 3, p. 160; Scheref Nameh, edited by Veliaminof, Vol. II., p. 123; and Brockelmann, Gesch, d. Arab. Litter. Vol. II., p. 234

Beginning:

أما بعد حمد واجب الوجود على نعمائه و الصلوة على سيد انبيائه و على

اكرم احداثه اي على آلة و اصحابة الذين در موصوفون بزيادة الكرم النم *

The work has been dedicated to Sultān Mughīth ad-Dīn Abū Sa'īd Gūrgān.

The work is divided into six chapters, مقامد, as follows:--

fol. 1. المقصد الاول في الامور العامة المقصد الاول في الامور العامة و صفاته المقصد الثالث في النبوة المقصد الرابع في النبوة المقصد الرابع في النبوة المامة المقصد الشامس في الامامة المقصد السادس في المعاد المقصد الشاني في المعاد المقصد الثاني في المعاد المقصد الثاني في المحواهر والاعراض المقصد الثاني في المحواهر والاعراض المقصد الثاني في المحواهر والاعراض

For copies see Berlin Cat. No. 1763; India Office Cat. Nos. 409-16; Vienna Cat. No. 1535; Rampur List, p. 306; Bankipur Cat. p. 407; and Asiatic Society Cat. p. 26.

For supercommentaries see Ḥājī Khalīfa, Vol. II., pp. 200-

203.

It has been lithographed, Tehran, A.H. 1284, A.D. 1867. Foll. of the MS. are not in proper order. Foll. 13 and 14 should come after fol. 164, fol. 165 next to fol. 11. The original text is written in red ink. It contains profuse marginal notes. Worm-eaten but serviceable. Our copy is void of the preface of the commentator, which we get in the lithographed copy.

Written in Nasta'līk. Dated A.H. 899.

foll. 252b-259b.

TT.

A treatise by زين الدين الدلال Zain ad-Dīn ad-Dallāl. Beginning :—

بسم الله الرحمى الرحيم يا من انزل على عبده الكتاب و لم يجعل له عوجا النم •

In this treatise the author has mentioned twelve questions on different branches of learning and their answers. The questions are as follows:—

fol	. 253a.		1. 1.	**** <u> </u>	لكلام	علم ا	الاوائ فبم	الشدية
,,	253b.						رت الثانية في	
. ,,	254a.						 الثالثة في	
,,	254b.	er and a second		- 12	and the second of a	. 1 11 11	الرابعة في	, , , , , , , , , , , , , , , , , , ,
**	2f. v.	* 12.	, le esca				الخامسة	्
) (j.	255b.	Andread State	Ar Haris.	the second of the second			السادسة	e e e e e e e e e e e e e e e e e e e
,,	256a.	tangan.	e dayar	asiya d			السابعة فر	eran (₹) r -an(†)))
,,	256a.		a _{n,} Pal	s 55		•••	الثامنة ف	
,,	257b.		, (M)+12	uk.Kg.	and the second of the second o	•••	الناسعة ف	" "
, ,	258a.				4 1 1 1	•••	العاشرة ف	***
,,	259b.			***		•••	الحادية	"
44		Salara Cara Cara			•	-		· · · · · · · · · · · · · · · · · · ·

The treatise ends abruptly with the heading of the 11th question. The lower half of fol. 2565 and fol. 257a are blank. This treatise has been dedicated to بيرسف بن جهانشاء بن جهانشاء بن جهانشاء بن جهانشاء بن جهانشاء بن جهانشاء بن جهانشاء بن جهانشاء بن بيرسف النويان ب

Written in Nasta'lik. Not dated. C. 16th century.

No. 453.

foll. 91; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

foll. 1–27.

الدر الثمين في بيان المهم من علوم الدين

AD-DURR ATH-THAMĪN FĪ BAYĀN AL-MUHIMM MIN 'ULŪM AD-DĪN.

A treatise on theology by الدين عبد القادر بن شيخ Abū Bakr Muhī ad-Dīn 'Abd al- بن عبد الله العيدروس اليمني الهندي Abū Bakr Muhī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:-

الحمد لله في افتتاح كل رسالة و الصلوة و السلام على سيدنا محمد خاتم النبوة و الرسالة النج *

It is divided into four chapters as follows:—

الباب الأول في العقيدة إلى الله الله الله الله الله المناف

الباب الثاني في بيان احكام قواعد الاسلام على المسلط 45.

الباب الثالث في بيان الإخلاق المذمومة و الاخلاق

14a.

المحمولة

البياب الرابع في التقوي ﴿ وَمُعَالِمُ اللَّهُ وَمِي التَّقَوِي ﴿ وَمُعَالِمُ اللَّهُ مِنْ اللَّقَوِي

For a copy see Berlin Cat. No. 1844.

The colophon indicates that the book was composed on 25th Dhu'l Ka'ada, A.H. 944. The headings are in red character. Marginal corrections occasionally. The inner edges of each fol. are changed to modern paper.

Written in Naskh. Not dated. C. 17th century.

foll. 28-91.

II.

عن اللآل بفضائل الآل 'IKD AL-LA'ĀL BI FADĀ'IL AL-ĀL.

A work on the excellences and virtues of the descendants of the ابوبكر صحى الدين عبد القادر بن Prophet, with short accounts of them, by Abū Bakr Muḥī ad-Dīn 'Abd شيخ بن عبد الله العيدروس اليمني الهندي al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:—

الحمد لله الذي خص آل البيت النبوي بحقائق العلوم و المعارف الآلهية النم *

The work is divided into the following chapters:

fol. 29b.

القسم الاول و فيه أبوأب

باب رصية البذي صلى الله عليه و سلم

32b.

باب الحت على حبهم و القيم بواجب حقهم

باب مشروعية الصارة عليهم

باب دعائه صلى الله عليه و سلم بالبركة في هذا النسل 35b.

fol. 36b.	بَ (الأَمَانَ ؛ بِيهَ الْهُمْ ﴿ * ١٠٠٠ * مُلْمَانَ اللَّهُ الْمُلَاثُةُ مِنْ مُلْمُ اللَّهُ مِنْ الله	باد
" 37a.	ب خصوصیاتهم الدالة على عظم كرامتهم	باد
,, 38 <i>b</i> .	ب اكرام الصحابة و من بعدهم لاهل البيت	
" 39a.	ب مكافاته صلى الله عليه و سلم لمن احسن اليهم	
" 39b.	· · · · · · · · · · · · · · · · · · ·	
., 40.	قسم الثاني في ذكر ولد فاطمة الزهراء	IJĮ.
1 Marii - Wall Madalana	قسم الثالث في وقائع دالة علي عناية الله	ال ا
,, 74b.	و رسوله صلعم و ابنته الزهراء باهل البيت	

Marginal corrections occasionally. The inner edge of each fol. is changed to modern paper.

Written in the same hand of Naskh, as No. 1. The colophon

runs thus:-

تم الكتاب بعون الملك الوهاب يوم السبت السادس من شهر ربيع سنة سبعة عشر بعد الف على يد اضعف و لحوجهم الى رحمة الله ابوبكر بن محمد المكي المولد عفي الله عنه وعن جميع المسلمين آمين و الحمد لله رب العالمين *

No. 454.

foll. 45; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

foll. 1-3.

I.

الاعتقادية

wally the chiefe

AL-I'TIĶĀDĪYA.

The early portion of the work called ad-Durr Ath-Thamīn (noticed as No. 453) by ابربكر محمي الدين عبد القادر بن شيخ بن القادر بن شيخ بن القادر بن شيخ بن القادر بن شيخ بن القادر بن شيخ بن القادر بن شيخ بن القادر بن شيخ بن القادر

Beginning:

قال قطب الوجود عبد القادر العيدروس يجب على الذي يصح اعتقادة من المكلفين أن يعلم أن الله تعالى وأحد الشريك له النج *

foll. 4-18.

II.

مدق الوفاء بحق الاخاء

ŞIDK AL-WAFA' BI HAKK AL-IKHA'.

A biography of Aḥmad bin Muḥammad al-Haḍramī Bājābir (died A.H. 1001, A.D. 1593) by البوبكر صحي الدين عبد الله العيد رس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning:

الحمد الذي امر بشكر اللحسان و بعد فهذة نبذة الفتها مفصحة

عن محلس اوحد العلماء و درّة تاج الفضلاء احمد بن محمد باجابر النع . For a copy see Berlin Cat. No. 10139.

foll. 19-31.

III.

رسالة في مناقب البخارى RISĀLA FĪ MAŅĀKIB AL-BUKHĀRĪ.

A treatise on the virtues and excellences of Abū 'Abdallāh Muḥammad bin Ismā'īl al-Bukhārī by ابو بكر منحي الدين عبد القادر Abū Bakr Muhī ad-Dīn 'Abd al-Ķādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D, 1628. See for his life No. 125.

Beginning:

الحمد لله الذي جعلنا من امة خير الارلين و الآخرين الن *

Fol. 20 of this MS. is bound by mistake as fol. 94 in MS. No. 125. Foll. 24–31 contain poems of contemporary scholars in praise of 'Abd al-Kādir al-'Aidarūs. In the colophon the treatise is designated منے الباری بختم صحیے البخاری.

foll. 32-45.

TV

رسالة في مناقب البخارى RISĀLA FĪ MANĀĶIB AL-BUKHĀRĪ.

A treatise on the short life of al-Bukhārī. From the colophon (fol. 44b) it appears that Aḥmad bin 'Alī bin Muḥammad al-

Baskarī al-Mālikī al-Maķķī is the author of the book. From fol. 43a it appears that he was a pupil of Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī died A.H. 1038, A.D. 1628, and studied al-Bukhārī with al-'Aidarüs in A.H. 1006, A.D. 1597.

Beginning:

و به نستعين حمدا لمن شرح الصدور باحاديث رسوله النم *

The treatise proper ends in the middle of fol. 43a. The rest gives a list of some of the works of al-'Aidarus, with the date of his birth. The inner edge of each fol. is changed to a different Marginal corrections occasionally. paper.

Written in Naskh. The colophon runs thus:-

انهاه مولفه انقر عباد الله و احوجهم الى عفو ربه و رضاه احمد بي على بن محمد البسكري المالكي المكي صنشاً وصولدا والمغربي اصلا و محتدا ببلدة احمداباد من اعمال كجرات في شهر شعبان من سنة ثمان بعد الالف ختمها الله بالصالحات.... بمحمد و آله و من جري على اقواله و افعاله حامدا مصليًا مسلمًا و الحمد لله رب العالمين في

No. 455.

foll. 128; lines 15; size $8\frac{1}{4} \times 6$; 6×4 . I.

foll. 1–115a.

الابتهاج بالكلام على الاسراء والمعراج

AL-IBTIHĀJ BI'L KALĀM 'ALA'L ISRĀ' WA'L MI'RĀJ.

A book on the ascension of the Prophet through the seven istages of heaven into the presence of God by نجم الدين محمد بن احمد Najm ad-Dīn Muḥammad bin Aḥmad bin 'Al بن على الغيطي الشافعي al-Ghītī ash-Shāfi'ī. He died in A.H. 981, A.D. 1573. For his life see Brockelmann, Vol. II., p. 338.

Beginning:—

الحمد لله الذي رفع قدر نبيذا محمد صلى الله علية وسلم في الدنيا , الآخرة الني * For copies see Cairo Cat. Vol. I., p. 257, Vol. VII., p. 513; Berlin Cat. No. 2603; and Rampur List, p. 281.

In foll. 6-14 and 24-41 the ink has corroded on the paper

in some places.

Written in Naskh. Dated A.H. 1047.

foll. 115b-128.

II.

رسالة في ليلة النصف من شعبان

RISĀLA FĪ LAILAT AN-NISF MIN SHA'BĀN.

A treatise on the dignity of the night of the middle of Sha'bān by سالم بن محمد السنهوري المالكي Sālim bin Muḥammad as-Sanhūrī al-Mālikī. He was born at Sanhūr, and came to Egypt when he was eleven years of age. He studied with Muḥammad bin Aḥmad al-Ghītī and other eminent scholars of his time. He is the author of many works. He died on Tuesday, the 3rd Jumadā II., A.H. 1015 (A.D. 1606). See Khulāṣat al-Athar Vol. II., p. 204, and Brockelmann, Gesch. d. Arab. Litter, Vol. II., p. 84.

Beginning:-

قال الشيئ الاصام سالم السنهوري هذا ما لخصته من كلام شيخنا بركة المسلمين النر *

The preface shows that this treatise is an abridgment of al-Ghīṭī's work. The treatise is divided into the following chapters:—

باب ما جاء في اسماء ليلة النصف من شعبان . fol. 116a.

باب ملجاء ني فضائل ليلة النصف من شعبان . 1186

باب ما جاء في احياء ليلة النصف من شعبان 1236. ,,

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا النسخة على ديد انقر العباد احمد بن محمد البوشى يوم السبت تاسع عشرين ومضان سنة سبع و اربعين و الف و صلى الله على محمد و آله:

No. 456.

foll. 61; lines 19; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

مجموعة الرسائل MAJMŪʻAT AR-RASĀ'IL.

A collection of several treatises by different authors.

foll. 1-46.

I.

كتاب الوسائل الى معوفة الاوائل

KITĀB AL-WASĀ'IĹ ILA MA'RIFAT AL-AWĀ'IL.

A collection of miscellaneous information relating to the origin of things and to the persons who originated them by ابر الفضل للذين عبد الرحمن بن ابي بكربن محمد السيوطي Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died A.H. 911, A.D. 1506. See No. 12.

Beginning:

الحمد لله الاول فليس له آخر النج *

As-Suyūṭī has abridged in this work the Kitāb al-Awā'il by Abū Hilāl al-Ḥasan bin 'Abdallāh al-'Askarī, died A.H. 395, A.D. 1005. See No. 220.

For copies see Berlin Cat. No. 9369; Munich Cat. No. 467; and Leyden Cat. Nos. 851, 2409. See also Ḥājī Khalīfa, Vol. VI., p. 435.

For chapters see Berlin Cat. No. 9369.

foll. 47-53a.

II.

وسالة في حياة النبي RESĀLA FĪ, ḤAYĀT AN-NABĪ.

A treatise in which the contradictory meanings of the two Traditions with regard to the Prophet being alive in the grave have been reconciled by جلال الدين السيرطي Jalāl ad-Dīn as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning:-

الحمد لله و سلام على عبادة الدين اصطفى وقع السوال و قد الشتهر ان النبي صلعم حي في قبرة و ورد انه صلعم قال ما من مسلم احد يسلم على الا رد الله على روحي حتى ارد عليم السلام و ظاهرة مفارقة الروح النج *

This treatise has been named in other catalogues Inbāh al-Adhkīyā' li Ḥayāt al-Anbiyā'.

For copies see Berlin Cat. No. 2533/4; India Office Cat. No. 178; and Cairo Cat. Vol. I., p. 273. See also Ḥājī Khalīfa Vol. I., p. 443.

Fol. 53b contains quotations from Sirāj al-Wahhāj, A work on jurisprudence, and a description of the work called al-Hidāya.

foll. 54-57a.

III.

الفقد الاكبر

AL-FĪKH AL-AKBAR.

A work on the principles of the Muhammadan faith ascribed to al-Imām Abū Ḥanīfa an-Nu'mān bin Thābit, died A.H. 150, A.D. 767. For details of his life see Ibn Khallikān, Vol. II., p. 294; and Brockelmann, Vol. I., p. 169.

Beginning:---

قال الاصام قدوة الإنام ابو حليفة رح اصل التوحيد ما يصم الاعتقاد عليه الم

For copies see Berlin Cat. No. 1923; Munich Cat. No. 889; Paris Cat. Nos. 1122/6, 1229/30; Leyden Cat. No. 1975; and Cairo Cat. Vol. II., p. 36.

For commentaries see Hājī Khalīfa, Vol. IV., p. 457.

Lithographed with Urdu interlineary translation at Dehli, A.H. 1289. For other editions see Ellis, Cat. Vol. II., p. 440.

foll. 57a-59.

IV.

Amatri va tegaplai, dunas الأمالي الأمالي الأمالي (Amatri ana) an ali Alik ada vit. Segama a ali Madigili da الأمالي الأمالي الأمالي (Amatri ana) (Amatri ana) (Amatri ana) (Amatri ana) (Am

BAD' AL-AMĀLĪ.

A metrical compendium of the principles of the Faith by مراج الدين على بن عثمان الأرشي الفرغاني Sirāj ad-Dīn 'Alī bin Uthmān al-Ūshī al-Farghānī. He flourished in A.H. 569, A.D. 1173. See Brockelmann, Vol. I., p. 429; and ZDMG, Vol. XVI p. 685.

Beginning:-

ملیک مالک مولی الموالی الله وصف التکبر و التعال

يقول العبد في بدر الامالي بتوحيد بذظهم كاللآلي

For copies see India Office Cat. No. 828, II; Berlin Cat. No. 2407; Vienna Cat. No. 469; and Paris Cat. No. 3204/7.

Printed by Peter von Bohlen, 1849 For other editions see

Ellis, Cat. Vol. I., p. 260.

Foll. 59-61 contain the following four poems:—Foll. 59a-59b, the famous poem in praise of al-Imām Zain al-'Ābidīn, which al-Farazdak recited in the presence of the Caliph Hishām bin 'Abd al-Malik.

Beginning:

هذا ابن خير عباد الله كلهم هذا التقى النقى الطاهر العلم

For other particulars of this poem see No. 436, II. Foll. 59b-60a, nine couplets by Muḥī ad-Dīn Abū Muḥammad 'Abd al-Kādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died A.H. 561, A.D. 1165 (see No. 119), with the following heading in Persian:-

مذاجات حضرت غوث الاعظم رض بجذاب حضرت رسول الثقلين صلعم * The first couplet is:-

یا حبیب الآله خذ بیردی مالعجزی سواک مستندی

Foll. 60a-61, two poems in praise of the Prophet without the author's name. These two poems are generally attributed to Hassan bin Thabit al-Ansarī died A.H. 54, A.D. 673.

The first poem begins:-

شبيهك بدرالليل بل انت انور لانك من نور الخلائق اخير

The second poem begins on fol. 60b as follows:-

سلام و تسليم و ازكى تحيتي على المصطفى المختار خير برية

All the MS. is in one hand. It is much injured by insects. Marginal corrections occasionally. On the fly-leaf is a note, in another hand, which indicates that the MS. was copied by Mulla Ṣādiķ, a pupil of Bahr al-'Ulūm,

Written in ordinary Nasta'lik. Not dated. C. 19th century.

No. 457

foll. 46; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

مجموعة الرسائل

MAJMŪ'AT AR-RASĀ'IL.

A collection of four small treatises, of which three are on sufism, and one is a commentary on أية الكرسي by البوبكر محي الدين Abū Bakr Muḥī عبد القادر بن شيخ بن عبد الله العيدروس اليمذي الهذدي ad-Dīn 'Abd al-Ķādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life

foll. 1-9.

I.

المقالة النافعة والرسالة الجامعة

AL-MAKĀLAT AN-NĀFI'A WA'R RISĀLAT AL-JĀMI'A.

A treatise on sufism.

Beginning:

سلام الله تعالى و رحمته على الاخوان المحبين و الخلان المحبوبين النر *

From the preface it appears that the author wrote this treatise for some of his relatives and friends. They are named as below:—

الاخ الصالح نور الدين الفقيه على بن الفقية عبد الرحمٰ الجازاني و الرجل الصالح الشيخ عبد الوهاب بن فتح الله البروجي الهندي و الفقية الصالح عمر بن زيد الدوعذي و الولد العلامة احمد بن ابي بكر بن العلامة الفقية عبد الملك دعسين و الولد العلامة عبد القادر بن العلامة الفقية محمد ابن الامام العلامة عبد القادر الحياني و الشيخ الكبير العلامة الصالح الزاهد الورع محمد مكي بن المخدوم العلامة حاجي موسى الكشميري و الولد المونق ابوبكر بن محمد بن الشيخ احمد بن الحسين العيدروس و صاحبنا الفقية عبد الله بن احمد بن فلاح *

For a copy see Berlin Cat. No. 8848.

On the margins here and there are either corrections or passages omitted at the time of copying.

Written in ordinary Naskh. Not dated. C. 18th century.

foll. 10b-24.

II.

القول الجامع في بيان العلم النافع

AL-KAWL AL-JĀMI' FĪ BAYĀN AL-'ILM AN-NĀFI'.

Another treatise on sufism.

Beginning:-

الحمد لله المنقد بالعلم من الضلالة الكاشف به ظلمة الغي والجهالة

In this treatise the author explains the Tradition طلب العام as meaning that عام الباطن, or sufism, is obligatory on all. The work ends abruptly as follows:—

حتى أن الرجلين ليتكلمان بالحقيقة الواحدة فيقبل من احدهما ويرد على الآخر *

See Berlin Cat. No. 9535/28. Written in the same hand and same year as above.

foll. 25-36a.

III.

بغية المستفين بشرح تحفة المريد BUGHTAT AL-MUSTAFID BI SHARH TUHFAT AL-MURID.

A commentary on Tuhfat al-Murid, a poem on sufism by the commentator's father.

Beginning:--

الحمد لله المعبود الممد لكل صوجود الذي انار الكون بظهورة الن * The first line of the poem is:-

> ما في الوجود سوى الموجود في القدم و ما سواه فقد انشاه من عدم

The commentary on this first line begins:-

قال في الحكم نعمتان ما خرج عنهما موجود و البد لكل مكون منهما

نعمة النج *

It ends abruptly on fol. 36 with the commentary on the following lines:-

و اينما انت مهدية من العمل من الذي هو موردة من الحكم

The concluding words of the commentary are :-

فما فات في الشي استد*رك في مقابله بحكمه* *

See Berlin Cat. No. 9535/14.

Written in the same hand and the same year as above.

foll. 37-46.

الفتح القدسي في تفسير آية الكرسي AL-FATH AL-KUDSĪ FĪ TAFSĪR ĀYĀT AL-KURSĪ.

A commentary on the verses of the Kur'an known as إية الكرسي.

Beginning:

الحمد للمك الذي تفرد في نعوت جلاله و اظهر دين الاسلام على

الدين كله النو *

مولانا المجلس العالى النواب ميرزا The book was dedicated to شمس الدين. The verses of the Kur'an are in red ink. The sentence

written on the, تفسير آية الكرسي للشيئ السيد عبد القادر سلم الله و ابقاه title-page of this treatise, indicates that the book was copied from a copy which had been made during the life-time of the author.

Written in the same hand and in the same year as above.

No. 458.

foll. 43; lines 13; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

foll. 1-28.

كتاب التحصين وصفات العارفين

KITĀB AT-TAHSĪN WA SĪFĀT AL-'ĀRĪFĪN.

A treatise on retreat for pious meditation by جمال الدين احمد بي محمد بي فهد الاسدى الحالي الشيعي الشيعي الشيعي الشيعي Muhammad bin Fahd al-Asadī al-Hillī ash-Shī'ī. He was born in A.H. 752, A.D. 1351, and served for some time as a professor in a college at Hilla. He was the author of many works, and died in A.H. 841, A.D. 1437. For details see Aml al-Amil. p. 33; Muntaha'l Makāl, p. 39; Rawdāt al-Jannāt, p. 20; and Kashf al-Hujub, p. 101.

Beginning:

الحمد لله الذي تجلي لعبادة فشغلهم عن الشهوات الني *

It is divided into three chapters, each called القطب follows :---

fol. 2a.

القطب الاول في تصور العزلة

5a.

القطب الثاني في الآداب في العزلة القطب الثالث في فوائد العزلة

8b.

Gold and coloured lines throughout on the margin. Headings in red character. Slightly worm-eaten. Marginal notes occa-The title-page bears a seal.

Written in fine Naskh. Not dated. C. 18th century.

foll. 29-41.

II.

رساله در آداب مج

RISĀLA DAR ĀDĀB ḤAJJ.

A treatise on the rites and ceremonies of pilgrimage in the Persian language by محمد تقي بن مقصود على المجاسي Muḥammad Taķī bin Maķṣūd 'Alī al-Majlisī. He was a celebrated Shī'a author, and died in A.H. 1070, A.D. 1659. See Rawdāt al-Jannāt, p. 129.

Beginning:-

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله الطاهرين و بعد چون رساله قدل ازين در بيان آداب حج النع *

Slightly worm-eaten. Foll. 42 and 43 give an account of Arabic and Persian weights in the Persian language.
Written in Naskh. Not dated. C. 18th century.

No. 459.

foll. 59; lines 17-19; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

حدا**ئ**ق ذا**ت بہ**جة ḤADĀ'IĶ <u>D</u>ḤĀT BAHJA.

A work on miscellaneous topics by محمد المشتهر بالعاقل Muḥammad, known as al-'Āķil. In fol. 15a the author gives a quotation from the writing of Mīrzā Muḥammad bin Mu'tamad Khān, the author of Tārīkh Muḥammadī, which was composed in A.H. 1190; consequently it is evident that the book under notice could not have been written earlier than A.H. 1190, A.D. 1776.

Beginning:-

الحمد لله رب العالمين الرحم الرحم مالك يوم الدين الذي بعث فيهم رسولا من انفسهم يتلو عليهم آياته فيقول العبد العاصي الراجي عفوه و رحمته محمد المشتهر بالعاقل الغافل عن ما يوجب صلاحه و فلاحة اني كذت في سالف الزمان مشتغلا بالتدريس و التدريس بذية خالصة غير مشوبة بامر دنيوي فحداني الى السلوك من الظاهر الى الباطن فورد على في اثنائه ما يفيد للطالبين فضممت اليه بعض مباحث كانت سنحت لى في آوانهما فظننت انها تكون رسالة رائقة فالفتها فسميتها بحدائق ذات بهجة النم *

The work is divided into ten chapters, each called الحديقة, as follows:—

الحديقة الاولى في انه كيف يكون الابتداء بكل من fol. 1.

	د قول خاص فلزم	مث بان الحمد	نية في البح	الحديقة الثا
fol. 2b.		ن مقولا	يكون المحمو	ان
", 4a.	وتية	الابحاث الصل	ثة في بعض	الحديقة الثاا
,, 4a.		الامور العربية	عة في بعض	الحديقة الراب
,, 6a.	بنطقية	ض الايجاب الم	امرسة في بعد	الحديقة الخ
" 6b.	لنظامية	ل المباحثات اا	ادسة في بعض	الحديقة السا
" 7b.	ځلانټ	، ما يتعلق باله	ابعة في بعضر	الحديقة السا
,, 10b.		, الاسرار العربية		
,, 12a.		والشارات كشفية		
" 14a.	يمال	ل الساف بالا	شرة في لحوا	الحديقة العا

Foll. are missing after foll. 12, 51 and 57. Foll. 21 should be placed after fol. 27, and fol. 13 should come before fol. 20. There are corrections and deletions.

Written in various hands of nim Shikasta. Not dated. C.

19th century.

No. 460.

foll. 19; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

foll. 1-12a.

Τ.

القصيدة

AL-ĶAŞĪDA.

A poem. The author is not known.

Beginning:-

بدأت بسم الله ربي و مالكي مطالع اسرار بالسر اعلنت

From the colophon it appears that it contains 361 couplets. Foll. 12b-13a contain five other short poems.

foll. 13a-17a.

TT.

الفرج ص بعن الشدة AL-FARAJ MIN BA'D AS<u>H</u>-S<u>H</u>IDDA.

A treatise on Geomancy (علم الرمل). The author is not known.

It begins abruptly:—

و هو ان تضرب الرسل و تكمله الى ستة عشر شكاة النع * Headings in red character.

foll. 17b-19.

III.

المعوة الطيمة

AD-DA'VAT AŢ-ŢAIYIBA.

A poem with the above title.

Beginning:

الا يا طبيب الجن بالله دارني فان طبيب الانس اعياه ما بيا

Double coloured marginal lines throughout the book.

Written in one hand of Naskh. The colophon of the first piece runs thus:—

تمت الحروف بعون الله الملك الرؤف و كان الفراغ من نسخها يوم الاثنين اربعة و عشرين خلت من شهر صفر سنه ١٣٠٩ هجرية *

No. 461.

foll. 69; lines 19; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

foll. 1-40.

Τ

شرح تهذیب المنطق SHARH TAHDHĪB AL-MANTIK.

A commentary on the first part of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Manṭiķ wa'l Kalām, treating of Logic, by work called Tahdhīb al-Manṭiķ wa'l Kalām, treating of Logic, by light treating of Logic, by light al-Manṭik wa'l Kalām, treating of Logic, by Najm ad-Najm al-Wazdī, light light sain al-Husainī al-Yazdī, died A.H. 1015, A.D. 1606. See for his life No. 401.

Beginning:-

قوله الحمد لله افتتع الكتاب بحمد الله بعد التسمية اتباعا بخير الكلام النج *

For copies see India Office Cat. No. 547; Cairo Cat. Vol. VI., pp. 79 and 82; Br. Mus. Suppl. Cat. No. 735; Rampur List, p. 452; and Asiatic Society Cat. p. 79.

For other commentaries see Hājī Khalīfa, Vol. II., p. 479. Printed, Calcutta, A.H. 1243; and repeatedly lithographed in India. See Ellis, Cat. Vol. II., p. 53. The text is quoted fully in the upper margin in Nasta'līk characters, and is marked with red lines. Quotations from the text in the body of the commentary begin with it has marginal glosses and corrections.

Written in Nasta'līķ. Dated A.H. 1226.

foll. 41-58.

11.

الأداب الرشيدية في شرح الآداب الشريفية AL-ĀDĀB AR-RASHĪDĪYA FĪ SHARḤ AL-ĀDĀB ASH-SHARĪFĪYA.

A commentary on as-Saiyid ash-Sharif al-Jurjānī's treatise on the Sciences of Controversy called al-Adab ash-Sharifiya by Abd ar-Rashīd عبد الرشيد بن الشيئ مصطفى بن عبد الحميد الجونفوري bin ash-Shaikh Mustafā bin 'Abd al-Ḥamīd al-Jawnfūrī. He was a pupil of Fadlallah al-Jawnpuri, and a contemporary of Mulla Muhmud al-Jawnpuri. After completing his education, he first engaged himself in teaching students, and then he gave up this occupation, and devotedly engaged in studying works on sufism, specially the books of Muhī ad-Dīn al-'Arabī. Shāh Jahān (A.H. 1037-1069, A.D. 1628-1659), having heard of his reputation, summoned him to his Court; but he did not accept the invitation, and passed his life in his native country, where he died in A.H. 1083, A.D. 1672. He is the author of Zād as-Sālikīn, a commentary on Ibn al-'Arabī's work called Asrār al-Khilwa; of a commentary on Mukhtaşar al-Adudī; and of a Persian commentary on Ibn Hājib's work called al-Kāfiya. His poetical name was Shamsī. The author of Hadā'ik al-Hanafīya, p. 408, wrongly gives the date of his death as A.H. 1055, A.D. 1645.

For details see Subhat al-Marjān, p. 66; Ma'āthir al-Kirām, p. 203; Abjad al-'Ulūm, p. 903 and Tadhkira 'Ulamā' Jawnpūr, pp. 49 and 61.

Beginning:

الحمد لله بدر بعد التيمن بالتسمية بحمد الله سبحانة وتعالى انتداء باحسن النظام النو ...

For copies see India Office Cat. No. 558; and Rampur List, pp. 674 and 675.

Printed, Calcutta, A.H. 1233, and lithographed A.H. 1263.

The text is marked with a red line up to fol. 43, and after that with a black line. It has marginal glosses. The name of the copyist has been purposely effaced.

Written in Nasta'lik. Not dated. C. 19th century.

foll, 59b-63.

III.

شرح رسالة المناظرة

SHARH RISĀLAT AL-MUNĀZARA.

An anonymous commentary on an anonymous treatise on the Science of Controversy.

Beginning:

لك الحمد جعل الله تعالى مخاطبا تنبيها على القرب ولان اللائق بحال الحامد ان يلاحظ المحمود اولا حاضرا و مشاهدا ثم يحمده النع *

The text is written in red ink. Marginal glosses are numerous

Written in Nasta'līķ. Not dated. C. 19th century.

foll. 64-69a.

IV.

رازس سعان

BĀNAT SU'ĀD.

The well-known poem recited before the Prophet by حبب Ka'b bin Zuhair bin Abī Sulmā. For particulars of author and poem see Presidency College Magazine, No. 3, Vol. VI., May, 1920, pp. 107–116, where there is an article by myself.

Beginning:

بانت سعاد فقلبي اليوم متبول متيم اثرها لم يغد معبول

Foll. 64a and 69b contain the history of the poem. Marginal and interlineary notes, mostly written in Persian, are numerous. The poem is vocalised.

Written in Nasta'lik. Not dated. C. 19th century.

No. 462.

foll. 192; lines 29; size $9\frac{3}{4} \times 6$; $8 \times 4\frac{1}{4}$.

foll. 1-9.

Ι.

رسالة في جمع بين راي افلاطن و ارسطو

RISĀLA FĪ JAM' BAIN RA'YAI ĀFLĀŢUN WA ARASŢŪ.

A metaphysical treatise by ابو نصر محمد بن محمد بن طرخان Abū Naṣr Muḥammad bin Muḥammad bin Ṭar<u>kh</u>ān al-Fārābī. He was of Turkish origin, and was born at Fārāb in Māwarā'annahr (Transoxiana). He is the greatest philosopher in Islām, and is designated as Mu'allim ath-Thānī. He died in A.H. 339, A.D. 950. For details of his life see Ibn Abī Uṣaibī'a, Vol. II., pp. 134-45; Ibn al-Ķifṭī, p. 277; and Brockelmann, Vol. I., p. 210.

Beginning:---

اني لما رايت اكثر اهل زماننا قد خاصوا و تفازعوا في حدوث العالم و قدمه

For a copy see Berlin Cat. No. 5033.

Edited by Dieterici in Alfarabī's Philosophische Abhandlungen,

pp. 1-33 in 1890. See Ellis, Cat. Vol. II., p. 239.

foll. 11b-20b.

II.

رسالة القونو*ي* معاملة المعاملة

RIŞĀLAT AL-ĶŪNAVĪ.

A treatise on metaphysics by صدرالدين ابر المعالي صحمد Şadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Isḥāķ al-Ķūnavī. He was a pupil of Ibn al-'Arabī, and died in A.H, 672, A.D. 1273. For his life see Nafaḥāt, p. 645; Ḥabīb as-Siyar, Vol. III., Juz' I, p. 66; and Brockelmann, Vol. I., p. 449.

Beginning:—

الحمد لله المنعم على الصفوة من عبادة بمرتبة الاجتباء النم *

In Berlin Cat. No. 3274, the treatise is called الرسالة المفصحة In our copy it has been عن منتهى الانكار و سبب اختلاف الامم . In our copy it has been named رساله شيخ صدرالدين قونوي كم بخواجه نصير طوسي نوشته Khalīfa, Vol. VI., p. 8, has named it مفارضات.

For a copy see Berlin Cat. No. 3274.

foll. 20b-31a.

111

رسالة الطوسي RISĀLAT AT-TŪSĪ.

A treatise addressed to Şadr ad-Dīn al-Ķūnavī in response to the preceding treatise by نصير الدين محمد الطوسي Naṣīr ad-Dīn Muḥammad aṭ-Tūsī, died A.H. 672, A.D. 1273. See No. 319.

Beginning:-

الحمد لله الذي نصب في كل زمان هاديا النع

رساله خواجه نصير الدين طوسي در جواب In our copy it is named رساله شين صدر الدين قونوي

For a copy see Leyden Cat. No. 1523. See also Ḥājī Khalīfa, Vol. III., p. 449.

foll. 31a-39a.

Albei al**ijv**iki rajirati ser genra ati

وسالة القونوي RISĀLAT AL-ĶŪNAVĪ.

A treatise addressed to Naṣīr ad-Dīn aṭ-Tūsī in response to the preceding work by صدر الدين ابو المعالي محمد بن اسحق القونوي Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Isḥāķ al-Ķūnavī, died A.H. 672, A.D. 1273. See No. 462, II.

Beginning:--

بسم الله الرحم الله الرحم وصلى الله على سيدنا محمد و آله هذا ما اعاد الشيخ (لامام صدر الدين محمد بن اسحق القونوي جوابا لاجوبة الامام الكامل الحكيم المحقق نصير الدين محمد بن الطوسي فقال بعد ادعية و ثناء و تبجيل و تعظيم باللغة الفارسية فاقول و الله خير معين السوال المعرف بايراده على بعض مواضع تلك الرسالة النم *

The treatise is supplemented by another treatise (foll. 32-39) which is called المفارضات.

Beginning:

* الحمد لله الذي ابان بمستقرات الهمم مراتب علم اليقين الغ For a copy see Leydon Cat. No. 1523.

foll. 39-51b.

V.

رسالة في البات الواجب RISĀLA FĪ IŢĦBĀŢ AL-WĀJIB.

A treatise to prove the existence of God by جلال الدين محمد Jalāl ad-Dīn Muḥammad bin As'ad aş-Ṣiddīķī ad-Dawwānī, died A.H. 907, A.D. 1501. See No. 99, I. Beginning:

له الحمد على نعمه العميم و منه القديم فهذه نبدة من الحقائق

و زبدة من الدقائق فيه نفائس المطالب العالية النو

Ad-Dawwani wrote two treatises on the subject. One is called ar-Risālat al-Kadīma (noticed in No. 109), and the other is called ar-Risālat al-Jadīda. The MS. under notice is a copy of the second treatise, though it is named differently.

For copies see Berlin Cat. No. 2335; India Office Cat. No. 468, II; Leyden Cat. No. 1577. See also Hājī Khalīfa, Vol. III., p. 360,

On the margin of fol. 39a this treatise is wrongly attributed to al-Muḥakkik aţ-Tūsī.

foll. 51b-62b.

رسالة في اقبات الواجب RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by ad-Dawwani (see for his life No. 99, I) noticed in No. 109.

Beginning:—

سبحانک سبحانک ما اعظم شانک و اظهر برهانک الن *

foll. 62b-73b.

رسالة في اثبات الواجب RISĀLA FĪ ITHBĀT AL-WĀJIB.

مير صدر الدين محمد Another treatise on the same subject by Mīr Şadr ad-Dīn Muḥammad bin بن مير غياث الدين منصور الشيرازي

Mīr Ghayāth ad-Dīn Manṣūr ash-Shīrāzī, died A.H. 903, A.D. 1497. See for his life No. 88.

Beginning:-

الله لاالَّه الا هو له الاسماء الحسني النو *

For a copy see India Office Cat. No. 468, I. See also Haji Khalifa, Vol. III., p. 361.

foll. 73*b*-88.

VIII.

رسالة في اثبات الواجب RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by Muḥammad al-Khidrī. Probably his full name was Shams ad-Dīn Muḥammad bin Aḥmad al-Khiḍrī. See No. 89.

Beginning:

الحمد لله رب العالميني فيقول افقر خلق الله محمد خضرى هده رسالة في اثبات واجب الرجود بالدات و صفاته بالدلائل التي تقررت عندي قطعيتها الي ،

After this treatise, which is completed on foll. 88b, the copyist began another treatise, but only eight lines of it have been copied.

foll. 89a-105.

IX.

A philosophical treatise. On the margin of fol. 89a it has been attributed to ad-Dawwani, died A.H 907, A.D. 1501. for his life No. 99, I.

Beginning:

الحمد لله رب العالمين الذي هدانا الصراط المستقيم صراط الذين انعمت عليهم اما بعد يجب أن يعلم أن لكل علم الابد من ثلاثة امور النبي •

See No. 463, V., where this treatise is designated 'Ain al-Hikma.

foll. 1066-192. The transfer of \mathbf{X} , the transfer of \mathbf{x}

An incomplete work on Logic, stated on the margin of fol. مَنَابِ المقولات Aristotle's مَنَابِ المقولات.

It begins abruptly as follows:—

الغرض في هدا القول تلخيص المعاني التي تضمنها كتب ارسطو في صفاعة المنطق و تحصيلها بحسب طاقتها و ذلك على عادتفا في سائر كتبه ولنبتدء باول كتاب من كتبه وهذه الصذاعة هو كتاب المقولات فنقول ان هذا الكتاب بالجملة ينقسم الى ثلثة اجزاء النح *

The abridgment ends on fol. 116b. From fol. 117a another portion begins, and in the margin is noted هذا كتاب باراميناس. It begins abruptly:—

قال وينبغي أن يقول أولا باسم ما هو الأسم و ما هي الكلمة ثم نقول بعد ذلك ما هو الايجاب و السلب النو *

This portion ends on fol. 127a as follows:-

وههنا انقضى تلخيص المعانى التى تضمنها هذا الكتاب بانقضار

المعاني التي تضمنها هذا الكتاب يتلوه كتاب انالوطيقي و هو كتاب القياس *

From fol. 1270 another portion begins with the heading مقالة الله از كتاب انالوطيقي. It ends on fol. 1680, and another portion with the heading هذا كتاب البرهان لارسطاطاليس begins then.

Fol. 106a is blank, but without causing any gap in the text. It is worm-eaten, and the last portion is stained with damp. Marginal corrections occasionally.

Written in different hands of Nasta'lik. Not dated. C. 18th

century.

No. 463.

foll. 88; lines 23; size $8 \times 4\frac{1}{2}$; 6×3 .

 $_{e}$ foll. 1–5 α .

Ι.

تحرير اقليدس TAḤRĪR UĶLĪDAS.

A portion of Euclid's geometry as edited by ابر جعفر نصير الدين الحين العرسي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

الحمد لله صنه الابتداء و اليه الانتهاء الني *

The MS. contains only the first five propositions of the first book.

For copies see Berlin Cat. No. 5918; Munich Cat. No. 848; Paris Cat. No. 2465; India Office Cat. No. 736; Br. Mus. Cat. p. 618; Hyderabad List, Fann Riyādī, No. I; Bankipur Cat. p. 108; and Rampur List, p. 409. See also Hājī Khalīfa, Vol. II., p. 213; Kashf al-Hujub, p. 98, and Wenrich, de Auctor. Graecor. Versionibus, p. 185.

Repeatedly printed in India and Europe. See Ellis, Cat. Vol. I., p. 515.

Written in ordinary Nasta'līķ. Not dated. C. 19th century. Foll. 5b-6 are blank. Foll. 7-9a are selections from Mīr Bāķir Dāmād's philosophical work called al-Ķabasāt, see No. 328. Fol. 9b is blank.

foll. 10-22a.

II.

مي الحكمة 'AIN AL-HIKMAT.

A metaphysical treatise by an unknown author. Beginning:—

الحمد لله المستجمع لجميع الكمال الذي منه بدء كل شي واليه المآل و بعد فهذه رسالة في الحكمة الآلهية لخصتها من كتب الغلسفة المشائية و سميتها بعيى الحكمة *

It bears annotations on the margin. Spaces for the insertion of headings have not been filled in. Written in semi-Nasta'lik. Not dated. C. 19th century.

foll. 22b-25.

III.

وسالة الفلسفة

RISALAT AL-FALSAFA.

An incomplete philosophical treatise by an unknown author. Beginning:

الحمد لله الملهم للصواب والسلام على من اختص بفصل الخطاب و عترته الطاهرين، فهذه رسالة في البحث عن كيفية صدور الكثرة عن الواحد البسيط الخ *
It ends abruptly as follows:—

ثم اقول أن لكل نوع من الافلاك و العناصر البسايط و المركبات ربا حاكما عليه مديرا له كما ذهب اليه الاشراقيون فالجواهر *

Written in semi-Nasta'lik. Not dated. C. 19th century.

foll. 26b-32.

IV.

رسالة في بيان الماهية و الهوية

RISĀLA FĪ BAYĀN AL-MĀHIYAT WA'L HUWAIYAT.

A treatise on philosophy ascribed to جلال الدين الدراني Jalāl ad-Dawwānī. His full name is Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīķī ad-Dawwāflī, died A.H. 907, A.D. 1501. for his life No. 99, I.

It is imperfect, and begins abruptly as follows:—

الامور التي تليذا لكل مذها ماهية و هوية و ليست ماهيته هويته النو * See India Office Cat. No. 593, II. There are lacunae on every fol. Slightly worm-eaten. Written in Naskh. Not dated. C. 19th century. The colophon says :--

قد انتسختها من النسخة المنقولة من نسخة كتب عليها هكدا قد قوبلت لفظا لفظا مع النسخة التي قوبلت مع النسخة التي صححها الدراني .

foll. 33-54.

V.

مين الحكمة

'AIN AL-HIKMAT.

جلال الدين الدراني الدراني Another metaphysical treatise ascribed to Jalal ad-Dīn ad-Dawwānī. See for his life No. 99, I.

Beginning:

الحمد لله الذي هدانا الصراط المستقيم صراط الدين انعمت عليهم يجب ان يعلم ان لكل علم لابد من ثلاثة امور الزه

There are lacunae on foll. 33a, 35a, 36a, 38a, 40a, 41b, 43a, 44b, 45b, 48a, 50b and 51a. Marginal corrections and notes occasionally. Worm-eaten. See No. 462, XI.

Written in Naskh. Dated A.H. 1242.

 \sim foll. 55–77. Here we have \sim m VI .

رسالة في علم ما بعد الطبعية

RISĀLA FĪ ILM MĀ BA'D AT-TAB'ĪYA.

Another imperfect metaphysical work: the author's name is not known.

It begins abruptly as follows:—

ما قوق الطبعية إن تخصيص التقرر يقال له الحدوث الزماني و موضوعه هو الحادث الزماني النع * ومديد المعدد والعاديد والمعدد والمعدد والمعدد والمعدد والمعدد والمعدد والمعدد

It is imperfect both at the beginning and end. Written in semi-Nasta'lik. Not dated. C. 19th century. Table spaces have a common that will

foll. 78b-88.

VII.

رسالة جزء لايتجزع RISĀLA JUZ' LĀ YATAJAZZĀ.

A treatise on the indivisible atom by القاضى محب الله al-Kāḍī Muḥibballāh bin 'Abd ash-Shukūr بن عبد الشكور البهاري al-Bihārī, died A.H. 1119, A.D. 1707. See No. 139.

Beginning:

سبحان الذي مدّ الظل و هو لا يتجزي النم *

For a copy see India Office Cat. No. 581, IX.

Headings of chapters in red ink. It is imperfect, and ends abruptly as follows:---

كتداخل الجسم الطبعي والجسم التعليمي عندهم وكذلك تداخل جوهر متحيز في جوهر آخر كتداخل *

Written in semi-Nasta'lik. Not dated. C. 19th century;

No. 464.

foll. 399; lines 23; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

foll. 1–349.

وسي مدون عدي على يديد الله المراجعة الموجودة الموجودة الموجودة الموجودة المراجعة المراجعة المراجعة المراجعة الم المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة ال

HALL AL-MÜJIZ.

A commentary on Ibn an-Nafīs's compendium of medicine, abridged from al-Kanun of Ibn Sīna, called al-Mūjiz by جمال الدين Jamāl ad-Dīn Muḥammad bin Muḥammad al-Akṣarā'ī. He died C. A.H. 770, A.D. 1339. See al-Fawā'id al-Bahīya, p. 79; and Berlin Cat. No. 6281.

Beginning: ---

العدمد لله رب العالمين و بعد فان الطب علم شريف بشرف

For a copy see Leyden Cat. No. 1322.

For other commentaries on al-Mūjiz see Hājī Khalīfa, Vol. VI., p. 252, and Berlin Cat. No. 6281.

Lithographed, Lucknow 1877.

It has a beautiful 'Unwan at the beginning, and the first two pages are illuminated. Foll 119b, 179b and 305b also contain beautiful ' $Unw\bar{a}ns$. Double gold and coloured lines on the margin. Quotations from the text are written in red ink, and are introduced with the word قال in gold ink. The commentary begins with اقول, which has also been written in gold ink. Foll. 203b has a blank space, which has not been filled in with a diagram.

Written in beautiful Naskh. In the colophon it is said that it was copied in A.H. 885, but in my opinion it is a transcript of the

11th century Hijra.

foll. 350-371.

II.

القانونجه

AL-KÄNŪNJA.

A compendium of medicine abridged from al-Kanun of Ibn Maḥmūd bin Muḥammad محمود بن محمد بن عمر الجنميني bin 'Umar al-Chaghmini, died A.H. 745. A.D. 1344. See Brockelmann, Vol. II., p. 213.

Beginning:

الحمد لله رب العالمين و بعد فهذا مختصر مشتمل على زيدة النع

For copies see Berlin Cat. No. 6293; India Office Cat. No. 791; 'Azīm's (Bankipur) Cat. p. 108. See also Hājī Khalīfa, Vol. IV., p. 495.

Printed in Calcutta, 1827, and lithographed, Bombay, A.H.

1298.

Written in the same hand as the above.

 ${
m foll.}$ $372 ext{--}393.$

A this engage of Kanaga

كتاب الطب

KITĀB AL-TIBB.

A work on medicine without the author's name.

Beginning:

اما بعد حمد الله كفاء افضاله و الصلوة و السلام على محمد و آلم فهذه قواعد طبية هي خلاصة القوانين الكلية انتخبتها منها مشتملة على مقدمة

و تسمين رخاتمة الخ * Written in the same hand as the above.

foll. 394–395b.

رساله اوزان

RISĀLA AWZĀN.

A Persian treatise explaining Arabic weights in Persian by Tāhir Muṭahhar al-Ghazālī. طاهر مطهر غزالي Beginning: - My some of the Thomas to be seened

حمد عادلی را که در عدل بندگان حبهٔ فروگذاشت نکند اما بعد مي گويد دعا گوي درگاه عالي طاهر مطهر غزالي كه يكباري فرمان اعلى اعلاه الله سلطان السلاطين غياث الدنيا و الدين بجانب بنده صادر شده که اوزانی که در کتب طبی افتاده است انرا بتحقیق تمام نبشته بيارد بنده بامتثال فرمان شتافته النم * بيده عديد مع الاسمة الم

The treatise has been dedicated to Sultan Chiyath ad-Din. Foll. 396-399 are blank.

Written in the same hand as the above.

Besides the above four works, which are written on the central portion of the pages, there are three other treatises written on the margin of the book, each margin containing fifty lines 11 inches long. They are as follows:edition selection of

foll. 3-305 (margins)

I.

SHARḤ AL-FUṢŪL AL-ĪLĀĶĪYA.

شوح الفصول الايلاقيه

A commentary on Muḥammad bin Yūsuf al-Īlāķī's compendium of medicine, itself an abridgment of the theoretical portion of Avicenna's al-Kānūn. As it is defective at the beginning, the name of the commentator could not be traced.

The preface begins abruptly on fol. 3a as follows:—

على وجه لا يفضي الاطناب النم *

The beginning of the commentary (on fol. 3a) is:

قال اعلم ان الطب علم الى آخرة اقول طلب شي لما كان موقو..... تصورة و لو بوحة ما التوجة الى ما ليس بشعور به املا تصور الغرض مذة ليلا يلزم العبث لاجرم ابتدأ المصنف بتعريف الطب الم

For names of other commentaries see Hajī Khalīfa, Vol. IV.,

p. 434, and Berlin Cat. No. 6284.

Passages of the original work are written in red ink. Headings of chapters in gold ink. The margins on foll. 1, 2, 295b and 296a are blank. The writing on the first 21 foll. has been rendered defective by the cutting away of the edges by the binder.

Written in the same hand as the above.

foll. 306-377 (Margin). II.

التلويح الى اسرار التنقيح AT-TALVIḤ ILĀ ASRĀR AT-TANĶĪH.

A work on medicine by فغر الدين محمد بن ابي نصر الدين محمد بن ابي نصر الدين محمد بن ابي فعر الدين محمد بن ابي ابي المجندي Fakhr ad-Dīn Muḥammad bin Muḥammad bin Abī Naṣr al-Khujandī. He flourished in the 8th century Hijra. See 'Aẓīm's (Bankipur) Cat. p. 100.

Beginning:-

قال الشيئ الامام الفاضل الكامل اكمل المتاخرين رئيس الحكماء و المتكلمين فخر الملة والدين محمد بن محمد بن ابي نصر الخجذدي قدّس الله روحه اما بعد حمد الله واهب العقل و مفيض الخير و العدل الني *

From the preface it appears that a scholar abridged al-Ķānūn and named his work al-Maknūn. It in turn was abridged by al-Khujandī, and to this abridgment was given the name تنقيع مغلق . He again abridged the المكنوس. التاويع, and to this last was given the title at-Talvīh, التاويع.

For copies see Paris Cat. No. 2941, and 'Azīm (Bankipur) Cat. p. 100.

Written in the same hand as the above.

foll. 378-399 (Margin). III.

شرح رسالة آداب البحث

SHARH RISĀLA ĀDĀB AL-BAḤTH.

A commentary on Shams ad-Din Muhammad bin Ashraf as-كمال الدين مسعود بن حسين Samarkandi's treatise on dialectics by Kamāl ad-Dīn Mas'ūd bin Ḥusain ash-Shirwānī الشرواني الرومي ar-Rūmī. He was a philosopher and theologian of some repute, and taught at the Madrasah of Hirat, where he died in A.H. 905, A.D. 1499. See Habib as-Siyar, Vol. III., Juz'. 3, p. 340, and Brockelmann, Vol. I., p. 468.

Beginning: was dealers on parameter with the second was the

الحمد لله رب العالمين و بعد نقد قال الاصام المحقق

مولانا شمس الملة و الدين السمرقندي المنة علينا من من عليه النم *

For copies see Berlin Cat. No. 5275; Munich Cat. No. 664; Paris Cat. No. 2351/2; and Cairo Cat. Vol. II., pp. 272, 273.

For other commentaries and glosses see Hājī Khalīfa, Vol. I.,

p. 207 and Berlin Cat. Nos. 5274-5292.

Passages of the original work in red ink. In the last 16 foll. the writing on the margin is more or less defective on account of paper pasted over the text. The whole border of each fol. is changed to a modern paper.

The earlier half of the MS. is stained with damp. Double coloured and gold lines on the margins with two beautiful

 $'Unw\bar{a}ns.$

Written in the same hand as the above.

No. 465.

foll. 48; lines 25; size $11\frac{1}{8} \times 7\frac{3}{4}$; $9 \times 5\frac{3}{4}$.

foll. 1-7a

العلم الشامخ في معرفة الهنسوخ من السنة و الغاسخ

AL-'ALAM ASH-SHAMIKH FI MA'RIFAT AL-MANSÜKH MIN AS-SUNNAT WA'N NĀSIKH.

A treatise on the abrogating and abrogated texts in the Traditions by ابو عبد الله الحسين ابن ابي بكر النريلي Abū 'Abdallāh al-Husain bin Abī Bakr an-Narīlī. From the colophon of an other

work of the author, noticed in No. 465, II, it appears that he flourished in the 10th century Hijra.

Beginning:

الحمد لله الذي خلق و انعم وبين لفا سبيل البدى و الهم الذي علم ्रेपण प्रदेश केंद्र विकास केंद्र

 $\sqrt{\text{foll.}}$ 7b-48.

تنبيه اللبيب في شرح ما تضمنه كتاب الهداية من الغريب TANBĪH AL-LABĪB FĪ SHARH MĀ TADAMMANAHU KITĀB AL-HIDĀYA MIN AL-GHARĪB.

A work explaining the rare words that occur in Burhan ad-Dīn 'Alī bin Abī Bakr al-Marghīnānī's famous work on Hanafī Jurisprudence called al-Hidaya by the same author.

Beginning:

بسم الله الرحمن الرحيم باب شرح الغريب كتاب الاسلام و الايمان الاسلام في اللغة الاستسلام و الانقياد النو

Headings of chapters in bold character. The words, which have been commented on, are in red ink. The colophon, which gives the date of composition, runs as follows:-

قال صولفه عفا الله عنه كل الفراغ من تاليفه ضحا يوم الخميس السابع عشر أوالثامن عشر من شهر ربيع الأول سنة ٩٣٩ من الهجرة الطاهرة *

A note on the last fol. indicates that the MS. was compared in the month of Shawwal, A.H. 1106 with the one which was copied from a very defective text.

written in Naskh. Dated A.H. 1106. Scribe سعيد بن على

بن عبد الله بن استحق الحدادي

No. 466.

foll. 153; lines 19; size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{2}$.

foll. 1 ± 100 . A thin variety of $I_{\rm constitute}$ and the relative

خلاصة الاقوال في معرفة الرجال

KHULĀṢAT AL-AĶWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical dictionary of Imāmīya scholars by جمال الدين Jamāl ad-Dīn Ḥasan bin حسن بن يوسف بن على بن المطهر التحلي Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died A.H. 726, A.D. 1325. See for his life No. 87.

Beginning:

الحمد لله مرشد عبادة الى سبيل الرشاد الن

This is another copy of the work noticed as No. 277. There are marginal notes. The first word of each name is written in red ink. It has seals of Amjad 'Alī Shāh, Sulaimān Jāh, and others. Three foll, are added at the beginning of the MS. giving some biographical information, regarding other authors, etc.

Written in Nasta'lik. Not dated. C. 17th century.

foll. 101b-104a.

TT.

الرجوزة المالية

A treatise on the science of Tradition by بهاء الدين محمد Bahā' ad-Dīn Muḥammad بن الحسين بن عبد الصمد الحارثي العاملي bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmilī, died A.H. 1030, A.D. 1621. See for his life No. 184. Beginning:—

الحمد لله على نعمائه المتراترة و بعد هذه رسالة عزيزة موسومة بالوجيزة تتضمن خلاصة علم الدراية جعلتها كالمقدمة لكتاب الحبل المتين و على الله اتوكل و به استعين و هي مرتبة على مقدمة و فصول ستة و خاتمة النح *

See Ka<u>sh</u>f al-Ḥujub, p. 599. Written in Nastaʻlīk. Not dated. C. 17th century. Scribe محمد بن عبد الحي.

foll. 105b-153.

III.

ر ح البداية في علم الدراية SHARH AL-BIDAYA FĪ 'ILM AD-DIRĀYA.

A treatise on the science of Tradition and a commentary on it, both text and commentary being by زين الدين بن علي بن احمد Zain ad-Dīn bin 'Alī bin 'Aḥmad al-Jab'ī al-'Āmilī ash-Shāmī, known as ash-Shahīd ath-Thānī. He was born in A.H. 911, A.D. 1505; he studied with his father and other renowned scholars of the time, and was put

to death in A.H. 966, A.D. 1558. He is considered as الشهيد الثاني (the second martyr) by Imāmīya scholars. The first martyr according to them is Shams ad-Dīn Muḥammad bin Makkī al-'Āmilī, who was put to death in A.H. 786, A.D. 1384. For details of our author's life see Rawdāt al-Jannāt, pp. 288-299; Kiṣaṣ al-'Ulamā', p. 32-49; Aml al-Āmil, p. 14; and Muntaha'l Makāl, p. 141.

Beginning: - sea affect of the sale of the second are

نحمدك اللهم على حسن توفيق البداية في علم الدراية و الرواية النر *

See Kashf al-Hujub, p. 326.

The passages of the text are marked with red lines. Marginal corrections occasionally. Slightly worm-eaten. On the last fol. are the seals of Amjad 'Alī and Sulaimān Jāh.

محمد Written in Nasta'līķ. Dated A.H. 1052. Scribe بن عبد الحي الحسني النجفي.

Supplement.

No. I.

foll. 258; lines 21; size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

مسيدة .. **حدايق الشعرا** بدر مقيها و م

HADĀ'IK ASH-SHU'ARĀ.

A biography of Persian poets, ancient and modern, with specimens of their compositions by ميرزا امير بيك المتخلص به امير Mīrzā Amīr Beg, poetically known as Amīr. From foll. 6 and 33b it appears that in A.H. 1211, A.D. 1796, the author was at Benares in the service of Nawwāb Saʻādat 'Alī Khān Bahādur, and, when the latter came to Lucknow and took charge of the city, he came with him. In Lucknow he met with the great poets there, amongst them being Mīrzā Muḥammad Katīl, who died in A.H. 1233, A.D. 1817.

Beginning:

Ø,

الحمد لله الذي نور قلوبنا باشراق شارق العلوم رنكين مضمونيكه انتخاب مضامين بلاغت أكين اشعار فصاحت شعار ديوان نازك خيالي تواند بود شرح تحميد الني *

This biographical work is the fruit of forty-eight years labour, which the author completed in A.H. 1262, A.D. 1845. In writing

this work he consulted fifty-eight tadhkiras procured from the library of Amjad 'Alī Shāh, King of Oude (A.H. 1258-1263, A.D. 1842-1846) by the help of Zafar ad-Dawla Fath 'Alī Khān, Kaptān. Foll. 6b-8a contain the names of these tadhkiras. The preface (foll. 2b-5b) also contains three poems in praise of Amjad Alī Shāh, Wājid 'Alī Shāh, the heir-apparent, and Mīrzā Muhammad Jawād 'Alī, known as Jarnail Sāḥib, the second son of the King,

On the top of the 1st fol. are the following couplets showing that the lives of 2609 poets are contained in the book. They run

thus:—

قطعه تعداد نامهای شعرا که اشعار ایشان درین تذکره ثبت شده اند: شکر لله حسب دلخراهم امیر نامهای شاءران در جمهر در هزار وشش صدونه چون شدند ختم گردید این عجائب تذکره

The work is divided as follows:

سى و يك حديقه بخلاف ترتيب تدكرها بلحاظ رعايت حروف تهجی تخلص شعرا... و اشعار ایشار،

foll. 9b-238b. کرین تذکره حدائق الشغرا ثبت گردیده

سي شجره القاب يادشان و شاعران 238b - 258b.

سي ر يک درحه اسم بالان و مواضع و قصبات

Wanting.

و قراء و درهات

در ثمره اسمار بادهاهان با سلم جلوس حرف جيم از جلوس و حرف ميم ،ز مدت سلطنت

ر حرف ط از طوائف الملوك هفت نخله بيان هفت زبان فارسى

سي و یک نتیجه با هندسه ردیف و قانیه شعر مطابق

سی و یک چمن از اشعار یک ردیف و قانیه و یک بحر انچه بهم رسیده صرفوم نمودم

On fol. 10a it is stated that the complete work is a voluminous one, and contains 848 foll. Headings and the names in red ink. Marginal corrections occasionally. Half of fol. 242a, foll. 242b, and 243a are blank.

Written in two hands of Nasta'līķ. Not dated. C. 19th

century.

INDEX OF TITLES.

THE figures against the books refer to the pages of the Catalogue. The bold figures indicate the places where complete copies or a considerable portion of the books under notice are described. The thin figures refer only to short extract or incidental mention.

	•				
410, 412.	A Committee of	يفية	الآداب الشر	في شرح	الآداب الباقية
413.	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		•••	٠ د	أداب البحث
513.	• • •	يفية	ح الآداب الشر	بة في شر	الآداب الرشيد
410, 513.		•••			الآداب الشرية
137.	183 v stal ++ • • •	i jedin i tek •••	•••	··· w	آداب المريدي
506, 508.	•••	• • •	•••		أية الكرسي
502.	•••	·••	راء والمعراج	م على الاس	الابتهاج بالكلا
127.	•••	• • •	•••		ابطال ذهب البا
421, 422.	* • • • · · · · · · · · · · · · · · · ·	• •			ابذية الافعال
235.				ن الصفاد	اتحاف اخوا
12.	•••	•••	•••	وم القرآن	الاثقال في عا
290.	% d.	•••	الصنفية	في اسماء	الاثمار الجنية
338,	. Carally	•••			اثولوجيا
20.	•••	•••	•••	لبرسي	الاحتجاج للم
127.	ultieder (1000) E•••	Mark N	A. (1)	•••	احقاق الحق
173.	•••	•••	پ ، ،۰۰	كمام الناطفي	الأحكام or اح
72.		A. ••••	 ن والعلماء	ابة والدابعير	أحوال الصح
129.			a,N	لدين	احياء علومر ا
363.	•••	•••	•••	ص	اخوان الصفا
69.		•••	•••	به	الرعية ايام سب
486.	ين ۴	امير المؤمة	فضائل على	لاربعین فی	الاربعون عن ا
44 .					الاربعين
93.	•••	. • • •	• • •	Tribles Singles Arbids Singles Arbids	اربعين سورة

437.	•••	•••	•••	الارشاد للتفتاراني
432 .			•••	
206.				ارشاد الاذهان
196.	•••	•••	ك الحاري	ارشاد الغا <mark>ري ال</mark> ي مسالك
191.			**	الاركان or الأركان الاربعة
456, 457.	THE STATE OF THE	**************************************	- 19 - 19 - 19 - 19 - 19 - 19 - 19 - 19	لساس الاقتباس
405.	•••	•••	• • •	الاسباب والعلامات
51, 54.		•••	به من الاخبار	الاستبصار فيما اختلف ف
272.	,,,	. •••		الاستيعاب في معرفة الاه
513.	1 • • • · · · · · · · · · · · · · · · ·		p . * • • •	اسرار الخلوة
515.		•••	•••	اسرار صوفیه
235.	•••	•••	شرح تحفة الظرفاء	اسعاف اخوان الصفاء ب
358.	•••	•••	•••	الاسفار الاربعة
185.		•••	•••	الاشباه والفظائر
421.		•••	•••	الاصول الاكبرية
488.	•••		•••	اصول الدين
San San San San San San	كايات روض	غرائب ح	و البراهين وارداف	اطراف عجائب الايات
305.		• • •	•••	الرياحين
69.		• • • •	•••	اعتصام دعاء الصباح
78.			•••	الاعتقاد الدعاء العديلة
500. and a manage	A	• • •	•••	الاعتقادية
289.	•••	مختار رض	مذهب النعمان الم	اعلام الاخدار من فقهاء
451.	Transaction of the second	***	•••	اعلام نهج البلاغة
98. Caraki		¹ u† ∮∮ •	باب التقى	اعلام الهدى وعقيدة ارب
466.	ed.	بة	لقُرى = المذح المكم	افضل القرى لقراء ام ا
354 , 356, 35		•••	• • •	الافق المبين
75.		1 • •	•••	الاقبال بصالح الاعمال
338. 231	aria Kanada			اقوال افلاطون
231. 339.	**************************************	• • •	بة الطلفاء	الاكتفاء في فضل الاربع
.000.		3 · · ·	••• Any Services	الف الصغرى

433.				الالفية
231.	and the contract of the safety		••	الامامة والسياسة
466.		ائير النبوية	في المد	لم القرى = القصيدة الهمزية
504.			•••	انباة الاذكياء لحيوة الانبياء
113, 282,	286.		•••	الانساب للسمعاني
260.			•••	الأنساب للسمعاني انموذج اللبيب
260. 3, 7, 63.				انوار التنزيل = تفسير البيضارم
72 ,				النواز الربيع ني انواع البديع
350, 461 ,				انواز العقول من اشعار وصي ا
106.			.,. 🖽	انوار الملكوت في شرح الياقود
476.				الانيس المفيد
266, 504.				الأوائل للعسمري
91.				ارزاد اسبوع کی
188.				الاهتداء في اقتداء الحنفية با
53.			•••	الايضاح في أصول الدين
357.				الايماضات و التشريقات
468, 470,			•••	بانت سعاد
15, 461.			•••	بحار الانوار
258.		e • •	• • •	بحر الاسرار
437.				بعصر الرائق
118.				بحر البذاهب
468.	•			بحرالنفائس
230.				بدار الدنيا = بدر الدنيا
42.		. •		البدور السافرة في امور الآخرة
230.	•••	•••	•••	بدر الدنيا و قصص الانبيار
436.	•••	1114	•••	بديعية = خزانة الادب
460.	•••	•••		البراهين الساباطية الددنا
435.	•••	•••	•••	البردة النجائد الماسات
3 87 .	•••			البرهان في اسرار علم الميزان

그는 것이 되는 사람들이 되는 것이 가장 하는 것이 되는 것이 되었다. 그 그 사람들이 되었다면 하다 되었다.	的复数人名西西巴克 医二氏征 医二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十二十
138	البريقة المحمدية
508	بغية المستفيد بشرح تحفة المريد
299, 416, 437.	بغية الوعاة
77, 487.	البلد الأمين
	البناكيم — كتاب الحيل
394.	بنكام = كتاب الحيل
132, 306	بهجة الاسرار
180	 التاتارخانية — الفتارى التاتارخانية
468	تاج الاقبال في تاريخ ملك بهوپال
416	تاج التراجم في طبقات الصنفية
227.	تاريم الاسلام
281.	تارىچ بغداد
265.	تاريخ حشيدري
227	تاريخ دول الاسلام
267.	التاريخ الصغير
245, 510	تاريخ محمدي
281.	تاريع مدينة السلام
260	
114.	تاريغ اليميني تتمة الحواشي في ازالة الغواشي
28.	تبعة الأحواليكي في احاديث الرسول تجريد الاصول في احاديث الرسول
100, 104.	
99, 101, 102, 103, 104, 496.	تجريد العقائد = تجريد الكلام
391.	تجريد الكلام
225.	التعبير في علم التعبير
519.	التحرير
	تحرير اقليدس
374 , 375	تحرير القواعد المنطقية في شرح الرس
379.	تحرير كتاب المناظركتاب المناظر
9, 15, 130	تحريرالمجسطى
31	تحفهٔ اثناعشریه
	تحفة الاخيار

	the contract of the contract o	
382.	ngo Na Wings	التحفة الشاهية
245.	•••	تحفة المتحبين بمناقب الخلفاء الراشدين رض
508.	the state of the s	تحفة البريد
370, 384.		التذكرة للطوسى = التذكرة النصيرية
43.		التذكرة باحوال الموتى والآخرة
236.		تذكرة خواص الامة في معرفة الائمة
204.		تذكرة الفقهاء المناه ال
46.		تذكرة الموضوعات للفتنى
47.		تذكرة الموضوعات للهرومي
370, 384.		التذكرة النصيرية—التذكرة للطوسى
245 , 285.		تراجم الصفاظ المناط
420.		ترجمة الصلوة
150.		
32.		الترغيب والترهيب
374, 381, 38	35.	(m. 13)
385.		
183.		
84.		التعقيبات
102.	لتجريد لللاهجى	التعليقات على الحاشية الخضرية على شرح ا
103.	لتجريد للشيرازي	التعليقات على الحاشية الخضرية على شرح ا
329.		التعليقات على شرح سامر العلوم
43,		تفسير آيات احكام
509.		تفسير آية الكرسي — الفتح القدسي
3, 7, 63.		تغسير البيضاري = انوار ألتنزيل
180.		تغسير تاتارخاني
13.		تفسير جعفر الصادق
9.		تفسير سورة يوسف
9.		تفسير شاهي = جامع التفاسير
15.		تفسير العسكري،
212.		تفصيل وسائل الشيعة
医多种毒素 化二氯化二氯化		计记忆 化二氯化乙基 医乳头的 医二氯 化二氯乙基苯二甲基苯乙酰苯基乙基苯基甲基苯基甲基乙酰

436.	قديم ابي بكر = خزانة الادب
281.	قريب التهذيب
115.	قويم الايمان—التقويمات
115	للقرابات المستعدد الم
384	لتُعَمِّلَةً في شرح التَّذكرة
133.	نلبيس ابليس نابيس ابليس
436, 437, 438, 439.	المخيص المفتاح
437.	التلويح للتفتاراني
525	التلوييج الى اسرار التنقيع
195.	تنبية الغافلين أ
الغريب 527.	تغبيه اللبيب في شرح ما تضمّنه كتاب الهداية من
475	تلزية الالباب في حدائق الآداب
169.	تذقيع المرام
525.	تنقير مغلق المكنون
434,	تنقير النحو
409.	ر النوفية
123.	التوصيح الانور لدفع شبه الاعور
20, 51	تهذاريت الأحكام
276	تهذيب تهذيب الكمال في معرفة الرجال للعسقلاني
275, 276	تهذيب انكمال في اسعاء الرجال للمري
327, 336, 337, 437, 512	تهذيب المنطق و الكلام
1.	التسير
197.	تيسير الوقوف على غوامض احكام الوقوف
492	الثقل الاصغر والاكبر
387.	الله رق في أحكام الذجوم
76.	ثمر الفواد شرح كتاب الاقبال
242.	حامع الاسوار
26.	جامع الاصولُ لاحاديث الرسول
8, 9.	جامع التفاسير
40.	جامع الجوامع للسيوطي

18.	عامع المال وروادية المالية المالية والمناف	جامع الجوامع للطبرسي = جوامع الع
242.		جامع الحقائق
112.		جامع رشيدي
183.		جامع الرموز
38, 274.		الجامع الصحيح للنخاري
40.		الجامع الصغير للسيوطي"
	ing the second of the second	جامع عداسي
212.		جامع المعارف والاحكام
406.		حامع مفردات الادوية والاغذية
	البدنية	حامع المذافع البدنية مجمع المذافع
122, 516,	للدواني	الجديدة = رسالة في اثبات الواجب ا
128.	ھجر	جلاء جلاء النظر في دفع شبهات ابن
274.		الجمع بين رجال الصحيحين
173.		جمل الأحكام or جملة الأحكام
487.		الجنة الواقية
494.		جواب بعض المسائل
494.		جواب سوال بعض العارفين
494.		جواب مسائل ابو الحسن الجيلاني
493.		حواب مسائل الروية
492.		حبواب مسائل عبد الله القطيفي
493.		جواب مسائل عدد الحسين البحراني
493.		حواب مسائل عبد على القطيفي
18.		جوامع الجامع
264.		جواهر البحور و وقائع الدهور
	شرف العلم الجلي	جواهر العقدين في فضل الشـرفين
244.		والنسب العلى
288.		الحواهر المضيئة في طبقات الحذفية
300.		الحواهر النظامية
468.		جواهر الوقاد في شرح بانت سعاد
80.		الجوشن الصغير= دعاء الجوشن الص
	_68	

79, 83, 86.	الجوشي الكبير-دعاء الجوشي الكبير
8.	الحاشية على انوار التنزيل لحامد الجونفوري
	الحاشية على انوار التنزيل للطفاجي
6.	الحاشية على الوار التغزيل للسيالكولى
5.	الحاشية على انوار التذريل للعصام
327.	ماشية بديع الميزان ··· ·· ·· ··
100.	الحاشية الجديدة الجلالية للدواني
100.	الحاشية الجديدة الصدرية للشيرازي
429.	الحاشية على حاشية الجامي للسيالكوتي
439.	الحاشية على حاشية الخطائي لليزدي
لحلالنة لقاغي	الحاشية على الحاشية الزاهدية على الحاشية ا
337.	مبارک مبارک
حلالية لملاحسن	مبارك الحاشية غلى الحاشية الزاهدية على الحاشية الم
103, 105.	
334.	الحاشية على الحاشية القديمة لمرزاجان
113.	حاشية حمد الله
101.	الحاشية الخانقاهية
119.	هاشية الخضري على شرح التجريد ··
326.	حاشية الخيالي للسيالكوتي
428.	حاشیة ابی داود برمیر
400	الحاشية على شرح الجامي لجمال الدين
426.	الحاشية على شرح الجامي لحافظ كومكى ،
427.	المحاشية على شرح الجامي للعصام
3 83 .	الحاشية على شرح الجامي لوجيه الدين .
354.	التحاشية على شرح جغمني ٠٠٠
413.	الحاشية على شرح حكمة العين
3 32.	الحاشية على شرح الرسالة العضدية
	الحاشية على شرح سلم العلوم لشريف خان
ىنى 361.	الحاشية على شرح سلم العلوم لعماد الدين الله
	الحاشية على شرح صدرا لبحر العلوم
	الحاشية على شرح صدرا لمحمد اعلم السنديلم

114.		لجلالية	م العقائد ا	حاشية شرح
333.		ل قاض ے	ے شرح ا	الحاشية على
흥하[[[[[[[[[[[[[[[[[[[[[و الاصوار	_ مختص	الحاشية على
437 159		مختصر المنتهى	_ _ شر ہے ہ	الحاشية على
		ای لحرحانہ	ر المطالع ل	حاشية شرح
319.		 لشروانی	المطالع ل	حاشية شر ح
321.		رر می للخطیب	. المواقف	حاشية شرح
114.		للفناري	المواقف	حاشية شرح
109.		الدرواهد	المواقف	حاشية شرح
110.		مبررراندی نارند	. II A	حاشية على
187.		0.1.1.1.7	יייע <i>דייו</i> פי אירוגוו	حاشية ش
351.		حكمة للخلخالي	ر مدی ریم ری	רותיי שע <i>ב</i> בומיג פ
352.	ديي السهالي	حكمة لملا فظام ال	301 A31340	الداه بقرم
360.		البازغة	الشمس	الحاشية على
188.	• • • • • • • • • • • • • • • • • • •		• • •	حاشية علوى
335.	• • • • • • • • • •	•••	ر يحيي	الحاشية لغلا
438.			صر المعاذي	حاشية مختو
441.		ني	ے للسیالکو	حاشية المطوا
440.			، للفذاري	حاشية المطوا
429.			··· ₹	حاشية الموش
325.		للابيوردسي	ميرقطبي	الحاشية على
325.		للسيالكوتي	، مير قطبي	الحاشية على
323.		للفارسي	، مير قطبي	الحاشية على
196.			بير	الحاري الصا
318.		, ilo karoli kuristi s Nika sa salahiji		حبيب السير
201.	، رحال	واز الجمعة باربعة	دال في ج	الحجة بلا جد
140.				حجة الوداد
460.	ستكدة	فواكه المعانى اا	المثمرة بر	حدائق الآداب
388.				حدائق الانوار
			4.0	حدائق ذاك ب
510.				- حدائق الشعرا
219, 529.				

468.	•••		1791 7 . 1.9 3 1.90 2.01
138.			حديقة الافراح لازاحة الاتراح
58.			الصديقة الفدية
58.			حزب البر الكبير
60 , 62, 6	승규 경기를 보고 있다면 없다.		حزب اللطف
137, 318.			الحصن الحصين من كلام سيد المرسلين
360.			حكمة الاشراق
	0 P 4		الكيمة البالغة
349, 353 _,	394,		حكمة العين
358.		الاربعة	الحكمة المتعالية في الأسفار العقلية=الأسفا
412.			حل أداب عضدي = شرح الاداب العضديا
425.			حل تركيب كانية لصفى الدين
430.			حل تركيب كافية لمحمد حسين.٠٠
345.	يهات	الاشارات و التذب	حل مشكلات الاشارات و التنبيهات=شرح
522.			حل الموجن
268.			حلية الارلياء
22.			الحلية المباركة
334.			مند الله
404.			حبد است حیل بنی موسی
114.			حين بني تنوسي الخانقاهية—الحاشية الخانقاهية
471.			x, 11 x, 2; 8 ; 1 ; 1 ; 1 ; 1 ; 1 ; 1 ; 1 ; 1 ; 1
435.			الخريدة الجريدة شرح قصيدة البردة
181.			خرالة الادب و غاية الارب
170.			خرانة الروايات
179.			خرانة الفقه
40.			خزانة الواقعات
179.			الخصائص الكبرى للسيوطي
433.			حلاصة خلاصة الفتارئ
36.			الخلاصة=الالغية
168.		المالية	الخلاصة للطيبي في اصول الحديث
30 7 , 527.		ح زبده المصون	خلاصة الاصول شرح زبدة الاصول = شر
			خلاصة الاقوال في معرفة الرجال

385.		خلاصة الحساب
178.		خلاصة الفتاري
305.	بدالقادر رض	خلاصة المفاخر في مناقب الشينج ع
244.		خلاصة الرفاء
230		خلق الدنيا—بدء الدنيا و قصص الانبيا
156		خيرات الحسان في مناقب النعمان ر
11.		الدر البيضاء - تفسير سورة يوسف
498 , 500.	ىيى	الدر الثمين في بيان المهم من علوم الد
437.	•••	الدر المختار
11.		الدر النظيم في فضائل القرآن العظيم
452, 45 3.	•••	درة الغواص في اوهام الحواص
302.		الدرر الكامنة في اعيان المائة الثامنة
90.	• • • •	درود كبريت أحمر
425.		دستور المبتدى
89.		دعا امير المؤمنين ا
59.		دعاء الجلجلوتية
80.	•••	دعاء الجوشي السغير
79 , 83, 86.) 	دعاء الجوشي الكبير
65.		دعاء ختم الدلائل
85.	•••	دعاء خواب بد ديدن
78.		دعاء دوازدلا امام
89.		دعاء وحال الغيب
87.		دعاء سحر
90.		دعاء سرياني
80.		دعاء السماك
82.	•••	دعاء سهم الليل
84.		دعاء صعاح
79.		دعاء الصباح و المساء
89,		دعاء صبح
78.	•••	الدعاء العديلة

89		الدعاء الغوث الاعظم رض
81		وعاء قضاء الحوائم
89		ه عار قذرت
85		
81.		دعاء المعراج
93.		دعاء موسى عليه السلام .
83		'
79.		دعاء الهلال
512		الدعوة الطيبة
388	さんきょうしん だっこうにくしん しゅうしん	دقائق الميزان في مقادير الاوزان
63 , 64, 65		دلائلُ الخيرات "
88.		وم و قدم = رسالهٔ کرامت وجود؛
227		دول الاسلام للذهبي
463		ديوان البرغي
465.		ديوان ابن حجر العسقلاني
350, 461, 473.	اشعار وصي الرسول۴	ديوان على = انوار العقول من
470		ديوان الوزير
454, 457		ربيع الابرار و نصوص الاخيار
454, 457 199		ربيع الابرار و نصوص الاخيار رحمة الامة في اختلاف الائمة
		ربيع الابرار و نصوص الاخيار رحمة الامة في اختلاف الائمة رد المحتار
199 184 518		رحمة الامة في اختلاف الائمة رد المحتار رسالة في اثبات الواجب للخض
199 184 518 122, 516, 517.	 ري ي = الرسالة الجديدة	رحمة الامة في اختلاف الائمة رد المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدوا
199 184 518 122, 516, 517. 121, 122, 517.	 ري ي = الرسالة الجديدة	رحمة الامة في اختلاف الائمة رد المحتار رسالة في اثبات الواجب للخض
199 184 518 122, 516, 517. 121, 122, 517. 517	 ري بي — الرسالة الجديدة إلى — الرسالة القديمة	رحمة الامة في اختلاف الائمة رد المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدوا
199 184 518 122, 516, 517. 121, 122, 517. 517 509	 ري بي — الرسالة الجديدة إلى — الرسالة القديمة	رحمة الامة في اختلاف الائمة ود المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدواد رسالة في اثبات الواجب للدواد رسالة في اثبات الواجب للدواد
199 184 518 122, 516, 517. 121, 122, 517. 517 509 347	 ري بي — الرسالة الجديدة إلى — الرسالة القديمة	رحمة الامة في اختلاف الائمة رد المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدواء رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للدوا
199 184 518 122, 516, 517. 121, 122, 517. 517 509 347	 ري بي — الرسالة الجديدة إلى — الرسالة القديمة	رحمة الامة في اختلاف الائمة ود المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدواه رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للدورسالة في اثبات الواجب للشير رسالة در آداب حج
199 184 518 122, 516, 517. 121, 122, 517. 517 509 347 437	 ري بي — الرسالة الجديدة إلى — الرسالة القديمة	رحمة الامة في اختلاف الائمة ود المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للشير رسالة في اثبات الواجب للشير رسالة أدر ساسان ديهيم بخش رسالة الارشاد للتفتازاني رسالة الفي الصغرى
199 184 518 122, 516, 517. 121, 122, 517. 517 509 347 437 339	ري ـي = الرسالة الجديدة الذي = الرسالة القديمة زم	رحمة الامة في اختلاف الائمة ود المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدوا وسالة في اثبات الواجب للدوا وسالة في اثبات الواجب للشير رسالة أور ساسان ديهيم بخش رسالة الارشاد للتفتازاني رسالة الارشاد للتفتازاني رسالة الفياس الشعاع رسالة العكاس الشعاع
199 184 518 122, 516, 517. 121, 122, 517. 517 509 347 437	ري ـي = الرسالة الجديدة الذي = الرسالة القديمة زم	رحمة الامة في اختلاف الائمة ود المحتار رسالة في اثبات الواجب للخض رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للدوا رسالة في اثبات الواجب للشير رسالة في اثبات الواجب للشير رسالة أدر ساسان ديهيم بخش رسالة الارشاد للتفتازاني رسالة الفي الصغرى

	함께 함께 보고 함께 함께 있다. 1985년 - 1985년 - 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985년 1985	도 현실 전략 현실을 발표할 수 있는 사실을 받는다는 것 같아 된다.
		. 543
524 .		- 1 (1) (1) (1) (1) (1) (1) (1) (1) (1) (
		رشالهٔ اوزان
521.		رسالة في بيال الماهية ر الهوية
378.		رسالة في تربيع الدائرة
335.		الرسالة في التصور و التصديق
492.		الرسالة الثقل الأصغر و الأكبر
122, 516, 51	، للدواني	الرسالة الجديدة — رسالة في اثبات الجواب
522.		رسالة جزء لايتجزي
335.		رَسَالة الجَعل
514.		الرسالة في جمع رامي افلاطن و ارسطو
371.		الرسالة في الحساب
62.		and the control of t
		رسالة في حل اشكال تعريف القضية
504.		رسالة في حياة النبي
348.		رساله دستبوی
00		
88.	第•••	رسالة دم و قدم = رسالة كرامت وجودية
348.		رسالهٔ دم و قدم = رسالهٔ گرامت وجودیه رسالهٔ دلاگوی
ggaab oo boolaa baara	Beregara Beregaran Barran Barran Barran	
348.	 كتاب الحيل	رسالهٔ ده گوی
348. 488.	 = كتاب الحيل	رسالهٔ دلاگوی الرسالة الذهبیة
348. 488. 394.	 = كتاب الحيل	رسالةً دلاً لوي الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببذكام = الرسالة السعدية
348. 488. 394. 495. 453.	- كتاب الحيل 	رسالة دلاگوى الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببذكام = الرسالة السعدية رسالة سينية
348. 488. 394. 495. 453.	 	رسالةً دلاً گوى الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببذكام = الرسالة السعدية رسالة سينية
348. 488. 394. 495. 453. 453.	- كتاب الحيل 	رسالة دلاگوى الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببذكام = الرسالة السعدية رسالة سينية رسالة شينية
348. 488. 394. 495. 453. 453. 515. 386.	- کتاب الحیل 	رسالة دلاگوى الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شيئية رسالة شيئية رسالة الطوسى
348. 488. 394. 495. 453. 453. 515. 386. 521.	= كتاب الحيل 	رسالة دلاگوي الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شيئية رسالة شيئية رسالة الطوسي رسالة علم حساب للقوشجي رسالة في علم ما بعد الطبعية
348. 488. 394. 495. 453. 453. 515. 386. 521. 217.	= كتاب الحيل 	رسالة دلاگوى الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شينية رسالة ألطوسى رسالة علم حساب للقوشجي رسالة في علم ما بعد الطبعية رسالة في الفقه
348. 488. 394. 495. 453. 453. 515. 386. 521. 217. 520.		رسالة دلاگوي الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شينية رسالة الطوسي رسالة في علم ما بعد الطبعية رسالة في الفقه رسالة في الفقه
348. 488. 394. 495. 453. 453. 515. 386. 521. 217. 520. 121, 122, 5		رسالة دلاگوي الرسالة الذهبية رسالة في رسم آلات الساعة المعررف ببنكام = الرسالة السعدية رسالة شينية رسالة الطوسى رسالة أعلم حساب للقوشجي رسالة في علم ما بعد الطبعية رسالة في الفقه رسالة الفلسفة الرسالة القديمة = رسالة في اثبات الواجب
348. 488. 394. 495. 453. 453. 515. 386. 521. 217. 520. 121, 122, 5119.		رسالة دلاگوي الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شينية رسالة الطوسي رسالة الطوسي رسالة في علم ما بعد الطبعية رسالة في الفقه رسالة الفلسفة الرسالة القديمة = رسالة في اثبات الواجب رسالة القراباغي
348. 488. 394. 495. 453. 453. 515. 386. 521. 217. 520. 121, 122, 5119. 515, 516.		رسالة دلاگوي الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شيئية رسالة الطوسي رسالة علم حساب للقوشجي رسالة في علم ما بعد الطبعية رسالة في الفقه رسالة الفلسفة رسالة القديمة = رسالة في اثبات الواجب رسالة القراباغي
348. 488. 394. 495. 453. 453. 515. 386. 521. 217. 520. 121, 122, 5119.		رسالة دلاگوي الرسالة الذهبية رسالة في رسم آلات الساعة المعروف ببنكام = الرسالة السعدية رسالة شينية رسالة الطوسي رسالة الطوسي رسالة في علم ما بعد الطبعية رسالة في الفقه رسالة الفلسفة الرسالة القديمة = رسالة في اثبات الواجب رسالة القراباغي

503.		ليلة النصف من شعبان	سالة في
143.	ن اهل الآخرة ر الدين	 مذاكرة مع الاخوان و المحبين م	
348,		شكيى بانو	
142.		معاونة و المظاهرة	A DESCRIPTION
	سبب اختلاف الامم =	المفصحة عن مُغتهي الافكرو م	
515		ىالة ال قون وي	
501.		ي مذاقب البخاري للبكري	
501 .		يّ مفاقب البخاريّ للعيد روس	
494.			سالة ال
352.		يئت للقوشجي	سالة ه
492.		ي لاحمد	5.5
363.		اخران الصفاء	and the same
191.	를 하는 사람들은 경로하기를 통해. 없었다면 말을 하는 사람들은 물을 하는	الاركان=الاركان الاربعة	1.5
185.		ل الزينية	الرسائل
449.		ابي العميد	رسائل
290.			
138.		راح و راح الارواح	
457.		الأخيار	
304 , 305.		الرياحين في حكايات الصالحين	
188.		الأحباب	7 11 1
152.	ي و المعاد و الاسرار	لانوار في ايضاح المبدأ و المعاشر	روضة ا
56,		لجنان	"是我们的"的"我们"。
134.		العلماء	
262.		لين في الحبار الدولتين	
71.	د العابدين ۴	السالكين في شرح صحيفة سي	رياض
216.	ع بالدلائل—الشرح الكبير	المسائل في بيان أحكام الشرع	
513.		سالكين	
181.		مسافر-الفتاوى التاتارخانية	
311.		حاسن مرأة الزمان	
l 4 3.		اللخ ار رعدة اللخيار	زبدة

167.	•••		لة الاصول	زبد
119.	• • •		نة الافكار = حاشية الخيالي للسيالكوتي	
43.			واجر عن اقتراف الكبائر	
359.	•••		هرالجواهر	أوا
299.			ر الرياضُ و رلال الحياض	
478 .			هرية	
255.	Ya., • • • * * * * * * * * * * * * * * * *		هور على كتاب اللمع	
88.			ارت آخر روز عاشوره	111.
92.			ارة اهل البقيع	
87.	•••		رت حضرت امام حسين۴	
87.			ارت حضرت امير المؤمنين موز عاشوره	
92.			ارة النبيُّ صلَّى الله عليه رسلم	
382.			زيے الشامل	ال
382.			ٍ شاهى	زڊ
381, 382.			َ الله الله الله الله الله الله الله الل	الر
20.			و الفتى في تفسيرهل اتي	
165.			سبع الشداد "	
130.			وّ العالمين و كشف ما في الدارين	
490.			راج العباد أ	
328.		وز ۰۰۰	راج رهاج=شرح سلم العلوم لمحمد فيرو	w
504.			راج و هاج في الفقه	w
495.			سعدية لابن المطهر الحكني	IJ
323, 3 26 , 43	37.		سعدية شرح الشمسية للتفتازاني	IJ
72, 301, 42	7		للافة العصرقي محاسن اعيان العصر	w
328, 329, 33	80, 331 ,	332, 333 , 33 4	لم العلوم 4, 336, 337.	w
461.		• • •	للولة الشيعة	
146.		• • •	ىنن الهدى في متابعة المصطفى	
78.			ررة الكهف	
9, 17.	•••		بررة يوسف	
482. 69			يرة عنتره	w
	人名巴西 网络西西亚苏克海路 化二氯	的复数经经验证据 化抗热 化氯 克斯 电电影性	有一个大大的大大的,我们在我们的人,就是有一个的人的人的人,就是这个大大的人,我们就会被自己的人的人,就是这个人的人,就是这个人的人。""我们就是这个人,我们就	一流 机高压

373.	• • •	***	• • •	سيف صارم
418, 419.			•••	الشافية
308.			تراجم الاعيان	شذورالعقيان في
217.		ال و الحرام	ى مسائل الحا	شرائع الاسلام ف
526.		الة آداب البصث		
412.			医多克克氏试验 医多毛囊 医多种毒素	شرح الآداب ا
196.			بن حجر الهيتم	شرح الارشاد لا
72.		المدنى	لسيد على خان	شرح الارشاد ا
	ے شرح ارشاد	لفائدة و البرهان في		
206.				الاذهان
405.			و العلامات	شرح الاسباب
63	• • •			شرح اسماء الله
344.			، و التنبيهات	شرح الاشارات
373.			التاسيس	شرح اشكال
421.			اكبرى	شرح اصول
47 3.			سعاد	شرح بانت ،
528.			في علم الدراية	شرح الدداية
43.				شرح برزخ
42.				شرح البرزخ
496.			العقائد للقوشج	
99.		طهرالحالي	العقائد لابي الم	شرح تجريد
380.		بندي	المجسطي للبرد	شرح تحرير
381.		ارنپوري	المجسطى للسه	شرح تحرير
420, 437.			ب الزنجاني	
438.		••	لجامع الكبير	شرح تلخيم
327.		ب نور الله الشوستر.		t en ett, alt alle til til T allet et eller
512. 381.			المفطق لليزد _ي	
3 8 3, 384.				شرح الجامر
62.				شرح چغمذی ۱۱
			ي الحصين	شرج الحصر

			547	
346.				شرح حكمة الاشراق
353,				شرح حكمة العين
122.				۔۔۔رے ۔۔۔۔۔۔۔۔۔۔۔ شرح رسالة اثبات الواجب
526.		الدحداء	_	شرح رسالة آداب البحث
62.				سرح رسانة العضدية شرح الرسالة العضدية
362				
514.				شرح رسالة المحق الطوسم شرح رسالة المذاظرة
62.				
167.				شرح رسالة الواجب هــــــــــــــــــــــــــــــــــــ
168.			بي	شرح زبدة الاصول المازندرا
420, 437.				شرح ₍ بدة الاصول م
331.		رىجاني		شرح الزنجاني — شرح
329.				شرح سلم العلوم لاحمد عل
330.				شرح سلم العلوم لبحر العا
330, 328.				شرح سلم العلوم لمحمد ال
			יינול ייי	شرح سلم العلوم لمحمد فب
23, 34.				شرح السفة للبغوى
418.				شرح الشافية للجاربردي
419.	•••		4. 1. 大大大大型 TEA 1991年 1991年 1991年 1	شرح الشافية لعبد الباسط
25.				شرح الشفاء للخفاجي
37 1.				شرح الشمسية للبرجندي
437.		رح الشمسية	, = السعدية ش	شرح الشمسية للتفتازاني
70.				شرح الصحيفة الكاملة
41, 43.	•••	لقبور	حال الموتي و ا	شرح الصدور في شرح.
111.				شرح العقائد العضدية
437.				شرح العقائد النسفية
342.				شرح عيون الحكمة
524.				شرح الفصول الايلاقية
491.				شرح الفوائد
467.				شرح القصيدة الذونية
465.	الهمزية	, شرح القصيدة	لمذح المكية في	شرح القصيدة الهمزية

422.			شرح الكافية للاسترابادي
424.		•••	* * * * * * * * * * * * * * * * * * * *
216.		•••	الشرح الكبير
341.		÷ 1	شرح كتابالنجاة
438.		• • •	شرح الكشاف
421.		• • •	هرح اللامية
477.	•••	•••	شرح لامية العجم
464.			شرح لامية العجم للصفدي
477.			شرَح لامية العرب
431.		•••	شرح اللباب أ
157.			شرح مختصر المنتهي لعضد الدين الايجى
158.		•••	شرح مختصر المنتهى لمحمد الكرمانى
34.		• • •	شرح مسلم
162.	•		شرح مسلم الثبوت لبصر العلوم
164.			شرح مسلم الثبوت لملا بركت
161.		•••	شرح مسلم الثبوت لملا نظام الدين السهالي
35.		•••	شرح مشكوة المصابيع أ
34 .			شرح مشكوةً المصابيح للطيبي
36.			شرح مشكوة المصابيح للهروي
438.		• • •	شرح المفتاح or مفتاح العلوم للتفتازاني
435.			شرح مفتاح العلوم للجرجاني
135.		•••	شرَح مفاح الغيب للفناري "
195.		• • •	شرح المقدمة
109, 110.		• • •	شرح المواقف
341.			شرّح النجّاة
186.			شرّح الوقاية
350.	•••		شرح هداية الحكمة للميبنسي
34 9.			هركم هداية الحكمة لميرك ألبخاري
136.	••		هرج هياكل الغور أ"
211.		•••	شرعة النسمية

315; 340		•••	الشفاء لابي سيفا
24, 25, 26	•••	سطفى	الشفاء في حقوق المد
420.	جي	الشافية للقنو	شفاء الشافية = شرح
21.	***	•••	شمائل النبي صلعم
360, 361	•••	•••	الشمس البازغة
414.	***	•••	شمس العلوم
370 , 371	•••	٠ د	الشمسية في الحساد
321, 322, 323, 326.	•••	•••	الشمسية في المنطق
على الحاشية المحافظ الما	والتعليقات	ح تجريد الكلا،	شوارق الالهام في شر-
102.	•••		الخضرية
444	***		الشهبات في المواعظ
94.	•••		صحف ادریس
39	للبخاري	جامع الصحيح	صعيع البخاري = ال
30, 274	•••	•••	الصحيح لمسلم الصحيفة الحسينية
80.		Verence in the latest terms of the latest term	الصحيفة الحسينية
67, 86.	كاملة	= الصحيفة الك	الصحيعة السجادية
66, 69, 79			الصحيفة العلوية
66, 69, 71			الصحيفة الكاملة للاما
			الصحيفة الكاملة للدا
			الصحيفة الملكوتية للد
501.		,,, sl	صدق الوفاء بحق الاخ
356, 357			الصراط المستقيم
124.	محرقة	نع الصواعق ال	الصوارم المهرقة في د
124, 257			الصواعق المحرقة
36.			الضوء اللامع
297.	•••		طبقات الحنابلة
296.	· · · · · · · · · · · · · · · · · · ·	\$n(1	طبقات الحنبلية
	الانمار الجني	، العاري =	طبقات الحنفية لعلى الحنفية لعلى
290	4.0 A		التحمدية طبقات الشافعية لابي ق
	٠٠٠ چېسمو	اصي شهبه الم	U:

291.	•••	سبکے	ة الكبرى لل	طبقات الشافعي
72. 1 A. A. A. A. A. A. A. A. A. A. A. A. A.			•••	طراز اللغات
89. 5 Alega Ma	Beng, M.	ه حبيب الله	ضرت خراج	رر طریق ختم ح
137.		• • •	٠ة	الطريقة المحما
431	•••	• • •		العباب
311.		حاس مرأة الزما	ر ابد ما: == ا	عجائب الدن
230.	•••	1111		عجائب المله
468.	•••	•••	-	عجب العجا
169.	· · · · · · · · · · · · · · · · · · ·	• • •		عدة الاصول
103.	•••			
420.	11 A	•••	•••	عروة الوثقى العزى
111, 112, 113, 114.	•••	***	ية	العقائد العضد
119.	•••	il Hadrin		العقائد النسف
448.	•••	•••		العقد الفريد
نقليد هنا العام 190.	ے حواز الا	أمن الخلاف و	لىيان الراح	العقد الفريد
		643		
442.	ختصر	ت المطول و الم	حل الما	عقد الدرر ف
	منة و الناسي	المنسوخ من الس	ب فہ معافقا	العلد الشامد
238.			عي عربي طوية الحكة	العبدة لاب د
241.	L	ت لابن بطریق ال ح	رول : = العمدة	عبدة للبطرية
250.		بي أل ابي طالب	ے یا فہانسے	عدة الطالب
174.	•••			عمدة الفتار _ك
38.	200 	يد العجاد العجاد	ب شہ۔ صحح	عددة القاد
178.	104	عمدة الفتا عمدة الفتا	. المستفت	عمدية المفته
ار التنزيل التنزيل	ری پیق علی انو	ي الحاش = الحاش	ر بالمالية ال	عنادة القام
-		ردي	. 1.5	
137, 346.	•••	•••	جي ٠٠٠ وف	عوارف المعا
520	All	ntinas Vēsa valadas a	· · · · · · · · · · · · · · · · · · ·	ي العكمة
518, 521.		· · · · · · · · · · · · · · · · · · ·	ن للد، (ن	ميل الحكما
266. Mar. 1940. Mar. 1940.			ه ساو،ي	(II)
	.4	1 · · · · · · · · · · · · · · · · · · ·	•••	שגנט יייית

424, 425	•••		عاية التحقيق
444, 446.		الكلم عدد عدر	غرر الحكم و درر ا
121.	•••		غنية الطالبين
م = شرح کی این المشاری	شرح لامية العج	نِی انسجم فی	غيث الادب ال
464.		م للصفدي	لامية العج
34.	•••	،	الفائق
184. ···			فتاري ابراهيم
180.	•••		الفتارى التاتارخ
128.	•••		الفتارى الحديثي
186.			الفتارى الحمادي
438	The state of the s		الفتارى الحنفي
196.	س حجر الهيتم	<i>شرح</i> الارشاد لاب	فتح الجواد = ،
466, 467		بدررس	فنتح الجواد للع
132.	Janon 1988 - John M. J. J. J. J. J. J. J. J. J. J. J. J. J.		الفتح الرباني و ا
437,		س المنار	فتح الغفار في ۵
508.	لكرسي	في تفسير آية ا	الغتم القدسي
45.		, شرح الاربعين ,	الفتح المبين في
511.	رمل		الفرج من بعد ا
421:			فصول اكبرى
262.	سرو القاهرة	فی محاس مص	الفضائل الباهرة
505.			الفقه الاكدر
219.			فقه الرضاء
455.		_ المثل السائر.	الفلك الدائر على
163.			فواتح الرحموت =
59 . • • •		و العوائد .	الفوائد والصلوة
112.			الفوائد الخاقانية
489	الذهبية	في شرح الرسالة	الفوائد الرضوية فم
, السهالي	ت لملا نظام الدير		
41.			الفوز العظيم في
54.			الفهرست للطوشى

417, 418.	:	•••	•••	زابادي	القاموس للفيرو
318, 340,	404 , 522	, 523, 524, 5	25	*	القانون لابي سي
523.	Service Of the Control of the Contro	•••	•••		القانونجه
355, 520.	a in a	and the second s	Jane Barne		القبسات لمير با <i>أ</i>
121, 122,	517.	انی	الواجب للدو		القديمة — رسال
48.	•••		•••	**	قرب الاسناد قرب الاسناد
480.	•••	•••	•••		ترب قصائد البكري
476.	• • •	•••	•••		القصائد العشر
		•••	•••		قصائد ابن الفا
		•••			القصائد النبويا
	• • •	•••	ا البراي		القصيدة
480.		•••	* •••		القصيدة البديه
471.	•••	• • 6	•••		العصيدة البردة قصيدة البردة
414.			•••		القصيدة الحم
476 .		* •••		•	القصيدة الطنط
351.	•••		•••	_	
90.	**************************************		. •		قصيدة عينية
480.			5 • •		القصيدة الغوث
472.		*	•••		قصيدة ابن ال
474.		•••	•••	_	قصيدة الفرزد
475.	•••	• • •	•••	H	القصيدة اللام
477.		•••	•••		القصيدة اللام
474.	•••	• • •			قصيدة الناب
		in the example of the	***	نية للبستي	القصيدة النو
3 21 , 323, 32	5 346	Balling Control	المنهوية	زية في المدا	القصيدة الهمر
205.	(e, 0±0.	•••	 11 - 14 - 11	***	القطبي
205. 1 69 .		ניא	الحلال وانحا	م في معرفه	قواعد الاحكا
169. 507.	uitīja — tu — ·•••		iiin i n	مملحه	القوانين الم
456.			العلم التاقع	ه مي بيان ا	القول الجام
	ر للطيدي	 سشكة المصاب	•••		قهوة الانشاء
	چ س	مشكوة المصابا	<u>ں</u> = سرح	محقائق السد	الكاشف عن

275.	•••	الكاشف في معرفة اسماء الرجال
51, 55		الكافي في علم الدين
18.	•••	الكافي الشافي الكافي الشافي الكافية الكافية ي
422, 423, 424, 426, 427,	428, 429, 4	الكانية " 513, 30, 130
481.	•••	كافية البديعية حالقصيدة البديعية
27, 261	• • •	الكامل في التاريغ
44.	•••	الكبائر و بيان المحارم
144.	•••	الكبريت الاحمر
20	•	كتاب الاحتجاج
78.	•••	كتاب الادعية
79.		كتاب الادعية
82	•••	كتاب الادعية
83	•••	كتاب الادعية
88.	•••	كتاب الادعية
44.	•••	كتاب الاربعين
231.		كتاب الامامة والسياسة
11 3, 282, 286.	•••	كتاب الانساب للسمعاني
266, 504.	•••	كتاب الاوائل للعسكري
313, 519.	• • •	كتاب باراميناس
230.	•••	كتاب بدء الدنيا و قصص الانبياء
42. • • • • • • • • • • • • • • • • • • •	•••	كتاب البرزخ
314, 519	•••	كتاب البرهان
394.	•••	كتاب البناكيم = كتاب الحيل
391.	•••	كتاب التحبير في علم التعبير
225.	• • •	كتاب التحرير
	• • •	كتاب التيسير
387.	•••	كتاب الثمرة في احكام الذجوم
274	• • •	كتاب الجمع بين رجال الصحيحين
55.	•••	كتاب التحديث
393	• • •	كتاب الحيل
70	•	

404.	and the second	*	•••	كتاب حيل بني موسي
65.			•••	
92.			•••	كتاب زيارة اهل البقيع
92.				كتاب زيارة النبى
92. ************************************				كتاب الزيارتين
298.	: • • •	•••	•••	كتاب السنة لابن حندل رض
315.			• • • •	كتاب الشفاء لابي سنيا
118.		•••		كتاب الصلوة
409.	} •••	•••	•••	كتاب الطب
52 3.			•••	كتاب الطب
390.	•	•••	• • •	كتاب الطلسم
120.	• • •	***	• • •	كتاب العلوم الماسية
192.		•••	•••	كتاب الفقه
54.		•••	•••	كتاب الفهرست للطوسي
391.		•••	•••	كتاب القادري في التعبير
312.		• • • •	• • •	كتاب قاطيغورس
314.	And the state of	•••	. • • •	كتاب القياس
44		•••	•••	كتاب الكبائر وبيان المحارم
378. • • • • •		***	• • •	كتاب الكرة و الاسطوانة
376.			•••	كتاب الكرة المتحركة
377.	•••	•••	•••	كتاب الملخوذات للطوسي
251.	. •••	• • •	•••	كتاب المجالس
459.	r • • • combined topics		•••	كتاب المراسلات
458.	en distribution.		•••	كتاب المراسلات للمرشدي
203.	•••	•••	•••	كتاب المسائل = المسائل
37 9.	•••,	•••	طة و الكرية	كتاب مساحة الاشكال البسي
376.		•••	•••	كتاب المعطيات
377.	. · · · · · · · · · · · · · · · · · · ·	as the	•••	كتاب المفروضات
312, 518.		•••	. •••	كتاب المقولات
374 , 375.	•••	•••	***	كتاب المناظر

257.		•••	•••	ت	كتاب المناقر
258.		•••		٠ ر_	كتاب المناقر
260.		•••	•••		كتاب المفاقب
050			ت	بالأهال الدي	كتاب المناقي
250. 194.	 	وس د مدلا	= مخماح الطاا	في الفقه <u>-</u>	كتاب المذهاج
			م القاد م	ب قويم = مذ	كتاب منهج ال
195.			بع بيرهم	ريا ـ القدب	كتاب المودة ف
242.				ي مسرحي نلشعه اذ	كتاب الميزال
198.	•	•	•••	المستورني الديساني	كتاب النجاة ا
340, 341.			1.11	م ا	كتاب النقب ال
241.	***	•••		بن طاوس	كتاب اليقين لا
88.		•••	***	٨.	كرامات وجود
202.	• • • • • • •	، خلاف	ناد الجمعة مر	ما في عد	الكشاف لبيان
2,18.	1. • • ·	•••	بل ,	مقائق التكزر	الكشاف عن ـ
127.	***	•••	ق ،٠٠٠	و ذهبج الصدر	كشف الحق
	شرح حكمة	عاشية على	مة العين=الع	ں شرح حک	كشف الغين عر
254				• • •	العين
4.4.4	ح تجريد	تقاد == شر	فتجريد الاء	محي شوح	يسب المراه
00			حصلہ	مي المطيب ال	انعمادي لاز
242.	- 15-1 -0	• • •	ل الرسول	مری علی آ	الكشكول فيماح
53	36.4.4.5	اعشر	ئى الادمة الاند	الكفعدوض عا	
41.	سائص الكبري	بب=العد	خصائص الحبب	تبي <i>ب</i> وي ـ	وجزيته الطالب ال
446.	•	•••	•••		منيات مندوره
404.	41.0	• • • •	•••	•••	كليات القاذرن
276	ner Vilenski fill	•••	• • •	اء الرجال	الكمال في اسم
19 Baltis			A 1984	فقه القران	كذر العرفان في
205.		•••	ت القواعد	حل مشكلا	مبدر العواده في
94, 97.	egravare for	•••		• • •	للوز الجواهر
94.	* *	• • •	•••	•••	كذوز الصحاح
78	14. 1	•••	•••	•••	الكهف
421, 422.	•	•••	بة الافعال	الک = ابنہ	اللامية لابي الم
	: * * *				

464, 473	477.				
473, 477.		•••	•••	للغرائب	لامية العجم لله
	And •••	•••	***	•••	لأمية العرب
499.	Same see	•••	•••	•••	اللباب
198.	• • • •	Was the	• • •	• • •	لسال العرب
276.			•••	و اللخلاق	لطائف المذي
	•••		••• (معجم للذهبي	اللطيف = ال
225.	. • • •	•••	•••	ب التحرير	اللهم الى كتا
318.	•••	•••	ع الانوار	ی شرح مطالِ	لوامع الاسرار ف
336.	٠٠٠ ز	اشية لغلام يحيي	جئ = الحا	ً لليل و الد	الواد الهذي في
377.	***	•••		ي طوسي	
406.	•••	•••	•••		ما لا يسع الطب
446 .		ä	كلمات مكذوذ	۔ ة مرتضوية =	مائة كلمة عالد
310.	•••	•••	•••	مناهج العبر	مداه الفك
171.	•••	•••		ِ خسي	الندسيط للسو
27, 455.	•••	•••	نب و الشاعر	في أداب الكان	رم ېسوت مستر داداد الساد
312.	•••		ب و الشام	لي زيارة القد	النفار الدارا
251.	• • • · · · · · · · · · · · · · · · · ·		س	عى ريار - كتاب المجال	المبير المرام . السال — السا
139.	······································	. * 497 . ••••			
254 .			•••		مجالس الاب
379.	1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1	40 J W	· · · · · · · · · · · · · · · · · · ·		المجالس ال
107.	:, •••	•••			or لمجسط
447.	•••	•••	•••	الالملحجي	المجلي مر
150.	•••	•••	•••	ل للميداني المالية	
16, 18, 20.		i va		برین لدارا شکو ب ب سا	
206 .	50 a 10 5	i (MASILA)	el a	ن لعلوم القرأن المراب	مجمع البيار
406.			ي شرح الس	لدة و البرهان ف	
475.	•••	•••	•••		مجمع المذا
471.	•••	***	. • • •	اضي ٠٠٠	مجموع الق
192.	• • •	•••	• • •		مجموعة الا
503.	** }	······································	• • • • •	أضو ل اندا	The state of the s
		***	•••	رسائل	مجموعة ال

•			
374.	•••	•••	مجموعة الرسائل الحكمية
506.		, •••	مجموعة الرسائل للعيدروس
487	***	• • •	محاسبة النفس اللوامة
194.		aft¥ •••	المعرر
181,	•••	•••	المحيط في الفقه
39.		•••	متعتصر البخاري
306	•••	•••	متختصر بهجه الاسرار
281	***	• • •	مختصر تاريخ بغداد
513.	•••	• • •	معتصر العضدي
436, 437, 438, 439,442	•••	•••	مُعَمَّتُصر المعاني
157, 158, 159.	• • •	***	مختصر المنتهى
195, 216.	•••	•••	المختصر النافع
113, 183.	`• •.•	•••	مختصر الوقاية
207.	• • •	شرائع الاسلام	مدارك الاحكام في شرح ا
129	1.1	•••	مذاق العارفين
228, 229	•••	•••	مرأة الجنان وعبرة اليقضان
459	,		المراسلات
458	•••	•••	المراسلات للمرشدي
35, 36, 37	لهردى		مرقاة المفاتيم = شرح مشا
379.		كمرية	مساحة الاشكال البسطية راا
108. Allem The state of t	: •••	•••	مسالك الافهام
203		•••	المسائل
159, 161, 162.	\$50.00 th un •••	•••	مسلم الثبوت
30.	لمصطفوية	تحاح الاخبارا	مشارق الانوار النبوية من ص
32, 33, 34, 35, 36, 37,	39.	• • •	مشكوة المصابيم
215	•••	حمد مهدي	المصابيح في الفقه للسيد م
125.		ي	مصائب الغواصب للشوستر
435.	ر	ماوم للجرجاني	المصباح = شرح مفتاح ال
تاح الغيب بالمقال والقا	شرح مف	ر المشهود =	مصباح الانس بين المعقول
136 ******** *******************	•••	•••	اللفذاري

74.		•••	د الصغير	مصباح المتهج
74.		•••		مصباح المتهج
318, 319, 321.		• • • · · · ·	• • •	مطالع الاذول
ات مكنونة 446.	الب = كلم	لی بن ابی ط	ب من كلام ع	مطلوب كل طاله
437, 440, 6 1, 442.	•••	• • • •.		المطول
117.	• • •	•••		مظهر الذور
34.	•••	•••		معالم السنة
461.	•••	•••		معالم العلماء
142	•••	•••		المعاونة و المظا
214.	•••	شريعة		معتصم الشيعة
275	•••	•••		المعجم للذهبي
309.	•••	•••	•	معجم البلدان
309. · · · · · · · · · · · · · · · · · · ·	• • •	ري …		معجم البلدان
434.	2. 	***		منعزاج اللحو
· 376.	•••	•••		المعطيات
416.	•••	•••	تيب المعرب	المغرب في تر
280	•••	• • •		المغنى للقتني
194.	• • •	•••	چ …	مغذي المحتا
213.		. Valle	••• (مفاتيم الشرائع
84.	Fig. 9.0 *	•••	•••	مفاتيح للنجاة
515, 516	•••	ي		المفاوضات =
318	• • •	•••	فتاح العلوم	المفتاح = م
372.	•••	باسحا	ب في علم ا	مفتاح الحسا
141.		ائر ووو	ر و كَفَّرْ اللَّهُ خَا	مفتاح السرائم
118.		*** 65		
435.	agalant — manag	#	•••	مفتاح العلوم
130.	و الوجو د	فيب الجامع	، or مفتاح	مفتاح الغيب
438.		Alexander of the second	•••	مفتاح الفقه
167, 208		unia (j. • •	η Ν .,	مفتاح الفلاح
245.	ore entremental of the second	ال العباء	ر في م فاق ب	مفتاح النجا
		the state of the s		

406.	الادرية ر الاغذية	امع مفردات ا	ا ابن بيطار = ج	مفردات
34. Annual Collaboration		•••	بالراغب	مفردات
377.	•••	•••	سا	
مم = رسالة	ب لختلاف الأ	الافكار وسبس	عق منتهى	المفصع
515.		•••	ونوی	हो। स्टेड
437.		, ••• [*]	لکلام	مقاصد ا
378.		سير الدائرة	شميدس في تك	مقالة أرنا
507.		الجامعة	لفافعة و الرسالة ا	المقالة اا
452.		مدانی	بديع الزمان اله	مقامات
452, 459		•••	الحريري	مقامات
459.	g transfer of the second		ب الهذِّديَّة	المقامات
84.	•••	•••	المصابيح	مقباس
525.		**************************************	•••	المكذرن
192.		•••	•••	الملتقط
		•••	الابحر	ملتقي
152.		•••	لاعراب	ملحة ال
67.		ملة	ت للصحيفة الكا	الملحقاه
383.	S	•••	، في الهيئة	الملخص
ي الساب	لفيض السبحاذ	نے الربانی و ا	ت قادرية — الفا	ملفوضاد
90.		•••		المفاجات
78.		دين رض	الامام زين العاب	مفاجات
66, 89.	الموصلين ع	or دعاء امير	امير المؤمنين	مذاجات
506	•••		عوث الاعظم رض	
374.			 كتاب المفاظر 	
390	Alles Surgery Version	And the second	لحجار المساد	مذافع الا
257, 258, 260.	•••	قب	ر = كتاب المنا	المفاقب
250. \cdots	ب لاهل البيد	= كتاب المناقد	اهل البيت =	
468.	in 1783 ki 1844an Nord • • • Nord 1884 ki 1884	•••	الحيدرية	
106.	aan Half ta Haask	لي ٠٠٠ إ	لابن المطهر الحا	المناهج
337	• • • •	•••	التواريخ	سنتخب

181. And Application of the second	and the second	A Wall	منتخب خزانة الروايات
192		•••	
106.	* :	•••	منتخب المسائل المنتابع المسائل السات
157.			منتهى الاصول للحلّى ت المال الاسلام
156	•••	•••	مغتهى السؤال و الامل
	: 30	***	منتهی آندام
501: ************************************	رساله کي	ح البحاري =	منع الباري بختم صحب
465, 466	Tarana Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa Santa S	* / 1 14	البخاري للعيدروس
	14 to 15	صيدة الهمزية	المذح العكية في شرح الق
156, 157.	•••		المنتخول or المنخول في
51.	•••	۰۰۰ عرون	من لا يحضره الفقيه
193, 194.	ة المفتيي	اج الطالبين وعدا	المنهاج في الفقه or مذه
143.	•••	• .• •	منهاج العابدين
468.	. القوافي	علمي العروض و	منهج البيان الشافي في
195.	•••	•••	مذهبيج القويم
433	•••	ة ابن مالك	مذور المسالك الى الفيا
104.	•••	نديمة	منهيات على الحاشية ال
159 Million Marian Million	}A. •••	•••	منهيات مسلم الثبوت
478.	•••	عندرة العبسي	منية النفسي في اشعار
109, 110, 114, 159.		And the Canality	المواقف في العقائد
200.	•••	اب الفكاح	مواهب الفتاح في آ
138. ***** ****	Va X	الطريقة المحمديا	المواهب الفتحية على
522.	tsa fi teati i e v _{ii} i •••	Marie Artista de la Companya del Companya del Companya de la Compa	الموجز في الطب
242.	• • •	•••	المودة في القربي
77.	•••	تارلن	مم الدعوات و مذهب الع
77. العنايات ع	عوات و مذہ	ات = مهم الد:	مه الدعوات و ذهبه الغاير
O44	Seed	•••	میر قطبی
198.	(3) (3) H (للشعرائي	مير قطبي الميزان = كتاب الميزان
236.	•••	· ···	ميزان الاعتدال للذهبي
198.	ائى	ب الميزان للشعرا	الميزان الخضرية = كتا
199.		••••	الميزال البري

327, 337 .	* •••	•••	•••	• • •	ميزان منطق
347.	•••	•••	•••	•••	امه دادیار
418.	•••	•••	•••	القاموس	لاموس على
187.	A in the	•••,	يليح ٠٠٠		نبدة توضيح في
340, 341.		ara _{ka} •••	بی سیدا	ب النجاة لا	النجاة = كتا
84.	194 	•••		•••	النخبة
a karana da kara	ر = روض	. و الخواطر	تحفة القلوب	و النواظر و	
305.	•••	•••	الصالحين	في حكايات	ً الرياحين
26.	•••	•••	فاء للخفاجي	ے شرح الشا	نسيم الريا <i>ض</i> =
179.	•••	• •	•••	and the second s	نصاب الفقيه
134.	, J	• • • • • • • • • • • • • • • • • • • •			نظام الفقه
290.	•••	•••	• • •		ا نفحات الانس
250.	•••	•••	آل خير البرية		
468, 474, 4	75.	•••			نفحة اليس
178, 183.	•••	•••	•••	•••	النقاية
359.	•••	•••	هر الجواهر	ے شوح زواد	نقد الجواهر ف
158.	•••	•••	•••		الذقود و الردود
158.	•••	• • •	•••	1.5	النقول و الردو
261.	•••		ي اليوسفية		الغوادر السلطاة
125, 126.	•••	•••			الذواقض في
19.	•••	•••	•••		نور الثقلين
43, 303.	•••	•••	ن العاشر		الذور السافر ف _و
108.	111	الافهام	حاشية مسالك	ب من الظُلام ـ	الذو المنجلي
34, 415.	ثار	حديث و الآ	في غريب ال	or النهاية	الذهاية للجزر
106.	•••	•••	<u> </u>	علم الكلام	فهاية الموام في
450, 451.	•••	• • •	• • •	- 14 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1	
105.	• • •	•••		سير	نهج البلاغة نهج المسترشد الدافعة في ش
423.	•••	•••	•••	رح الكافية	الوافية في 🕯
5 28.	•••	•••		•••	الوجيزة
504.	•••			معرفة الاوائل	الوسائل الى
71		** ** ***			打工 机二氯氯化乙酰苯酚

183.		•••	··· (لمعاني و البيار	وشاح في ا
244.	•••	•••	•••	**	وفاء الوفاء
299, 345.		***	• • •	٠٠٠ ر.	وفيات الاعيار
183, 188.	, nhệ Nag	ç •••	•••	ناية الرواية	الوقاية or وأ
	ات = تذكرة	بث الموضوء	بي الأحاد	نيات فَي تبدُ	الهبات الس
48.	***	•••	•••	عات للهروى	and the second second
181, 504, 52	7. AM			•	البداية في
349, 350, 35	1, 352, 361.		•••	ä	هداية الحك
136.			•••	**************************************	هياكل الدور
106.				• • • • • • • • • • • • • • • • • • • •	الياقوت
Windson.	المومنين=	السلام بامرة	على عليه	تصاص مولانا	اليقين باخ
241.			•	يقيى	
And Wall					
May S		****			
the they be to	Jana Alik	lagia.		egie.	
The Market State		National Control			
A. Halgeland			VQA,		
HAR VEGA					
		e sant August			

INDEX OF PERSONS' NAMES.

Numbers in parenthesis are Hijra dates. Coming after a men's name they relate to obituary dates if preceded by "d", to the time about which he lived if proceeded by "c" (Oirca), or in the case of Sovereign to the beginning and end of his reign. Coming after the title of a work they relate to the date of its composition. The letter a is short for $ab\bar{u}$, b for ibn and dash (-) stands for the definite article al.

Abbas	J. (Shāh) of Persia (985-1038)	. 3 56
Abbās	II. (Shāh) of Persia (1052-1077) 10	3, 213
Abdall	āh, scribe	. 143
Abdall	āh b. 'Abd -Rahmān Bāfadl -Hadramī	. 195
,,	,, 'Alavī b. Ahmad Haddād Bā'alavī (d. 1132)	. 144
	Risālat al-Mu'āwanat (1069)	. 142
	Risālat al-Mu <u>dh</u> ākarat (1068)	. 143
. ,,	,, 'Alī -'Akkāshī ·Tabīb.	
2 P.	cl-Kharidat al -Jarida	. 471
41	Sharh Bünat Su'ād	. 473
,,	,, As'ad b. 'Alī -Yāfi'ī (d. 767)	11
	Mir'at al-Janān	. 228
Ì.	Rawd ar-Riyāhīn	304
No. 4	<u>K</u> hulāsat al-Mafā <u>k</u> hir	305
,,,	,, a. Bakr b. 'Abd -Rahmān -'Alavi	
	al-Kibrit al-Ahmar	l44
• • • • • • • • • • • • • • • • • • • •	-Ḥaddād v. 'Abdallāh b. 'Alavī b. Alimad -Ḥaddād Bā'alavī.	1977
,	bḤaddād -'Uthmānī -Ṭulanbī	327
**	,, Ḥusain -Ḥusainī -Yazdī (d. 1015)	440
	al-Ḥā <u>sh</u> iya 'Alū Ḥā <u>sh</u> iyat al- <u>Kh</u> ṭā'ī (973)	439
AT SHA	<u>Sh</u> arḥ Tah <u>dh</u> īb al-Manṭiḥ	512
, ,,	,, Ja'far bḤusain -Kummī.	
	Kurb al-Isnād	48
***	Jurjis Nawfal	
A **	b. Karamallāh, scribe	61
9.3	Kuth Shah (1020-1083)	72
• • •	b. Muḥammad :Alī -Ba <u>rh</u> dādī, scribe	460
,,,	., ,, Nuķrakār -Ḥusainī (d. 776).	
	Sharh al-Lubāb (735)	431
,,,	,, ,, Ridā - Husainī.	
	Jāmi' al-Ma'āri/ wa'l Ahkām	212
,,,	,, Mukhāriķ vNābigha -Shaibānī.	
,,,	" Muslim b. Kutaiba -Dinawari (d. 276).	
	Kitāb al-Imāmat wa's Siyāsa	231
13. 3. 15.	그 하는 사람들 사람들이 되는 사람들이 있다. 사람들은 학교학 전환 전환 학교학 학교 학교 학교 학교 학교 학교 학교 학교 학교 학교 학교 학교	

'Abdalālh b. 'Umar -Baiḍāvī	i (d. 685)	• •	4, 5, 6,	7, 8, 34	, 112
	Anwār at-Tanzī	il	••		;
., Yazdī v. 'Abdallā	ih b. Ḥusain -Ḥusa	inī -Yazdī.			
Abd -Ahad (Auhad -Din) - N		海湖 医电流	$\mathcal{F}^{*}V$		
	Hujjat al-Widā		• •	• •	140
,, -'Alī Baḥr -'Ulūm v.	'Abd -'Ali Muha	mmad b. Ni	zām -Din	Bahr	
oda dasa- (Ulūm, salata da da			Theren Tel		
,, 'Alī b. Jum'at -'Arūsī -	Ḥuwaizī.			Albert Der Absteht Ein Stadt Aus	alui. Jan
राज्यात प्राप्ते केल अवसम्बद्धां के अन्य संस	Nūr ath-Thakal		a green a		19
" - Alī b. Muḥammad b		Hall Gall Arberts of	्रेसी प्रश्नेत्र रह		ini.
	Sharh a <u>sh</u> -Sham	sīya			371
	Sharh Tahrīc al		Vo u Štalsti	i even	380
18 (1944)	al-Ḥā <u>sh</u> iya 'Ala			di ak	383
	Sharh al-Ādāb a				412
.,, - 'Alī Muḥammad b. Niz	ām -Dîn Bahr - U]	ūm (d. 1235)		332	379
	Saarh Musallam	ath-Thubūt			162
·····································	Rasā'il al-Arkār		•		191
ex expension	Sharh Sullam al	-'Ulūm	• •	••	329
	Taʻlikat 'Ala <u>Sh</u>	arlı Sullam al	'Ulūm	• •	329
	al-Ḥā <u>sh</u> iya 'Alā	<u>Sh</u> arḥ Şadrā	••	• •	361
, 'Alī b. Mulisin, scribe					307
,, - 'Azīm b. 'Abd -Kavī -M	un <u>dh</u> irī (d. 656).	HAMP MAY Y	Adding.	¥.5	÷.
数 1000年 1000年	Kitāb al-Targhīb	wa't Tarhīb		• •	32
,, -'Azīz b. 'Abd -Şamad, a	scribe	••	••	• •	190
,, ,, (Shams -A'imma) b. Aḥmad -Ḥalī	vānī or -Halv	vā'ī (d. 4	148 or	
452 or 456)					172
", ", b. Sarāya -Sinbīs	sī (d. 750).				
· · · · · · · · · · · · · · · · · · ·	al-Kaşıdat al-Bac	lī'īya , .			480
" " <u>Sh</u> āh -Dihlavī (k				9, 15,	
,, b. Yahyā -Jalūc			i Nasada (ili). Tarata (ili)		46 l
., -Bāķī b. <u>Gh</u> aw <u>th</u> -Islām -	Şiddîkî -Jawnpüri	(d. 1086).			
9.1930	al-Ādāb al-Bāķīy	a		410,	412
	al-Abḥāt <u>h</u> al-Bāķ	īya	• •	••	411
, 'Abd -Barr v. Yūsuf b. 'Abo	dallāb b. 'Abd -Ba	rr -Kurtubi.			
Abd -Bäsit b. Rustam 'Alī -Ŗ	kannawji (d. 1223).	interior Valuable interior			
	Sharh a <u>sh-Sh</u> āfiyo	z (1204)		••	419
., -Ghafūr b. 'Abd -Karīm				1.74	1
Test (d. 010)	al-Ḥāvī aṣ-Ṣaghīr	PENGTON TO SECTION OF THE SECTION OF		••	196
,, ,, -Lārī (d. 912)				•••	42 9
,, -Ghanī, scribe			••	••	33
,, o, Aod wanid	b. Surūr -Maķdisī				
,, -Hādī b. Ilāhdād -'Uthmā	al-Kamāl fi Asmi	a ar-Kıjāl			276
REAL Vancon	sırı - i nibsu; (d. 82)	2)			328
., -Ḥai Mawlayī		도 보통 기계 등 기계 등 기계 등 기계 등 기계 등 기계 등 기계 등 기계		医多性性 化氯化	66
선수는 사회 및 대한 클립 전략 현실을 하는 사용 변화 성상 (B)	No. combine to the	**************************************			3

Abd	l -Ḥakīm b. Shams -Dīn -Siyālkūtī (d. 1067).			
	al-Hā <u>sh</u> iya 'Alā Anwār at-Tanz	īl.		б
	Hā <u>sh</u> iyat al-Khay ā li	• •		119
	al-Ḥā <u>sh</u> iya 'Alā Mir Kuļbī			325
	al-Hā <u>sh</u> iya 'Alā Hā <u>sh</u> iyat al-Jā	mī		429
	Hā <u>sh</u> iyal al-Muṭawwal			441
	-Ḥamīd b. Hibatallāh b. aḤadīd (d. 655).			
	al-Falak ad-Dā'ir			455
	TT -11 X7 1 = Y7=49 (1 100)			450
??				
• • •	-Ķādir (Diyā' -Dīn) b. 'Abdallāh -Suhrawardī (d. 564). Adāb al-Murīdīn			137
	[18] 1. 17 1. 17 1. 17 1. 18			
,,	,, b. Muḥammad -Kura <u>sh</u> ī -Miṣrī (d. 775).			288
	al Jawāhir al-Muḍi'a	 E011		
",	,, (Muḥī -Dīn) b. a. Ṣāliḥ Mūsā -Jīlī -Baghdādī (d.		205 200	
		150,	305, 300	A
	Awrād Usbūʻ	••		91
	al-Fath ar-Rabbānī			132
,,	,, b. <u>Shaikh</u> b. 'Abdallāh -'Aidarūs (d. 1038)	••	459, 502	
	Rūļ ar-Rāḥ wa Rāḥ al-Arwāḥ			138
	Is'āf I <u>kh</u> wān aṣ-Ṣafā' (1010)			235
	an-Nūr as-Sāfir jī A <u>kh</u> bār al-	Karn	al-'A <u>sh</u> ir	
	(1012)			303
	Fath al-Jawād (1015)	••		4 6ti
	<u>Sh</u> arḥ al-Ķaṣīdat on-Nūnīya (09	9)		467
	ad-Durr at <u>h</u> - <u>Th</u> amīn (944)			498
	'Iķd al-La'āl bi Faḍā'il al-Āl	• •		499
	al I'tiķādīya			500
	Şidk al-Wafā'			501
	Risāla /š Manāķ ib al-Bu <u>kh</u> ārī			501
	al Maķālāt an Nāfi'a	••	• •	507
	al-Ķawl al-Jāmi'		•	507
	Bughyat al-Mustafid			508
	al-Fath al-Kudsi	•		508
	-Karîm b. 'Abd -Malik Tapnī, scribe	• •	•	425
,,	,, ,, Muḥammad -Rāfi (d. 623).			
	al-Muharrar			194
	이 마다는 보다는 얼마나 얼마나 얼마를 가지 않는 그들은 사람들이 얼마나 얼마나 얼마나 나를 다 먹었다.		113	, 280
"	,, ,, ,, -Tamimi -Sam'ani (d. 562) Kilāb al-Ansāb			282
	-Latif -Saiyid.			
. 1.9	Munta <u>kh</u> ab <u>Kh</u> izānat ar-Rawāy	āt		181
	-Malik (65-86)		• •	478
	,, b. Kuraib -Aşma'î (d. 216)		482	488
,,	aryele to destruct to design			10
"	7-1			434
"		• •		
•••	-Masīḥ b. Abdallāh -Ḥimṣī.			2001
	U <u>th</u> ūlūjiya		• •	338

,Ab	d Muham	mad b. Sultan 'Ali -Badakhshi.			
		Jāmi' at-Ta/āsīr (1057)			. 8,
	-Muktac	lir Mawlānā			. 43
	-Nabī, s	oribe			
12	,	b. Aḥmad -Gangūhī (d. 991).			. 33
		Sunan al-Hudā			. 14
b. • A	Abd Rabb	ih v. Ahmad b. Muhammad b. 'Abd Rabbih.			• • •
	l-Raḥīm,			297. 29	8 49
"	"	b. 'Abd -Karīm -Şafīpūrī			. 46
"	,	,, Ahmad -Bur'î (c. 450).			
		Dīwān al-Bur'ī	The party		46
,,	,,,	., b. 'Uthman -Shafi'i, scribe			398
,,	,,	., Fatlı Muhammad -Lāhūrī, scribe			440
,,	,,	Khān Khānān (d. 1936)			46
,,	••	b. Mîr Muḥammad Bukhārī, scribe			424
,,	Rahmān	III (300–350)			448
,,,	,,	('Adud -Din) b. Ahmad -I i (d. 756)	1	09, 110	
		113, 114	, 158, 159,		
		al-'A kā'id al-'A dudīya			112
		<u>Sh</u> arh Mu <u>kh</u> tasar al-Munta	hã	•	157
,,		b. Ahmad -Jāmi (d. 898)	426, 427, 4	28, 42	
. ,,	***	,, ,, b. Rajab -Baghdādī (d. 795).			
		Ţabaķat al-Ḥanābila			297
,,	,,	,, 'Ali bJawzī (d. 597)		47, 132	, 236
		Talbis Iblis			133
.,,		., a. Bakr-Suyūţī (d. 911)	43, 1	33, 260	, 416
		al-Itķān fi 'Ulūm al-Ķur'ān			12
		al-Jūmi' aṣ-Ṣaghīr	••	• •	40
		Jūmi' al-Jawāmi'		•	40
		al-Khasāʻis al-Kubrū			40
		al-Fauz al-'Azīm			41
		al-Budūr as-Sāfira			42
		Kitāb al-Barza <u>kh</u>		••	42
		Sharh as-Şudür			43
		Bughyat al-Wuʻāt			299
		Kitūb al-Wasā'il			504
		Risāla fi Ḥayāt an-Nabī			504
	••	,, 'Isā -'Umarī -Mur <u>sh</u> idī (d. 1037).			
		Kitāb al-Murāsalāt			458
"	•	,, Muhammad b. 'Aidartis - Zāhir - Malibāri			201
"), Rachid b	-Murshidī			302
"	TANDALICE D	. Mustafā -Jawnpūrī (d. 1083).			
		al-Ādāb ar-Ra <u>sh</u> idīya		••	513
		Zād as-Sālikīn			51
		<u>Sh</u> arlı Asrār al- <u>Kh</u> ilwa			513
		Sharh Mukhtasar al-! Adudi			512

		Sharh al-Kāfiya		kata#a ## Ngja! '••	0 \$ç+15. • •.	. 513
'Abd -Rasul	b. Muḥamma	d Khān -Bijāpūri,	V. J. San			
		Rawdat al-Anwär				152
" -Ra'ūf	,, Muhamma	d -Munāwī (d. 1031).				ing Ter Mga k
		Taisīr al-Wuķūf				. 197
Razzāl	,, 'Alī -Lāhi					
		at i'likāt 'Ala'l H	lanhiout al	. K hedeža a		102
-Wahhā	h Ahmad Sh	ia'arāni (d. 973).	tu <u>on</u> tyut ut	-With Ma	•	102
	,, Allinau - <u>51</u>	Kitāb al-Mizān				100
	,, 'Alī -Subk	가기가 있다다 가는 가는 사람들은 마음이 하는데				198
						901
	,, Ibrāhīm -2	Tabaķāt a <u>sh</u> -Shāft'i; Ispiānī	yaı aı-kuvr	a	• • •	291 420
,, . ,, .]	Kudwā'ī -Kann	医马克氏性 化氯化二甲基乙二甲基甲基基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基				+20
		Baḥr al-Ma <u>dh</u> ākib (1125)		The second	118
		Kitāb a Ṣalāt	••••		•	118
		Miftāḥ aṣ Şarf				118
,, -Wāḥid	b. Mīr Dād, scr					184
	,, Muhammad					446
		Ghurar al-Hikam				444
-Abharī vMı	ufaddal b. 'Ume					
'Abid bAbr	98		•			476
Abkarius Iska	nder	••			• •	478
Ādar Sāsān D	ihīm Bak <u>hsh</u> .					
132 D1	100H NZOL	Risāla Ādar Sāsān			••	347
Adud -Dawla Din Ti			7.		• • •	449
Ahmad, scribe	사람은 어린 사람들이 되었다면 하나 사람들이 되었다.	nān ('Aḍud -Dīn) b. Al	тиа ∙1)1.			05
	, bdallāh -Işfihā:	oi (d. 480) 		•		25
,, D. A	(Dualian -15una)	н (d. 450). Ḥilyat al-Awliyā'				268
•A	bd Muhammad	l b. Sultān 'Alī-Badak	hahi			9
		Jāmi' at-T'a/āsīr				8, 9
	., -Mun'im -8	hirishî (d. 619)				452
		Sharif (d. 1039)				458
	., Razzāķ - Ţ					
		al-Ķasīdat at-Ţanțar	ānīya			476
,, -Abi	wardī.					
		al-Ḥā <u>sh</u> iya 'Alā Mī	r Ķuļbī		••	325
,. b. Al	ņmad - <u>Sh</u> arjī -Z	현실 한 사람들이 되는 아이들 것들이 얼굴하는 바다 가게 되었다.				
		Kitāb al-Fuwā'id			••	59
	cram -Ķādī				••	186
,, ,, 'A	lī bḤusain.	'Umdat aṭ-Tālib				250
,, 'Alī b	. Fathallāh -Sar					~~~
		Sharh Sullam al-'Uli	ūm			331
, b. Al	ī b. Muḥammad					502
		R'rāla /ī Manāķib a	l-Bu <u>kh</u> ārī	(1008)		501

			568		
Ahr	nad b	. 'Alī b. M	luḥāmmad b. Ḥajar -'Askalānī (d. 852).		
		, D, <u>//</u>			
	: '		Tah <u>dh</u> ib Tah <u>dh</u> ib al-Kamā,	۱ (808) ، .	276
			ad-Durar al-Kāmina (830) ad-Dīwān	• •	302
		,, ,, -Tab	· · · · · · · · · · · · · · · · · · ·		465
, (1),		5 3 4 5 5 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	-Jārabardī (d. 746).		20
			Sharh a <u>sh</u> -Shāfiya		
		Jach	'Alaviya -Işfih ä nî.		418
,,			ad-Du'ā' al-'Adīla		
	. 1	Kabir-Hāf			78
•			aih (d. 428)	••	470
,,,			nad b. 'Abd Rabbih (d. 328).		. 274
			al-'Ikd al-Farid		
			,, 'Abd -Sajjād, scribe		448
, <u>(</u>		"	,, 'Alī -' Āṣimī.		74
	,,		그는 이 이 그들은 그리고 있다면 그는 사람들은 얼마를 하는 것이 되었다는 것이 되었다면 하는데 그 것이다.		
			Zain al-Fatā ji Tajeīr Hal a		20
"	, i i i		,, ,, b. Ḥajar -Haitamī (d. 973)	40, 124	128, 156, 257
``.\;			az-Zawājir 'An Iķtirāj al-K	abā'ir	43
Ň÷	A - 1		al-Fath al-Mubin		., 45
Pri I			Sharh al Mukaddama	•	195
			<u>Sh</u> arh al-Ir <u>sh</u> ād		196
			al-Manh al-Makkīya		465
		"	,, ,, -Yamanī -Shirwānī (d. 1256)		470, 471
			Jawāhir al-Waķķād (1233)		468
			'Ujb al-'Ujab		468
			Nāfhat al-Yaman		468
			Hadikai al-A/rāḥ		468
			al-Manāķib al-Ḥaidarīya		468
			Manhaj al-Bayān a <u>sh</u> - <u>Sh</u> āji		468
			Bahr an-Nafā'is		468
			Tāj al-Iķbāl		468
			-Ardabīlī (d. 993).		
4			Majma' al-Fā'idat wa'l Burh	ān	206
			-Būshī, soribe		503
	•		b. Fahd -Hillî (d. 841).		
			Kitāb at-Tahṣīn		509
	"		-Hadramî Bājābīr (d. 1001)		<i>5</i> 01
	"		-Hafori		101
	"	•	bḤanbal (d. 201)		120, 296
	anan. Na		Kitāb as-Sunna		298
	,,	•	b. Ibrahim		312
	••		-Kalābādhī (d. 389)		274
	,,,		-Khālidī, scribe		., 434
	"		-Maghribī, scribe		29
	,,		-Maidani (d. 548).		
			Majmaʻ al-Am <u>th</u> āl	• •	447

Ahma	d b. Muḥammad -Nāṭifī (d. 446).			
	Jumal al-Aḥkām		• • •	173
,,,	", ", Nizām -Jīlānī.			
	Fatāwā Ibrāhīm <u>Sh</u> āhī		••	184
,,	,, ,, -Shumunnī (d. 872).			
	Manhaj al-Masālik	• •	• • •	433
	,, ,, b. Umar - Khafājī (d. 1069).			
	al-Ḥāshiya 'Alā Anwār at-Tanz	āl	• • •	7
	<u>Sh</u> arh a <u>sh</u> - <u>Sh</u> ifā'	••	• •	25
,,	,, Mūsā -Khayālī	• •	• •	119
a. Ahn	nad -Nahrjūrī	• •	• •.	363
Ahma	d -Rūmī (d. c. 1040). Majālis al-Abrār	A		139
	b. Şalāḥ -Maḥallātī, scribe			415
, ,,	Shāh (1162–1185)	66	, 76,	
• • • • • • • • • • • • • • • • • • • •	, Muhammad, scribe		5 - 5 5	
,,		mani -Shirv	ıānī,	19 1 1
21	Ţabātabā'ī	• •		132
,,	(Saif -Dīn) -Taftāzānī v. Ahmad b. Yahyā Ḥafīd -Taftā	zānī.		
• • • •	b. 'Ubaidallah - Mahbūbī Şadr - Sharī'a - Akbar (c. 630)			187
,,,	,, Yahyā Ḥafīd -Taftāzānī (d. 916)	Arra Vijed	38.1	371
	Hā <u>sh</u> iya Mu <u>kh</u> lasar al-Ma'ān '	••	••	438
• • • • • • • • • • • • • • • • • • • •	,, Zain - Abidīn - Miṣrī			185
,,	,, ,, -Dīn -Iḥsā'ī (d. 1241).			491
	<u>Sh</u> arḥ al-Fawā'id (1233)			492
	ar-Rasā'il			263
Aidam	,, Zuhaira ir ,, 'Alī -Jildakī (d.c. 750)			404
Aluam	al-Burhān fi Asrār 'Ilm al-Mīzāi	14.	387,	: "."
- 'Aidar	ūs v. 'Abd -Ķādir b. Shaikh b. 'Abdallāh -'Aidarūs.		,	
A 1 4 4 4 5 4 4 4 4 5 4 5	v, Mahmūd b, Ahmad - Ainī.			
ti dina di kaca	Emperor (983–1014)	46, 124,	146.	337
	II (1221–1253)			8
机运动 医抗结合	Shāhjahān Abādī Chishtî		1 1 1 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	370
Carry Control	halabī Yūsuf b. Junaid -Tūķātī (d. 905)			109
. 'Āķil.				
71011.	Hadā'iķ <u>Dh</u> ūt Bahja			510
-Aķṣar	ā'ī v. Muḥammad b. Muḥammad -Akṣarā'i.			
a'Ali	ā', scribe	••		23
'Alam	-Dīn Bulķīnī		•	12
'Alam	gīr Aurangzīb (1069-1119) 39, 72, 110, 12	2, 160, 205,	245,	444
'Alī b.	'Abdallāh -Samhūdī (d. 911).			
	Jawāhir al-'Akdain (897)		5 1	244
	Wafā' al-Wafā'	. News William		244
	Khulāsat al-Wafā'		• •	244

'Alī b. 'Abdallāh - <u>Sh</u>	ādhili (d, 654).		
	Hizb al-Barr al-Kabīr		5
	Hizb al-Luif		. 5
,, ,, 'Abd -'Alī -Mī			70
	jukirdī (d. 513)		46
	airī, scribe		19
., ,, ,Nasa	하는 그 그 그 없는 사람들이 하는 것 같아 하는 것이 없는 것 같아. 가는 것 같아 그 것 같아.		法 医部门足术 经基金股票帐户
医二氯二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲	āzī -Saiyid 'Alī Khān -Mad nī (d. 11)	171	37
	Riyūd as Sālikīn		
	Anwār ar-Rabī	• •	7
garge at 12	는 사람들이 보고 있는 사람들이 가장 그 사람들이 가장 보고 있다. 그 보고 있다면 보다 되었다.		72
	Sulāfat al-'Aer (1082)		72, 30
	<u>Sh</u> arh al Ir <u>sh</u> ād		
	Tirāz al-Lu <u>yk</u> āt		72
. v	Kitōb Aḥwāl aṣ-Ṣiḥāba	1 1	72
	/āḥidī (d. 468)	하기를 보았다. 하기 : 시간 :	. 447
Abhanh MAR T	Alī -Jildakī v. Aidamir b. Alī -Jildal	ĸī.	
,, ARDER D. AII -1	lāhbādī (d. 1091).		
	Sharh Uşül Akbari	Are the life	421
	al-Usül al-Akbariya		421
TENERS OF THE RESERVE	Fusül Akbari		421
,, (aḤasan) - Ale			. 59
", Asguar b. Muha	mmad Yüsuf -Kazvini.	이 부모를 들을	
	Tankih al-Marām (1103)	•	169
" b. Bāķir -Bāra M			127
., ,, a. Bakr -Marg	<u>វ</u> ៀរិកតិករិ (d. 593)		527
", ", Ḥamza -Kisā"			230
	Nafis -Kura <u>sh</u> î (d. 687)		522
", ", Hārtīn -Zanjā			363
,, Ḥasan Khān Ma	silı -Dawla		101
., b. Hilāl -Jazā'irī	사는 사람들은 사람들이 되는 것 같아요. 그는 사람들이 다른 사람들은 사람들이 가지 않는 사람들이 되었다.		108
., ,,-Husain -Saiyic	d -Murtadā (d. 436)		445, 451
	Diwān 'Alī		461
,, ,, ,, Zain	-'Abidîn (d. 94)	69, 71, 79	0, 83, 85, 505
	as-Şaḥīfat al-Kāmila	The second section is a second second	66, 69, 70, 71
	or		
	as Şahī/at as Sajjādīya		67
	al-Munājāt		78
	Duʻā aṣ-Ṣabāḥ wa'l Masā'		79
	Duʻā' al-Hilāl		79
	Duʻā' al-Jaw <u>sh</u> an al-Kabir		
,, ,, Ḥusām -Dīn -M	uttakī (d. 975)		83, 86 4 6
,, ,, Ibrāhīm -Kumn			46
	ānī v. Muḥammad 'Alī Khān.		14
" Ja'far b. Muha	mmad b. 'Alī Zain al-'Abidīn.		阿里克里斯拉
	al-Masā'il		മെ
Kārī v. 'Alī b. Sn	ltān Muḥammad -Ķārī :Haravī.		203
	····· ································		

Alī	-Kātibī (d. 672)		321,	322,	323,	325,	326
	Kū <u>shj</u> ī v. 'Alī b. Muḥamn	nad -Küshji.					
	b. Muḥammad 'Alī - Tabā	人名英克姆 医乳腺 医克尔氏试验检 化二二苯二甲基二烷基 医二甲基甲基 医二甲基乙基	e Selva N		VARIATI		170
••	n. Ambunada vi Aba	a <u>sh-Sh</u> arh al-Kabir (1192)				•	216
	h Mulamand h Athin Id	어른 아이 있는 것은 것을 하게 된 그리자 것이다고 모르다.					
"	b. Muḥammad bAthīr (d	al-Kāmil					27
	D4.7 /A 3/	발전 경기를 통해 통화를 가는 그리다고 있다.					
7.	,, -Bustī (d. 4	oo). al-Kasīdat an-Nūnīya					474
	-Jurjāni (d.		110.	114.	123,	323,	324,
	Jul Jalli (u.				410,		
		Sharh Mishkāt al-Masābih		• •			35
		Hāshiya Sharh al-Maļāli'		• •		•	319
		Mīr Ķuļbī		• •		1.0	322
(a)		Sharh Mistah al- (Ultim (803)		•		••	435
	., Kummi.	《建 集》 [1] [1] [1] [1] [1] [2] [2] [2] [3] [4] [4] [4] [4] [4] [4] [4] [4] [4] [4	yšių:				. zo
		Kifāyut al-Athar		•		• • •	53 53
		Kitāb al-Idāķ		101	100	102	
	, ,, -Ķūshjī (d,		100.	ıvı,	102,	100,	386
i V		Risāla 'Ilm Ḥisāb		10 Mg			496
	77.1 7	Sharh Tajrīd al-'Akā'id					433
,,,	,, ,, -Ushmūnī (c		in distali.		50	, 52,	Garage
••	,, Mūsā -Riḍā (d. 202)	Fikh ar-Ridā				,,	219
		Usūl ad-Dīn					488
		ar-Risālat a <u>dh-Dh</u> ahabīya					498
	,, ,, b. Ţā'ūs -'Alavī (c						
	,, ,, b. ia us - Alavi (c	al-Iķbāl				• •	75
		Mahajj ad-Da'wāt (662)		•		•	77
		Kitāb al-Yaķīn		ni. Marki		•	241
	Nāṣir -Ḥusainī.	동사 기본 시간 경험 경험 경험 경험 시간 등록 사용하는 사용하는 기계 기업 기업 기업 기업 기업 기업 기업 기업 기업 기업 기업 기업 기업					
		I'lām Nahj al-Bālāgha					45l
. , ,	,, Shihāb -Din -Hamadānī	얼마 하이 그렇다는 하셨다고 하는데 그 아이에 한당하는 그에 그녀를 한 번째 하는데 하나요요 나는	vanali				0.40
		Kitāb al-Muwadda fi'l Kurbā		' ' o t	, 36,	163	242
,,	", Sultān Muhammad -Ķāi				, 30,	100,	37
		Sharh Mishkāt al-Masābīh	X AND				47
		Tadhkirat al-Mawdū'āt					188
		Risālat al-Ihtidā'			N. A.		290
	-Țabātabā'i Āķā Saiyid (d	al-Athmär al-Janiya				\(\frac{1}{2}\) 1 \(\frac{1}\) 1 \(\frac{1}{2}\) 1 \(\frac{1}2\) 1 \(\frac{1}2\) 1 \(\frac{1}\) 1 \(\frac{1}2\) 1 \(\frac{1}2\) 1 \(\frac{1}2\) 1 \(1	170
1.00), 65, 66, 81, 87, 89, 91, 155,	238.	241.	242.	244.	
	b. a. 1 and (d. 30)	258, 200, 444, 446,					
	,, ,, ,, -Ķīrwānī						461
,,	., 'Ubaidallāh -Kummi M	untajab Din.					
		al-Arba'ūn 'an al-'Arba'īn					486
		al-Tihrist		•		• •	486
	'Umar -Kātibī -Kazvīnī	医克萨克氏管 医多霉素 电超级电影 化二氯化二甲基甲基二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲	321	322	323.	326	353

'Alī b. 'U <u>th</u> mān -Ū <u>sh</u> ī,							
	Bad'	al-Amā	lī				505
., ,, Yaḥyā -Zandavaisatī	•						134
., ,, Yūsuf -Shattanaufī (d.						104	
'Alīm b. 'Alā' -Ḥanafī							2, 306
- Allāma v. Ḥasan b. Yūsuf b.		hhan W					180
b 'Amid v. Muḥammad b 'A		Zevir Zevir	1116				
'Amid -Din b. 'Abd -Muttalib.	· · · · · · · · · · · · · · · · · · ·	zand.					
Abd multailo.	Kanz	al-Faw	7' <i>id</i>				00~
-Āmidī v. 'Abd -Wāḥid b. Muḥ						••	205
-'Amilî v. Bahā' -Dîn -'Amilî.							
Amīn Aḥmad							
., Din Hasan	• •	•				••	193
Amīr Beg.	• •						360
	Hadā	ik ash .	Shular	5' (1989)			500
Amjad 'Alī Shāh (1258-1263)			5 9n	KO 21	100 005 050	970	529
			0, 20,	02, 11,	168, 205, 359		1.0
'Amr b'Aş-Kindî					435, 464, 528		
,, ,, Baḥr-Jāḥiẓ (d. 255)						• •	
,, ,, Kul <u>th</u> üm (d. 570 A, I).)						245
'Antra b. Shaddad - 'Absi (d. 6)	5 A. I).)				470	
Anushirwan b. Khalid							478
Anwar 'Alī , .	• •						452
Aponomius of Perga							470 376
b. 'Arab <u>Sh</u> āh							
b. "Arabî (Muḥammad b. 'Alī b	'Are	bī M ıhi	-Din	d. 638)			515
Archimedes	• •					377,	
Aristotle	•				312, 338		
Arsalān <u>Sh</u> ā., 'īr -Dīn	• •						26
Asaf -Dawla, Nawwab of Oude	(1188–	1212)					468
Asghar 'Alī b. Husain 'Alī, scrit)e						27
-A'shā (Maimūn b. Kais)							476
Ashraf Jahangir Samnani (d. 80	8)				•		425
" Mu'in -Din Mirzā Makhd	ãm -SI	ŭr āzi (d	. 995)				125
- Askari - Imain v Hasan b. 'Ali	b. Mu	hamma	l -'Ask	ari -Imi	īm,		
Apua i v. Abd -Malik b. Kurail	b -Asm	a'ī.					
bAthir -Jazarī v. 'Alī b. Muliai	mmad	b <u>Ath</u> i	r.				
" " " v. Mubārak b.	,,	,, ,,					
" , v. Nașrallāh ,,	,,	,, ,,					
Atsiz (535–551)						• •	446
-Aufi					•		363
Auḥad - Din - Bilgirāmī		•					169
,, ,, -Nūrī (d. 1061).	7						
Aurangzīb 'Alamgīr (1069-1119)		al-Widā		•			140
Antolyona			39, 7	2, 110, 1	22, 160, 205,	245, 4	144
	••	••		• •		•••	376

'Azīmallāh, scribe		14		47	10
'Āzīmu'd-Dīn Aḥmad				41	15
'Azīz Muḥammad Kūkaltāsh (Khan A'zam)			4	16
'Azmatallāh b. Shams -Dīn -K	ūrnīyāri.				
	Tankih an-Nahi	• •		43	34
Bā'alavī v. a. Bakr b. Sālim B	ā'alavī.				
b. Bābūya v. Muḥammad b. 'A		mmī.			
-Badā'ūnī ('Abd -Ķādir -Badā'	현대를 보다는 이동을 반하다고 모을 때문			33	37
Badi' -Zamān -Hamadhāni (d.				45	
BESSER STATE OF BESSER SHOWER TO STATE OF STATE				30	
., ,, a'Izz b. Ismi -Baghavī v. Ḥusain b. Mas'ūd					1
Bahā' -Dīn - 'Āmilī v. Muḥamm			rithī -'An	ailī.	
Baḥr -'Ulūm v. 'Abd -'Alī Muḥ					
Baidāvī v. 'Abdallāh b. 'Uma		(2) A Section 1. A section of the control of the			
bBaitār ('Abdallāh b. Aḥma	가 가는 사람이 그런 하기 되는 생각이었다.	한 경기에 한 경영상 바람들이 된다는 시간 하는 것		40)6
Bāķir Bahbahānī Āķā (d. 1205	나가 되는 한 경기를 받는 것을 하는 것이 되는 것이 되는 것이 없었다.			17	: · · ·
,, -Dāmād v. Muḥammad I	医电子反应 化双氯化 化二甲二甲甲甲二甲甲二甲二甲二甲二甲二甲二甲二甲二甲二甲二甲二甲二甲二甲二甲	nad -Husaini -l	Dāmād.		
,, -Imām (Muḥammad Bāķ				14, 4	19
a. Bakr (11-13)				133, 26	
a. ,, b. 'Abdallāh -'Aidarūs	s (d. 909)			46	
Abmed b Wadi Shu					
,, ,, ,, Annau D. Kaui <u>on</u> u	Tabakāt a <u>sk</u> -Sh	īji'īya		29	95
,, ,, ,, 'Alī b. Ḥijja -Ḥama	[10] H. TELLER HOLE HER HER HER HER HER HER HER HER HER HE				
	Khizānat al-Ad	ab		49	35
	 Kahwat al-In <u>sh</u>			46	56
,, ,, ,, a. Muḥammad - Ma				2	35
,, ,, ,, Muḥsin Bā'būd -'A					
	al-Maķāmāt al-	Hindiya (1128)	• •	4/	59
,, ,, ,, Sālim Bā'alavī (d.	化共和分子 化氯甲基甲基苯甲基甲基甲基甲基甲基				
	Mi/tāḥ as-Sarā'	īr		., 14	41
,, ,, -Shanwani (d. 1019)			• •		7
b. Ballān (d. 909)			• • •		12
a. Barakāt -Rāzī, scribe				3	17
bBārizī v. Hibatallāh b. 'Abe	d -Raḥīm bB ā r	izī,			
Barjandî v. 'Abd -'Al îb. Muḥ					
-Barkal'ī				48	30
Barkat Mullä.			000)		
	<u>Sh</u> arh Musallan	n a <u>th-Th</u> ubūt (1	233)	16	M
Basheerood - Deen Mawlayi			•		13
Bāyazīd Khān II, 'Uthmānli S				11	00
-Bihārī v. Muḥibballāh b. 'Abd	l -Shukür -Bihācī				-
-Bihi <u>sh</u> tī Ḥājī				**************************************	78
-Birkavî v. Muḥammad b. Pīr		T			
bBitrīķ -Ḥillī v. Yaḥyā bḤ		oBitriķ -Ḥilli			
-Bukhārī v. Muḥammad b. Isn					
-Bulķīnī (Şālil) b. 'Umar 'Alan	a -Dîn, d. 868)	••	• •	•	12

	불만 전화학교 보는 불다			
Bur'i v. 'Abd -Rahim b. Ahn				
Büşiri (Muḥammad b. Sa'id -	Dūlāsī -Būṣīrī, d. 694)			., 471
Carlyle, J. D.				474
Chaghmini v. Mahmud b. Mul	pammad <u>Chagh</u> mini.			
Chakan -Hindī -Ķāḍī (920).	71.42			
Clement, David Joseph	<u>Kh</u> izānat ar-Rawāy	al.,		181
Clouston, W. A.				475
Dādyār.		• •		474
	Nāma Dādyār			0 (7
	Risāla Dah Gūai			347
-Dāmād v. Muḥammad Bāķir	b. Muhammad -Husai	ทโ-Dāmād		348
-Damiri v. Muḥammad b. Müs	ā -Damīrī,			
Dārā Shikūh (d. 1069)				150, 151
Darīr v. Dā'ūd b. 'Umar -Ant	ākī -Darīr.			
a. Dā'ūd (Sulaimān bAsh'at	<u>h</u> -Sijistānī, d. 275)			27, 29
Dā'ūd Mawlanā				186
,, b. Muḥammad -Ķāsim				430
,, · <u>Sh</u> irwānī (c. 850).				., 300
	Ḥā <u>sh</u> iya <u>Sh</u> arḥ al-N	Iaļāli'		321
., b. Umar -Antūkī -Darīi				
	Majma' -Manūfi' al	-Badaniya		406
-Dawlatābādī v. Shihāb -Din b	. <u>Sh</u> ams -Din -Dawla	tābādī.		
-Dawwānī v. Muḥammad b. As	s'ad -Dawwānī,			
Derenbourg, H				478
-Dhahabî v. Muḥammad b. Aḥ	ımad - <u>Dh</u> ahabī,			
Dieterici, F. H.				339, 366
Dildar 'Alī Mawlana (d. 1235)				335
Diyanat Khan (d. 1083)				245, 288
Dominicus, G.				315, 317
Ellis, A. G.		11, 370	, 445, 453,	462, 474
Enoch				94
Erhardum ratdolt de Augusta				387
Euclid		•		374, 519
aFadl 'Allamî (d. 1011)				337
-Fadl bḤasan -Tabarsī (d. 548				
	Majmaʻ al-Bayān			16
	Jawāmi' al-Jāmi'			18
Faḍl b. Rūzbahān				127
Fadlallah -Jawnpuri				513
Fadl -Raḥmān -Mawlavī				469, 470
Faid v. Muḥammad b. Murtadā	Muhsin -Kāshī.			100, 7.0
Faidallah Khan Nawwab (d. 12	ne i			0.00
Faidī aFaid (d. 1004)				336
Failsuf - Arab v. Ya kub b. Isha	it alkinda			337
Faiyād v. 'Abd -Razzāķ b. 'Alî				
· ···· ·······························	.nauili			

Fakhr Din		425
,, -Dîn -Rāzī v. Muḥammad b. 'Umar -Rāzī.		
-Fārābi v. Muḥammad b. Muhammad b. Turkhān · Fārābī.		
-Farazdak (Hammām b. Ghālib, d. 110).		
Kasīdat al-Farazdak	472,	505
bFārid ('Umar bFārid, d. 632)	479,	
Farid -Din Mas'üd Ganjshakar (d. 064)		88
Farrukh Siyar (1124-1131)		118
Fath 'Ali Khān Zafar -Dawla Kaptān		530
,, ,, <u>Shāh Kāchār (1212–1250)</u>		491
a -Fath Hakim (d. 997)		124
-Firüzābādi v. Muhammad b. Ya'kūb -Firūzābādi.		
Fîrūz Shāh b. Rajab (752-790)		180
Fleischer, H. L.		4
Forget, J.		345
Gadjshakar v. Farid Din Mas'ūd Ganjshakar.		,,41,
-Ghawth -A'zam v. 'Abd -Kādīr (Muḥī -Dīn) b. a. Şālih Mūsā Jīlī -Baghd	1545	y old.
-Ghazālī v. Muhammad b. Muḥammad -Ghazālī,		
Ghāzī-Dīn Ḥaidar, King of Oude (1229-1243)		468
Chiyāth -Dîn Jamshaid -Kāshī.		2 U0
Miftāḥ al-Hussāb		372
About an analytic Transport to the property of	910	
CONTROL OF THE LIFE PROPERTY OF THE PROPERTY O	318,	
마르스트 하는 사람들이 가 겠다다고 그 것이라면 하는 것은 것이 되는 것이 되었다. 그리고 있는 것이 없는 것이 없는 것이다. 그리고 있는 것이다.		180
Chulem Alber Nameniani andla		524
(항라) 하는 경우 (10 Miles Particular) 등 보면 하고 있는 사람들은 사람들은 사람들이 되었다. 사람들은 사람들이 다른 사람들이 있다.		132
		65
<u> </u>		471
Risālat al-Ja'l		335
,, Muḥammad b. 'Abd -Hakīm, scribe		74
,, Muḥī-Dīn ,, Muḥammad Ṣādiķ, scribe		306
	•	3017
가는 하는 것이 되었다. 그는 것은 사람들은 사람들은 사람들은 사람들에 가장 하는 것이 되었다면 하는 것이 되었다면 하는 것이 없는 것이다. 그는 것은 사람들은 사람들은 사람들은 사람들이 되었다.		00-
al-Ḥā <u>sh</u> iya li <u>Gh</u> ulām Yaḥyā	•	335
Golius, J		474
Hādhik Saiyid Mawlavī		295
-Hādī b. Mahdī -Sabzawārī (c. 1280)		358
b. aḤadīd v. 'Abd -Ḥamīd b. Hibatallāh b. aḤadīd.		
-Hafarī v. Muḥammad b. Aḥmad - Khidrī.		
-Ḥafid v. Aḥmad b. Yaḥyā Ḥafīd -Taftāzānī.		
Hāfiz Darāz v. Muḥammad Aḥsan b. Muhammad Siddīķ Pishāwarī, I Darāz.	ļāfiz	
Ḥaidar 'Alī b. Mirzā Muḥammad -Shirwānī.		
Manāķib Ahl Bait		250
Kitāb al-Majālis	••	251
Ḥaidar b. 'Ali -'Ubaidi -Ḥusaini.	11 시간 (1) 당시 (2)	
al-Kasıkül fi mā Jarā 'Alā Āl ar-Rasūl		242

Jāmi' al-Asrār			. 24
Jāmi' al-Ḥakā'ik			. 24
Haidar -Baghdādī Fakhr -Tujjār			46
., bMustafā, scribe			. 20
b. Ḥaiyān (Jābir b. Ḥaiyān. d. 160)			. 404
b. Ḥajar - 'Askalānī v. Ahmad b. 'Alī b. Muḥammad b. E	Tajar - Ackali	ini	• 2 0;
., ,, - Haitamī v. ,, ,, Muḥammad b. 'Alī b. I	Tajar - Hojtor	"" "	
Ḥājī -Bihishtī Mawlānā		ш.	170
b. Ḥājib ('Uthmān b. 'Umar, d. 646) 157, 158, 159, 4	18 410 499	402 40.	. 179
	427, 428,		
Hamdallāh -Sandīlī (d. 1160)	331, 332,		
Hāmid b. 'Abd -Raḥim -Jawnpūrī.	001, 002,	, 204, 30	7, 302
al-Ḥā <u>sh</u> iya 'Alā Anwār	Manes ?		
Hamid Muhammad b. Sa'idallah sarihe			. 8
ATT SALED IN STEEL TO SEE THE TRANSPORT OF THE SECOND SECTION SECTION OF THE SECOND SECTION OF THE SECOND SEC		100 10	35
Nakavi	31, 171, 178,	188, 19	
Hammām b. <u>Gh</u> ālib -Farazdak (d. 110).			63
 -Ḥanafi v. Muḥammad -Ḥanafi -Tabrīzī.		4 7.	2, 505
수 보고 있는 그 있는 것이 보고 있는 것이 있는 것이 되었다. 그리고 있는 사람이 되었다. 그리고 있는 것이 되었다. 그리고 있다. 그리고 있다면 하는 것이 없다. 그리고 있다면 하는 것이 없다. 그리고 있다면 하는 것이다			
사람들은 이 그들은 어머니는 어느 사람들은 어떤 일을 가장하는 것이 되는 것은 것을 하면 있는데 되는데 되는 것이 되었다. 그 사람들은		•	343
a. Ḥanīfa (-Nu ^e mān b. <u>Th</u> ābit, d. 150)	178,	181, 289), 291
al-Fikh al-Akbar Hannā b. Jirjīs, scribe		•	505
		•	486
-Ḥarīrī vĶāsim b. 'Ali -Ḥarīrī. Hānith b. Hilli			
Hārith b. Hilliza		••	476
Hārūn -Ra. hīd (170–193)			482
-Ḥasan b. 'Abdallāh -'Askarī, d. 395			504
Kitāb al-Awā'il			266
,,,,,,, Bāḥamīd -Anṣā rī.			
al-Hujjat bilā Jidāl (1279)			201
al-Ka <u>sh</u> <u>sh</u> ūf			202
,, ,, 'Alī b. Muḥammad -'Askarī -Imām (d. 260)			
Tajsīr al-Imām al-'Askarī			15
Hasan 'Alī -Hāshimī -Lakhnavī			469
Hasan b. 'Alī -Mudābighī (d. 1170)			46
Hasan 'Alī Mullā (d. 1069)			439
., b. 'Alī b. <u>Sh</u> adķam -Madanī,			
Zahr ar-Riyāḍ (992)			290
,, ,, 'Ammār -Wafā'i -Shurunbulāli (d. 1069).			
al-'Ikd al-Farid	• •	••	190
Hasan b. Buwaih -Dailami Rukn -Dawla (320-366)		••	449
Ḥā <u>sh</u> iya <u>Sh</u> arḥ al-Mawāķi) Ḥā <u>sh</u> iya al-Muṭawwal		• • •	109
Hasan b. <u>Ch</u> ulām Mustafā -Lakhnavī (d. 1198).			440
—————————————————————————————————————	az-Zāhidi		290
al-Ḥā <u>sh</u> iya 'Ala's <u>h Sh</u> ams	al-Bāzinha		336 360
	TO THE THE PARTY OF THE PARTY O	• •	UUU

Hasan bHasan bHaithan	n -Bisri (d. n. 430)				
	Risāla Jī Tarbī' a	id-Dālina			
., ,, Manşūr -Ḥallāj (d.		1.	in in the second	••	378
,, ,, Muhammad -Nahvi					347
	-A'raj				226
	a <u>eh</u> -Shamsiya				371 370
., , Saghā	nī -Hindī (d. 650).				370
	Ma <u>sh</u> āriķ al-Anw	ār			31
,, ,, ,, b. <u>Sh</u> ai	af <u>sh</u> āh -Astrābādi				
	al-Wāfiya /1 <u>Sh</u> ar				423
n. Hasan Sa'dī Shaikh -Islām	•				199
., ., - <u>Shādh</u> ilī v 'Alī b. '	Abdallāh -Shādhilī.				
a. Hasan Sultan (of Golkonds	, 1083–1098)				72
Hasan b. Yūsuf bMutahhar	-Ḥillī (d. 726)			建乳酸邻苯甲酰胺 芹	, 206
	Sharḥ Tajrīd al '.	A ķā'id (694)			99
	Nahj a!-Mustarsh		• •		105
	Anwār al-Malakii				106
	Muntahā al-Ușīil	••		•••	106
	al-Manāhij				108
	Ka <u>sh</u> f al-Ḥaķķ				127
	Ta <u>dh</u> kirat al-Fuke	A SAME AND A SAME AND A SAME AND A SAME AND A SAME AND A SAME AND A SAME AND A SAME AND A SAME AND A SAME AND A	•		204
	Khulāsat al-Aķwā	医多性畸形感染色 化二烷 化克莱克特 机邻苯基苯酚 电电影 医皮肤管膜炎		307	, 527
	ar-Risālat as Saʻd	liya		••	495
,, ,, Zain -Dīn - Amili (d.	1011)		••		167
Hasib Din Ahmad, scribe		42, 99, 13	4, 263,	275, 290	, 331
Hassan b. Kais vNābigha -J.					
,, ,, Thabit Ansarī (d. l Ḥātim ,, Ahmad Ahdal (d. lí		••		••	506
		••			459
Hibatallah b. 'Abd -Rahim b	그는 아이는 아이를 받아 된 아이들은 항하는 사람들이 되어 있었다.				
h Hijis -Hamayi a o Bala-k	Tajrīd al-Usūl				28
b. Hijja -Ḥamavī v. a. Bakr b. -Ḥillī v. Ḥasan b. Yūsuf bM	An D. Hills -Ham	avi.			
Higham (Umaiyad Caliph, 105					
Hispalensis, J.				4/2	505
Hochheim, A.					387
Ḥujjat Islām v. Muḥammad b.	Muhammad 21				383
Hūlākū Kliān (654–663)		BI1.			
Hunain b. Ishāk - Ibādī (d. 260			•		334
b. 1844 - 18801 (d. 280					313
Harm (Amile a M.)	Kitāb Ķāļīghūras				312
Hurr - Amilî v. Muḥammad b	- asan -Hurr - 'At	milī.			
Husain b. 'Abdallah, scribe	••	•			460
Husain b. 'Abdallah b. Sīnā (d	. 428)	341, 342, 344	, 345,	351, 522,	523
	Kitāb a <u>sh-Sh</u> ifā'	• • •			315
	Kitūb an-Najāt		• •	••	340
	Kulliyë: al-Kānūn	• •	• •	• •	404
and the control of th	化二氯化二氯化氯化氯化氯化二氯化氯化氯化氯化氯化氯化氯化氯化氯化氯化氯化氯化氯	(1) (1) (1) (1) (1) (1) (1) (1) (1) (1)	化化物 化铁铁矿	a ned kry a trutti filozof (1886)	1.5 - 5 - 5 - 5 - 5 - 5

Husain b. 'Abdallah -Taiyib	ī (d. 743)		3.	5, 3
	Sharh Mishkāt al-Masābīh			3
", ", Abd -Şamad - An	nilī (d. 984)			29
,, ,, Ahmad -'Alamī.				
	Ḥadā'iķ al-Ādāb			460
,, ,, ,, Zawzanī (1986年,1986年,1987年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1986年,1	••		479
,, ,, 'Alī (-Imām, d. 61	그는 사람들 하는 사람들이 되었다. 그 사람들은 사람들이 되었다. 그 나는 사람들은 사람들은 사람들이 되었다.	••	250,	1.75
-Husain b. ,, Țughrā'ī (d. 1	이 그는 가 나를 하는 것들은 사람들이 있는 것들은 경험을 경험을 하는 것이 없는 것이 없는 것이다.		464,	4.00
	Lāmīyat al-'Ajam (505)			47:
Husain Baikarā v. Sultān Hu	sain Baikarā.			
-Husain b. a. Bakr -Narīlī.	of the sol Christia			501
	al-'Alam a <u>sh-Sh</u> āmi <u>kh</u>			521
Hugain	Tanbīḥ al-Labīb (939)			527
Husain ,, ,, ,, Ramlī				20
,, ,, Didār 'Alī -Nesīrā	·존화 등 하는 소스트를 발표하는 경상, 회사장 등 사람들은 다른 스트 등 전 등 수 있다.			
	al Majālis al-Mufji'a			254
,, ,, Ḥusain -'Āmilī (d.	등 하는 도움이 있다면 하다 한다는 아이들은 아이를 내려면 지수의 하는 사람들이 모든 사람들이 하는 것이 되었다. 그는 사람들은 모든 다리 하는			
The Harrie Value of the	'Uķūd ad-Durar			442
,, -Khalkhālī (d. 1014)				114
-Ḥusain b. Mas'ūd -Farrā' B	그는 사람들은 사람들에 대한 학교를 하는 것이 되었다. 그는 사람들은 사람들은 사람들이 되었다.			
	<u>Sh</u> arḥ as-Sunna , .			23
	Maṣābīḥ as-Sunna			33
Husain (Akā) b. Muḥammad				251
,, b. Mu'in -Din -Maibi <u>d</u>	근임 사내가 1000대 회사에 하는 사람들이 가장하는 사람들은 사람들이 가장하는 것은 모든 회사에 되었다.			351
	Sharh Hidāyat al-Ḥikma			350
., Şafavî Sultān (1105-1	化大型 化电压工作员 "我们是我们的,我们就不会,你就是我们的,我们就是我们的,我就要没有是你的我们,这是我们的,我是是我们的,就是		•	72
,, b. Yaḥyā -Zandavaisa			• •	184
Husam -Din Bukhari v. 'Um				
	Muḥammad Şālih b. Aḥmad -Mi	āzandarā	inī.	
Ibrāhīm				468
,, b. 'Abdallāh -Waṣṇāl		1 YPL 7 1-	-). (OT C)	001
	al-Iktifā' fī Faḍl al-Arba'at a	- <u>N</u> pulaja		231
,, ,, 'Abd -Rahmān -K	化基本设计机 化基金基金 医内脏性结节性 网络克萨亚亚 有身上的 医二氏病 医水流管 医二氏性后丛 化二烷二烷 化二烷烷			449
,, 'Adil Shah of Bijapu	r (941–906)			184
,, b. 'Alī -Kaf'amī.	Muḥāsabat an-Nafs al-Lawwān	۱a .		487
	al-Junnat al-Wāķiya (895)			487
	al-Bala' al-Amin			A A A A A
Khān Mannak				487
,, Khān Nawwāb				127
o, Munammad b. 'Ar	ab <u>sh</u> āh -Isfarā'inī (d. 944).			
	al-Ḥō <u>sh</u> iya 'Alā Anwār at-Ta	nzīl		5
	<u>Sh</u> arh al-Kā/iya		4	124
	al-Ḥā <u>sh</u> iya 'Alā <u>Sh</u> arḥ al-Jām	i		42 6
., ,, ,, -Ḥalab	ī (d. 956)			181
	Multaka'l Abhur (929)			182
., Naw Bakht	***************************************		항의 발견을 받는데 없다.	106
	45.50 P. B. 1943. 1945. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 1946. 19		医抗甲状腺 医红斑	

Ibrahîm b. Şadr -Dîn -Shîr ā z	ī (d. 1070).					
	at-Taʻlikāt	Ala'l Hāsi	hivat al-R	hidrina		10:
	'Urwat al- y			±, , ,		103
", ", Wāṣif Shāh -Miṣrī						10.
	Jawāhir al-	Buhür				264
	Zubad Mah		t az-Zami	īn	264,	digeneral
	Kitāb al-'A					264
Iḥsānallāh						470
I'jāz Ḥusain b. Muḥammad I	Kulī (d. 1282).					
	<u>Shudh</u> ūr al	-'Ikvān				308
-Ijī v. 'Abd -Raḥmān ('Aḍud	-Din) b. Ahma	d -Iii.				
Ikhtiyar -Din b. Ghiyath -Di	n -Husaini (d.	928).				
	Asās al-Iķti					456
Ikhwan -Şafa						363
Ilāhī Bakhah, scribe						140
Il Arsalān (551-568)						446
'Imād b. Jamāl, scribe						61
., ,, Muḥammad -Fārisī	(d. c. 900)					324
	al-Ḥā <u>sh</u> iya '	Ala Mān k	'auhā			323
,, -Din -Labkani			aror			324
	Hā <u>sh</u> iya <u>Sh</u>	anh Caillann	al (1115a)	• •		332
., -Tarīmī	inasie i ila Oli	atú isanani	ai- Urun			10000
Imām 'Alī ·Mawlavī						188
,, -Ḥaramain v. 'Abd -Ma	lika Marsk	Turnalat To			•••	470
"Kāzim v. Mūsā b. Ja'fa		AMARIDI TU	II - LIBI	aniain.		
Imdad Hasan, scribe	11118iii.					
						200
imre - Aas o. Hujr 'Işām - Dîn Mawlā						476
사람들은 살림을 가는 사람들이 살아 되었다. 하는 하다는 사람들이 많은 사람들이 하는 것으로 모양하는 것이 하는 것들은 사람이 없다.						183
., ,, -Isiarā'ini v. Ibrā	nım b. Muşnar	nmad b.	Arab <u>eh</u> āl	ı -lstarē	i'ini.	
Isfarā'ini v. Ibrāhim b. Muha		pshan -1si	arā'ini.			
., v. Muḥammad b. M	luņammad.					
Isfindiyār.	Risāla Dastl	hมีสว่				348
Jeḥāķ b. Ḥunain (d. 298)	Troute Duon	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		212 0	14, 376,	
a, Ishāk -Ķādī				0.0, 0	17,010,	135
Iskandar Abkarius						
Ismā'il Şafavide Shāh (907—9	1201				·特特·特别	478
,, b. a. Bakr b Mukri					101,	ફેલિયો છે જ
		•				196
., Jazarī.	al-Ķaṣīdat al	- патгуа .		••	•	475
	Kitāb al-Ban	ākīm .				394
,, Khān Mawlavī						263
., Salyid						468
'Işmatallāh b. A'zam -Sahāra	np ūr ī.					
	Sharh Tahrī	r al-Mijiet			• •	381
'Iyad b. Mūsa -Yahşūbī (d. 54				• •		25
	a <u>sh-S</u> hi/ā' fī	Ḥuķūķ al-	Mușța/ā			24
法运动员 化二氯甲基二氯甲基乙基 经收益 化氯化二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基	化氯化物 化二氯化物 医克勒特氏试验检检检试验检检检验检验	19. 15. 16. 16. 16. 16. 16. 16. 16. 16. 16. 16	化自体 化过滤线电流电缆电流类 化解解	1、 "我们的,我们是这样的。""我们的""我们"	百款 液 计轴针工序线标准数	

'Izz -Dīn ('Abd -Wahhāb b. Ibrāhīm -Zanjānī, c.	655),.			283
Jābir b. Ḥaiyān (d. 160)				404
Ja'far bḤasan -Ḥillī (d. 676)			207	, 216
,, ,, Muḥammad -Ṣādiķ -Imām (d. 148)			1	4, 49
Tafsīr al-Imām J	a'far as Şõ	idīķ		13
,, -Şādiķ v. Ja'far b. Muḥammad -Şādiķ -Imā	im,			
Jahāngīr (1014-1037)			6, 97	, 124
-Jāḥiz (a. Uthmān 'Amr b. Baḥr, d. c- 255)				446
,, -Thani v. Muhammad b'Amid -Kātib.				
Jalāl -Bihishtī Mawlānā			179	, 180
., -Dīn -Dawwānī v. Muḥammad b. As'ad -Da	wwānī.			
., ,, -Rūmī (d. 672)				112
., ,, -Suyūṭī v. 'Abd -Rahmān b. a. Bakr -S				
,, ., .Hillî v. Hasan b. Yūsuf bMutahhar	-Ḥillī,			
., ,, -Kirmānī				5
,, ., -Mutahhar v. Mutahhar b. 'Alī bHus	sain.			
Jamāl ,, b. Naşīr Dīn.	olankal 72	· 71010\		400
al-Hā <u>sh</u> iya 'Alā <u>\$</u> ,, ,, -Saiyid	Marii ai-9 c	(1019)		428
James, Anderson				36 250
-Jāmī v. 'Abd -Raḥmān b. Aḥmad -Jāmī,				359
Jam <u>shaid -Kāshī</u> v. Jam <u>shaid b. Mas'ūd -Kāsh</u> ī.				
,, b. Mas'ūd -Kā <u>sh</u> ī,				
Mi/tāḥ al-Ḥussāb				372
-Jārabardī v. Aḥmad b, -Ḥasan -Jārabardī.				
Jārallāh v. Maḥmūd b. 'Umar -Zamak <u>heh</u> arī.				
Jawād Sābāt				460
bJawzī v. 'Abd -Raḥmān b. 'Alī bJawzī.				
bJazarī v. Muḥammad b. Muḥammad b -Jazarī.				
-Jazūlī v. Muḥammad b. Sulaimān Jazūlī.				
-Jildakī v. Aidamir b. 'Alī -Jildak .				
Joannes, Hispalensis				387
Junaid (d. 297)				136
-Jurjānī v. 'Alī b. Muḥammad -Jurjānī.				
Ka'b b. Zuhair (d. 41)			473,	514
Kādan -Shaikh			•	188
-Kādī Chakan -Hindī (d. 900).				•
Kbizānat ar-Rawāy	āt.,			181
., 'Iyāḍ v. 'Iyāḍ b. Mūsā -Yaḥṣūbī.				
Kādī Mír Ḥusain -Maibidhī v. Ḥusain b. Mu'in -Dī	n -Maibi <u>dt</u>	ıī.		
,, Mubārak v. Mubārak b. Muḥammad Dā'im G	lūpāmū'i.			
-Ķāḍi Nūrallāh -Shūstarī v. Nūrallāh bSaiyid Sh	arif -Ḥusa	inī -S <u>h</u> ūstarī.		
b. Kādī Shuhba v. a. Bakr b, Ahmad b. Kādī Shuh	ba.			
Kādīzāda -Rūmī v. Mūsā b. Muḥammad Kādīzāda	-Rūmī.			
Kadirbillah Ahmad - Abbasi (381-422)		••		391
-Kafavī v. Maḥmūd b. Sulaimān -Kafavī.				

bKaisarānī v. Muljammad b. '	Fāhir -Maķdisī.				
-Kalābādhī (Aḥmad b, Muḥamr	The state of the s)		., 9	274
Kalb 'Alī -Kāzimī, soribe					76
Kamāl -Dīn -Kashmīrī Mawlān	5				в
,, ,, -Sahālī Mullā (d. l		• •			362
Kamr -Din b. Muniballah -Aur	4、李·\$4、4、				
	Mazhar an-Nür				117
-Ķarā, <u>zh</u> ī v. Yūsuf b. Muḥam	mad Jān -Ķarābāg <u>h</u> ī.				
-Ķāsim b. 'Alī -Ḥarīrī (d. 516).					
	cl-Maķāmāt	•			452
	Durrat al-Ahawwas			452,	
	Mulhat al-I'rāb	• •			452
	ar-Risālat as-Sinīya				453
a Kasim b. Hasan Chaolaki	a r-Risāla t a <u>sh Sh</u> īnīya			• •	453
a. Kāsim bḤasan -Chāplāķī.	al-Kawānin al-Muḥka	ma		••	169
Ķāsim - Tabasī, scribe					108
,, b. 'Ubaid wazîr					313
-Kātibī v. 'Alī b. 'Umar -Kātib	i -Kazyini,				
-Kāzim -Imām v. Mūsā b. Jaffs					
-Kazvīnī v. Muḥammad b. 'Abo		hatib l	Dimashk.		
- <u>K</u> habīṣī (Muḥammad b. a. Ba	kr, c. 700)	• •		429,	430
Khādim Ḥusain Mawlavī		• •	3, 13	1, 264,	275
-Khafarî v. Muḥammad b. Alım	aad - Khidri.				
Khairallah Muhandis Saharanp	oūrī	. •		• •	404
Khair, -Dîn -Jawnpüri (d. c. 12	243).				
	Naķd al-Jawāhir	•		•	359
Khājigī Mawlānā		•			432
Khālid -Azharī (Khālid b. 'Ab	dallāh -Azharī, d. 905)	•			409
Khalifa Ismā'il Tattī, soribe					186
Khalil b. Aibak -Şafadi (d. 764)				481
	Sharh Lāmīyat al-'Aje	am			464
	al-Kaṣidat al-Lāmīya	•		•	474
-Khalil bGhāzī -Kazvīnī (d. 1	089)				169
Khalilallah a. Ḥāmid		••		••	113
-Khalkhālī (Ḥusain, d. 1014)		•			114
b. <u>Kh</u> allikān (Ahmad b. Muḥar	nmad, c. 681)			2,	, 299
Khān Aʻzam Tātār Khān		••			180
b <u>Khasheh</u> āb v. Muhammad l	en a comparation and a safety of the first of the comparation of the c				
<u>Khatā'ī (d. 901)</u>		•		••	439
.Khatīb -Baghdādī (Ahmad b.	'Alī, d. 463)	•		120,	, 281
Khatīb Dimishķ v. Muḥammac	l b. 'Abd -Rahmān -Ķa	zvini	Khatīb Dimi	±hķ.	
-Khayālī (Aḥmad b. Mūsā, d. 1	양상화 보다는 지금 문장한 바라를 모르는 다니	••			119
Khidr b. Muhammad -Rāzī (c.	발표하다 그는 사람이 하는 사람들이 가장 하나 없는 것이 없다.				
	at-Tawdih al-Anwar (840)			123
Khidri v. Muhammad b. Ahma	아이 생각하다 사용하다 나를 내려가 없는 사람들이 없다.				
ार क्रमान्य । प्राप्तार । या व . प्राप्तानका के स्वयानका स्वयानका अपने व स्वयानिकारिका ।					

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Khudā Bakhsh Khān Bahādur			
-Kindî v. Ya'kûb b. Ishāk -Kindî.		• •	294, 4
-Kisā'ī v. 'Alī b. Ḥamza -Kisā'ī.			
Muhammadh (Al 1 tag)			
,, v. Muḥammad b. 'Abdallah - Kisā Kremer, Alfred	'ī ,		
			41
Kubād Beg (Diyānat Khān, d. 1083)			245, 28
-Ķūhistānī v. Muļammad -Khurāsānī -Ķū	histānī.		
-Kulainī v. Muḥammad b. Ya'kūb -Kulai	ıī.		
Kūmukī Ḥāfiz.			
-Кпарії и (Alī b. br.)	a 'Alā <u>Sh</u> arḥ al-J	āmī	42
-Küshjī v. 'Alī b. Muhammad -Küshjī.			
Kutb -Din Bakhtiyar (d. 633)			8
., ,, -Rāwandī v. Sa'īd b. Hibatalli	ih -R ā wandī.		
,, ,, -Kāzī v. Muḥammad b. Muḥam	mad -Rāzī Kutb	-Din.	
,, ,, ,onamanādī	아이 아이들이 없는 보네지는 생활량		16
,, ,, -Shīrāzī v. Maḥmūd b. Mas'ūd	·Shīrāzī,		
,, Shah Ibrahim (957-989)			10
Labid b. Rabī'a			
a, Lai <u>th</u> -Samrkandî v. Naşr b. Muhamma	d -l'akih		. 47
Lane, E. W.			
Lees, W. N.			482
Loth, Otto			
Lumadan Makki			14, 326
Lutfallah, ecribe			439
Maḥbūb 'Alī b. 'Ināyatallāh, soribe			342
Mahdī Tmām			8i
Mahmūd			246
사용물로 가장에 되었다고 보고 있으면 하는 그 그 사람들이 있었다고 있는 말이 없는 글			193
,, b. Ahmad -'Ainī (d. 855).			
*Umdai al-	Ķārī		38
,, ,, ,, -Bukhārī ,,			181
,, ,, a. Bakr -Urmavī (d. 682)		3	l8, 319, 321
., -Ghaznavî (388-421)			260, 475
,, -Jawnpūrī Mullā (d. 1002)		医二甲酰胺 医甲基二甲基甲基苯酚	0, 410, 513
,, b. Mas'ūd -Shīrāzī (d. 710)			8, 353, 379
Sharh Hike	nai al-I <u>sh</u> rāķ		346
化铁铁铁铁铁矿 化氯化铁铁矿 化氯化铁矿 化自己化 化氯化铁矿 化二氯化铁 化二氯化铁铁铁矿 化二氯化铁铁铁矿 化氯化铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁铁	e <u>h-Sh</u> āhīya		
,, ,, Muhammad -Chaghminī (d. 745	1		382
al-Ķānūnja			383
", ", ", Rāzī v. Muḥamma		D 5	523
,, ,, Sulaimān -Kafavī (d. 990).			
I ^ı lām al-A <u>k</u>	bas.		
,, ,, 'Umar -Zamakhsharī (d. 538)			•• 289
그림 4년 등을 하는 그 사는 이 사는 자연을 하는 사람들이 하고 있는 것들은 사람들이 되었다. 그 사람들이 가는 사람들이 가는 사람들이 나갔다.			6, 452, 457
al-Ka <u>eheh</u> āf			2, 4, 18
Rabī' al-Abr	ār		454
Maibi <u>dh</u> ī v. Ḥusain b. Mu'in -Din -Maibi <u>dh</u> i			
. Māja (Muḥammad b. Yazīd, d. 273)	• *************************************		27

생님은 내 시간 그는 일 때문에 가장 없는 것은 것이 없었다.	기가 보는 사람들은 그는 나를 가는 한 사람들이 있는 것을 가는 것 같아.	
Majd -Din -Firüzābādī v. Muhan	amad b. Ya'kūb -Fīrūzābādī,	
-Majlisī v. Muḥammad Bāķir b.	Muḥammad Taķī -Majlisī.	
-Maķdisī v. Muḥammad b. Ţāhi		
	ı'in -Din Mirzā Mak <u>h</u> düm - <u>Sh</u> irāzī.	
b. Mālik v. Muhammad b. 'Abd		
Malik - Nagir / Nagir Nagir - Din	Hasan, Mamlūk Sultān, 748-752) .	. 481
Malik -(Illamë' et (Abd -(Alī Mu	hammad b. Nizām -Din Baḥr -'Ulūm.	
a Shihah Din b	o. Shams -Din -Dawlatābādī.	
-Māmūn (198–218)		19, 489
-Manşūr (136–158)		13
Manşür b. Mu'in -Din -Kāsbi		371
Mantiķī v. Ḥusain b. Mu'in -Dī	n -Maihidhī.	
Marghinani v. 'Ali b. a. Bakr -l		
Margoliouth, D. C		5, 314
Marre, M. A.		386
Masih -Dawla 'Ali Hasan Khan		101
Mas'ûd b Husain -Shîrwanî (d.	905).	
	Sharh Risāla Ādāb Baḥth	526
,, Mawdüd		26
Muhammad -Rukhārī	(d. 461).	
	Mukhtasar Türikh Baghdad	281
., I. Saljūķ (510–551)		473
h Himan Taftazani (d.	792) 119, 319, 327, 336, 337, 42	20, 438,
		41, 512
	as-Sa'aīya Shark ash-Shamsiya (757) 323, 2	326, 437
	Sharh Taerif az-Zanjāni (737)	20, 437
	Mukhtasar al Ma'ānī (756)	430
	그는 그렇게 하는 아이는 회원들은 경기적인 사이에서 전혀 가는 것은 사람들이 되었다. 그는 그 사람들이 얼마를 가는 것이 없는 것이다.	437
	at-Talviḥ (758)	437
	Sharh al-'Akā'id an-Nasafīya (768)	437
	Hāshiya 'Alū Sharh Mukhtasar al-Usūl (770)	437
	Risālat al-Ir <u>sh</u> ād (774)	437
	Maķāsid al-Kalām (784)	. 437
	Tahdhīb al Mantik wall Kalām (789)	437
	Sharh al-Mi/tāh (789)	438
	ál-Fatāwā al-Ḥana/iya · ·	438
	Mi/tāḥ al-Fiķh	438
	Sharh Talkhīs al Jāmi' al-Kabīr	438
	Sharh ul-Kashshā/	438
Mattā b. Yūnus ·Kannā'ī (d. 32	동안하다 하는 경험 경험 전에 들었다. 그는 사람들이 되는 것이 되었다. 그는 사람들이 되는 것이 하는 것이 되었다.	314
Matthews, A. N		33
Mazhar 'Alī, scribe		338
Mehren, A. F. M		345
Mikdad b. 'Abdallah -Hilli.		
	Kanz al-Arfan	19
	Sharh Nahj al-Mustarshidin (792).	19

	Dîn <u>Shîrāzî</u> v. Muḥammad b. Mîr <u>Ghiyāth</u> Dîn Manştîr <u>Sh</u> îr v. Muḥammad Zāhid Mîr b. Muḥammad Aslam Harawi.	āzī,
Mirak She	ams -Din -Bukhārī v. Muḥammad b. Mubārak Shāh -Bukhārī, Habiballāh Shārat (), 2001	
Mīrzā Jān	Habiballah -Shīrāzī (d. 994).	
	Hā <u>eh</u> iya Mirzā Jān 'Ala'l Hā <u>eh</u> iyat al-Ķ	
	Withing A Habian at 2 12	网络特殊教育 医红色 经货币
-Mizzī v. J	with the man an interpretation of the second	10.
-Mn.silit -	Jadīd Şārn <u>īkhānī.</u>	
	Dakā'ik al-Mizān	388
Mu'allim	as-Sirr ar-Rabbāni -Thānī v. Muhammad b. Muhammad b. Țarkhān -Fārābī.	389
Mu'azzam	Husain -Mawlavī	
Mubārak I	Kādī Gūpāmū'i	47)
	Muhammad bAthīr (d. 606).	337
	Jān.i' al-Usūl	
	an-Nihāya	26
,,	,, Dā'im Gūpāmū'ī (d. 1162)	415
	al-Hashiva 'Ala'l Hashival an anti-	. 333 143) 337
,, St	이 그는 사람은 가다면 2000년 전에 가면 있다. 그는 그는 그는 그는 그는 그는 그를 하면 그는 것은 그들은 그를 가는 것을 하는 것을 것을 하는 것을 것을 것을 하는 것을 것을 것을 것을 것을 것을 것을 것을 것을 것을 것을 것을 것을	20 0
o, o <u>o</u> Mudāhichi	haikh Nāgūrī (d. 1001)	387
-Muladdal h	(Ḥasan b. 'Alī -Mudābighī, d. 1170) . 'Umar -Abharī (d. 662) 349 350 351 35	46
Mughith -D	in a. Sa'id Gürgan (885-872)	2, 361, 382
-Muhakkik	-Hillī v. Jafar bḤasan -Ḥillī.	497
, ,	-Țūsī v. Muḥammad b. Muḥammad -Tusī.	
Muhammad	II ('Uthmānlī Sultān, 855-886)	
Muhammad	, acribe	182, 496
•,	Abbās	124
•	,, Mīrzā, scribe	215
,	" "Raffat"	257
	b. 'Abdallāh -Ḥimyarī -Kummī	468, 469 48
	" - Khatib - Tabrīzī	34
	" Mi <u>sh</u> kāt al-Masābīḥ (737)	33, 34
	", Kisā'ī	
,,	Kɨtāb Bad' ad-Dunyā	230
,,,	', ,, b. Mālik (d. 672) 421 'Abd -'Azīm -Makkī.	, 422, 433
"	Nab <u>dh</u> at Tawdih b. 'Abd -Ḥai, scribe	187
,,	,, ,, -Jabbār - Utbī (d. 427).	528, 529
	Tārīkh al-Yamīnī (411)	
· ·	., ., -Jalil -Watwat (d. 578)	260
文本 美国特别的 化氯化氯	,, ,, -Karīm, scribe	446
	'Abd -Majīd	271

Mishamas	h (Ahd Mustin Torris	(400 (4)	SAN MARKATA	ighthala
	b. 'Abd Mun'im -Jaujarī 'Abd -Rahmān, scribe	(a. 99a)		A L
	b. 'Abd -Rahman -Dimis	kla (d. 870)		
		nī Khatīb -Dimishk (d. 7	39) 436,	438.
				440
	,, ,, ,, Kura <u>s</u> ł			
"	(1) [1] [1] [1] [1] [1] [1] [1] [1] [1] [1]	ivī (d. 902)		
	'Abid, scribe			
	b. Ahmad -Būzjānī		elvis in	• •
	", ", - <u>Dh</u> ahabi (d. 7	(48)	44	, 120
	이 환경 이 지수는 회장 이 경우를 가장하는 수 있는 것이 한 것 같아.	h Duwal al-Islām		• •
	al-Kā	왕은 경기가 가는 사람이 하다 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그 그		
	그 사람들은 그는 그런 음향을 살아가 있다면 하다	ijam		
•	,, ,, - <u>Gh</u> īṭī (d. 981).			
	al-Ibti	related to the fill fill and the least of the contract of the	• •	•
		<u>shsh</u> āb (c. 650).	Adada A	
		err an-Nazīm	• •	• •
	", ", -Khidrī.			
	and the second s	iyat al-Khidri		• •
		kmila f i <u>Sh</u> arh at Ta <u>dh</u> kir	·a	• •
respondente de la composición de la composición de la composición de la composición de la composición de la co La composición de la composición de la composición de la composición de la composición de la composición de la		ı fi It <u>h</u> bät al-Wöjib		•
	,, ,, -Ramli (d. 1004			•
	,, ,, -Sere <u>kh</u> sī. al-Ma			
	Ahsan b. Muhammad Şid			
		<u>sh</u> iya 'Alā <u>Sh</u> arḥ al-Ķāḍi		
	'Aķil.			
		'iķ <u>Dh</u> āt Bahja		\ .
•	A'lam b. Muhammad Shi	4. 野性高麗的 化多环烷基基 化氯化二甲基二甲基二甲基二甲基二甲基二甲基二甲基二甲基二甲基二甲基二甲基二甲基二甲基二		
	al-Ḥā	<u>sh</u> iya 'Alā <u>Sh</u> arḥ Şadrā	· 1. • • · · · · · · · ·	••
	'Alî		• •	•
•			••	• •
	,, scribe		••	324
	., b. Akā Muḥammad l	Bāķir -Bahbahānī (c. 120	5)	•
	b. 'Alī b'Arabī Muḥī -	Dīn (d. 638)	••	••
	,, ,, b. Bābūya -Ķum	mī (d. 381)		
	Man	lā Yaḥḍuruhu'l Faķīh		• •
	,, ,, Hushaibarī.			
	Tārīk	<u>h</u> Hu <u>sh</u> aibari		• •
,	,, ,, -Iḥsā'i. al-Mı	ujlī Mir'at al-Munjī (895))	
		ilik al-Afhām		
		ūr al-Munjilī		••
•	., ,, -Jab'ī 'Āmilī (d.	임생 보다 보다는 경기가 되었다고 있다.		
		īrik al-Afhām (998)		

"孝"的"我是'我是'就是一样。					4
		586			
Muhem	mad b. 'Alī -Samarkandī (c.	619)			
	,, ,, -Shīrāzī, soribe				
	'Alī -Tabātabā'ī				
	'Alim Kadi				
	b 'Amīd - Kātib (d. 36	0).			
		ā'il Ibn al-'Amīd			
	,, Amin Tāj -Sa'īdī -Ar	dabīlī (d. c. 875).			
	al-H	ā <u>sh</u> iya 'Alā <u>Sh</u> arḥ al	-Adudiya		4
•	Amînallah -Mawlavî				
	b. As'ad -Dawwāni (d.	908) 100, 103,	104, 113, 122,	336, 337	7, 1
	<u>\$1</u> 101	h al-'Aķā'id al-Aḍud	līya (905)		
		la /ī It <u>h</u> bāt al-Wājib			1
		h Hayākil an-Nūr (8			1
		la fi I <u>th</u> bāt al Wājib		• •	đ
		la fī Bayān al Māhiy	ial		ð
		al-Ḥikma		•	5
	Ashraf b. a. Muhammad	かたち かいしょうしちゅうしんがいとうながらからか、ちゃくしょう リー・ディー デー			
	b. A <u>sl</u> ıraf -Samarkandî (h Sullam al-'Ulūm (1	150)	••	3
	'Askarî Mawlana				. 5
· · · · · · · · · · · · · · · · · · ·	b. Bahran		••		3
•	Bāķir -Bahbahānī Aķā (J 190K)		• •	4
,	,, -Imām (d. 113)	u. (208)			1
•		nad Bāķir b. Muḥan		14	4,
	,, b. Muhammad -Hu	sainî -Dāmād (d. 10	40)		
		Şaḥīfat al-Kūmila	***	100,	
		kvimāt			
		kdisāt			11
		is ad-Diyā'			11
		b' a <u>sh-Sh</u> idād			11
		al at-Tasmiya			21
		ık al-Mubin			35
	al-Kab	化二甲基甲二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基		355,	100
	as-Sir	āt al-Mustaķīm 🕠			35
	al-Imē	idāt wa't Ta <u>sh</u> rīķāt			35
	rakī	-Majlisī (d. 1110)	14,	15, 84,	
	b. a. Bakr -Madanī, scribe				44
	-Bikrī.				
	al-Ķas				48
	b. Dildär 'Alī, Sultān -'Ul			•	25
	Risāla Firūz b. Muhabba .	fi Lafz Ḥawl			49
		Sullam al- Ulüm			00
	Ghawth Güwalyari (d. 97				328
	b. Ghiyāth -Din Manşūr -			•••	188

i de la como.	ad <u>Gh</u> iyā <u>th</u> b. Nu'mān Beg -Hāri <u>th</u> ī, scribe			250
	Hādi Ḥusain			205
, , , , , ,	Haidar 'Alī			470
	b, Hamza ·Fanārī (d. 834).			
7	5. 11811123 - Fallatt (d. 502). Sharh Mistāh al-Qhaib			135
	Wonofi - Aintah (d. 1111)	A.		63
	-Hanafi v. Muhamm, b. Hamza -Hanafi -'Aintāb			
	,, -Tabrīzī (d. c. 900) ···			413
•	Sharh al-Hien al-Hasin			62
	Sharh Risāla Ithbāt al-Wājib		•	122
	bḤasan bHaitham Biṣrī vḤasan bḤasan	bHaith	am	
"	Bişri.			
,,	,, -Hasan -Hurr - Amilî (d. 1099)		212,	461
19	,, ,, -Ma <u>sh</u> hadi.			
	al-Fawā'id ar-Radavīya (1217)	••		489
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	,, ,, Mullā Mīrzā		••	251
,	., ., -Mutahhar Hilli (d. 771)			204
•	Hasan Pishāwarī v. Muhammad Ahsan b. Muha	mmad Sid	dîķ	
	Pishāwarī Ḥāfiz Darāz.			
• • • • • • • • • • • • • • • • • • • •	bHasan -Tūsī (d. 458 or 460)	· I	6, 18	, 20
	al-Istibeār		51	, 54
	Tah <u>dh</u> ib al-Aḥkām		••	51
	Miebāh al-Muthajjid al-Kabīr		••	74
	Uddat al-Uşül		••.	169
	Fihrist Kutub a <u>sh</u> - <u>Sh</u> i'a		• •	486
,,	,, ,, -Ustrābādī (d. 686).			
	<u>Sh</u> arh al-Kāfiya (683)		••	422
	Hāshim -Ḥusainī.			
	Ḥā <u>sh</u> iya <u>Sh</u> arḥ Ḥikmat al-'Ain		• •	354
,,	Husain Akbarī, scribe		••	421
9.0	,, -Aurangābādī (d. 1185)		••	359
2)	, -Beg		••	52
1,	,, known as <u>Ch</u> ulām Ḥusain, scribe		•	352
,,	(Bahā' -Dīn) bḤusain -Ḥārithī - Amilī (d. 1030)	119, 167	168,	391
	Miftāḥ al-Falāḥ (1025)		• •	208
	Risāla It <u>h</u> nā 'A <u>sh</u> arīya		••	210
	Ta <u>sh</u> rih al-Aflāk		374,	
	Khulāsat al-Ḥisāb		••	385
	al - Wajiza · ·		• •	528
,,	Husain Mîrzâ		•	468
• • • • • • • • • • • • • • • • • • • •	,, -Müsavî, scribe		••	335
••	bḤusain - <u>Sh</u> arif -Raḍi (d. 406)		•	451
	Nahj al-Balā <u>u</u> hā		• • •	450
	Ibrāhīm		• •	206
,,,	b, Ibrāhīm -Nu'mānī	100 100	920	14
,,	그리다 하는 사람들이 하는 사람들이 가득하게 하면 하는 사람들이 가득하고 있다. 그는 사람들이 나는 사람들이 되었다.	0, 102, 103	, JOZ,	359
arabe ta ta ta	at A of an all A what a			

r	고마 하게 하는 방법을 모든 기를 통합했다. 그 문화를 받는 것 같아.	
niem	mad b. Ibrāhīm -Watwāt (d. 718).	
	Mabāhij al-Fikar	310
"	,, Idrīs -Shāfi'i (d. 204)	201
,,	,, 'Isā -Tirmi <u>dh</u> ī (d. 279)	22, 27, 29
	Shamā'il an-Nabī	21
**	,, Ishāķ -Kūnavī (d. 672).	
	Risālat al-Ķūnavī	515, 516
"	,, iemā'il -Bukhārī (d. 256)	
	at-Tārī <u>kh</u> as-Şa <u>gh</u> īr	267
,,	-Jawnpūri	530
	그는 하시는 사람들이 가장하다면 하는 그는 사람들이 되어 되었다면 하는 것이 되었다면 보다를 하는 것이 되었다면 보다를 하는 것이 되었다면 되었다면 하는 것이 되었다면 되었다면 되었다면 되었다면 되었다면 되었다면 되었다면 되었다면	46
,,	Kāsim b. Ibrāhīm, soribe	15
	h Kasim b Watter Husain, scribe	68
*1	b. Kāsim b. Ya'kūb (d. 940)	454
	Rawd al-A <u>kh</u> yār (926) Katil Mīrzā (d. 1233)	457
9.9	Kāzim · Mūsavi.	529
	Nafhat al-'Anbariya (1074)	
,,	Khair -Dīn Jawnpūrī (d. c. 1243).	250
	Nakd al-Jawāhir (1212)	
,,,	bKhatib (d. 991).	359
	Hāshiya Sharh al-Akālid al-Jalāliya	
,,	-Khidri v. Muhammad b. Ahmad al-Khidri.	114
,,	-Khurāsānī -Ķūhistānī (d. 950 or 962).	
	Jāmī' av-Rumūz (941)	
,,	Kudsī b. Zahīr (d. 888).	183
	al-Faḍā'il al-Bāhira	
,,	Mahdī b. Murtadā - Ḥasanī (d. 1212).	262
	al-Masābīḥ	
,,	b. hmūd Alawi	215
,,	Bābartī (d. 786)	137
,,	., Makkī - Amilī (d. 786)	319
,,	-Mawlavi	19, 529
77	b. Mîr <u>Ghiyāth</u> -Dîn Manşûr - <u>Sh</u> îrāzi (d. 903)	470
	al-Hāshiyat al-Jadidat as-Ṣadariya	101
	Risāla fi Ithbāt al-Wājih	100
**	o. Mir Mahdi - Mashhadi, scribe	517
••	Misbāli -Dīn, scribe	55
**	b. Mubārak <u>Sh</u> āh -Bu <u>kh</u> ārī	336, 337
	Sharh Hidāyat al-Hikma	354
	Sharh Hikmal al- Ain	353
"	,, Muṇammad -Akṣarā'ī (d. c. 770).	
	Hall al-Mūjiz	522
"	" ., -Baghdadī -Shaikh -Mufīd (d. 413).	
•	Krfdyat al-Athar	53
	,, Burrī -Mālikī,	
AN (A)	Mawāhib al Fattāh	800

Muhammad	b. Muḥammad -Farrā' -Ḥanbalī (d. 526)			207
	Ţabaķāt al-Hanbalīya		•	296
•	,, ,, - <u>Ghazālī</u> (d. 505)		60,	143
	Tajeīr Sūrat Yūsuj			9
	lḥyā' 'Ulūm ad-Dīn		• •	129
	Sirr al-'Ālamain		•	130
	al-Man <u>kh</u> ūl . ,		•	156
99	, ,, -Isfarā'inī (d. 684)		••	431
,, ,	, ,, -Ja'mari (d. 734)	Nerve a	ing a silang Lingua seperatu	266
	, ,, -Jawzî.			
	Kilāb al-Manāķib		• • •	260
,	, ,, b. Jazarî (d. 833)			
	al-Hien al Haein (791)		••	60
	Mi/tāḥ al-Ḥien al-Ḥaṣīn (831)		• •	61
1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	, ,, -Jazarī, scribe		•	311
angerer Aj la de de	, ,, -Khujandī,	Yan Sanasa I.		
	at-Talvih			525
energia. La companya di anglesia	, ,, -Murtadā (d. 1205)			129
, , , , , , , , , , , , , , , , , , ,	, ,, -Rāzi Ķutb -Dīn (d. 766) 31	9, 322, 323	3, 325,	3 35,
ine di seria. Santa		345, 34	6, 431,	437
	Lawāmi' al-Āsrār		••	318
	al Ku t bī	••	•	321
,, ,	, ,, b. Țar <u>kh</u> ān -Fārābī (d. 339)	313, 31		
	Risāla fī Jam' Bain Ra'yai Aflī	新疆,为南部的高级规划工作。	1.1	
,,	1、10、1、1、1、1、1、1、1、1、1、1、1、1、1、1、1、1、1、	9, 100, 101		
	318, 345, 346, 362, 37	70, 380, 38	1, 384,	
	Sharh al-I <u>sh</u> ārāt (644)		024	344
	Kitāb al-Munāzar		374,	
	Risāla In'ikās a <u>sh-Sh</u> u'ā'		••	375
	Kitāb al-Mu'atīyāt		••	376
	Kitāb al-Kurat al-Mutaharrika		••	376
	Kitāb al-Maļrūdāt		•	377
	Kitāb al-Mā <u>kh</u> ū <u>dh</u> āt		•	377
	Kitāb al-Kurat wa'l Ustuwāna			378
	Kitāb Masāḥat al-A <u>sh</u> kāl			379
	Tahrīr al-Mijistī		• •	379
	Risālat aţ-Tūsī		•	515
	Tahrir Uklidas			519
	, Mukarram -Ansārī (d. 711)			449
	Murtadā, scribe , ,, Kā <u>sh</u> ī.			145
	, ,, Nu <u>sii</u> i. Ma/ātīḥ a <u>sh</u> - <u>Sh</u> arā'i'			213
97 91	Mūsā -Damīrī (d. 808)			477
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Mu'tamad Khān -Badakhshī			510
	Miļtāķ an-Najā' (1124)			245
	Tuh/at al-Muḥibbin			245
	Tarājim al-Ḥuffāz (1146)		245,	

	590			
Muhamm	ad Naķī, soribe			
,,	b. Nașr -Busti -Mukaddasi			77 269
,,	,, Ni'matallāh -Lakhnavī			363
••	Pāshā.			469
.	b. Pîr 'Alî -Birkavî (d. 981).			458
	aļ-Țarīķat al-Muḥammadīya			197
,,	Rafi', scribe		~ -	137 167
,,,	Rāķim Sāḥibzāda			114
,,	-Ramli v. Muḥammad b. Aḥmad -Ramli.			414
	b. Rashīd -Dīn Khājā, vazīr of a. Sa'īd (d. 736)		218	200
•,	Rāshid Kādī - Kudāt		010	, 322 470
,,	Ridā			212
,,,	b. Ridwān b. Minū <u>ch</u> ihr			343
.,,	Şādiķ b. Ḥājī Muḥammad, scribe			52
,,	,, Khān "Akhtar"		480	470
.,	Şafdar 'Alī Khān Bahādur			331
,,,	Sajid		470	471
,,	b. Salāma -Kuḍā-i (d. 454)			444
, ,	Ṣāliḥ b. Aḥmad -Māzandarānī.			237
	Shark Zubdat al-Uşül (1038)			167
•	., ., ., -Migrī.			
	Tarjuma Majma' al-Baḥrain			150
	Şālih -Lakhnavī			330
••	<u>Sh</u> āh of Dehlī (1131–1161)	75, 19	99, 330,	
	Sharif b. 'Abd -'Azīz, scribe			317
.,,	,, Haravī, scribe			68
.,	,, Khān b. Akmal Khān (d. 1231).			
	Hā <u>sh</u> iya <u>Sh</u> arh Sullam al-'Ulūm	•	••	332
••	b. a. Sharif -Mukaddisī (d. 930)	•		196
•	-Shirwanî			468
,,	-Şiddīķī	••		480
"	b. Sulaimān -Jazūlī (d. 870).			
	Dalā'il al-Kbairāt		• •	63
**	a. Su'ūd -Jamāl -Mişrī, soribe	••	• •	109
••	b. T āhir -Fatanī (d. 986).			
	Ta <u>dh</u> kirat al-Mawdūʻāt	•	••	46
	al-Mughni		•	280
"	., ,, -Makdisī bKaisarānī (d. 507).			
	al Jam' Bain Rijāl as-Şahīhain			274
"	, Tāj -Dīn 'Alī -Sāvī			419
	Taķī b. Maksūd 'Alī -Majlisī (d. 1070).			
	Rīsāla dar Ādāb Ḥajj			509
"	, Mīrzā		•• 4	168
	II. b. Tughlak (725-752)			80
91	b. 'Umar -Rāzī Fakhr -Dīn	94, 34	l, 34 5, 3	88
	Sharh 'Uyūn al-Hikma		9	40

Muhamm	ad b. 'Uthmān b. a. Shaiba (d. c. 235)	120
11.	Wāri <u>th</u> , acribe	419
	b. Ya'kūb -Firūzābādi (d. 817).	
	al-Ķāmūs	417
	,, ,, -Kulainī (d. 328)	14, 51, 55
1,	,, a. Ya'lā v. Muḥammad b. Muḥammad Fa	ırrā' -Ḥanbalī.
,,	,, Yūsuf -Ilāķī (c. 460)	524
••	,, ,, -Kirmānī (d. 786).	
	Sharh Mukhtasar al-Mun	tahā 158
"	,, ,, -Samarkandī (d. 556)	192
••	Zāhid Mīr b. Muḥammad Aslam -Harawī (d.	コー・・・・ こうきゅう アン・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・
	Ḥã <u>sh</u> iya <u>Sh</u> arḥ al-Mawāķ	<i>i</i> / 110
,,,	Zamān b. Muliaminad Shafi', scribe	79
	,, -Tabrīzī, scribe	462
Muhibbal	llāh, scribe	
3,	b. 'Abd -Shūkūr -Bihārī (d. 1119)	161, 162, 164, 328, 329,
		330, 331, 332, 333, 334
	Minhiyāt Musallam a <u>th</u> - I	
	Risāla Juz' lā Yatajazzā	522
Muḥī -Dī	n 'Abd -Kādir -Jīlānī v. 'Abd -Kādir (Muḥī -Dī	n) b. a. Șิลิไป Mกีรลิ
	-Jîlî -Baghdādî. -'Arabî v. Muḥammad b. 'Alī -'Arabī Muḥī -Di	
	-Jîlânî v. 'Abd -Kādir (Muḥī -Dīn) b. a. Ṣāliḥ	
, , , , , , , , , , , , , , , , , , ,	Makkî b. 'Abd -Kādir	11 (156 - 7) 11 - Dagidad):
,, , Muhein -l	Kā <u>sh</u> ī v. Muḥammad b. Murtaḍā -Kā <u>sh</u> ī.	
	in Muhammad a. Nasr (Akbar II, 1221–1253)	8
	BBB - '' - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -	. 476
	. Ismā'il -Rāzī	
-Mu 122 D	Kitāb al-Hiyal	909
Muishid	-Dīn Ķā'imāz	26
	v. Ismā'il b. a. Bakr bMukrī.	
시발 전하는 경우하는데	billāh (530-555)	94, 97
	bd -Hakîm v. 'Abd -Hakîm b. <u>Sh</u> ams -Dîn -Siy s	
	kir Dāmād v. Muḥammad Bāķīr b, Muḥammad	
	asan v. Hasan b. <u>Gh</u> ulām Mustafā -Lakhnavī.	
医髓管 化二氯甲基甲基二甲基甲基甲基	nād -Dīn -Labkanī v. 'Imād -Dīn -Labkanī.	
	nmāl -Dīn -Sahālī (d. 1175)	362
的表现代的特别的形式	.hmūd -Jawnpūrī (d. 1062)	360, 410, 513
	rzā v. Muḥammad bḤasan Mullā Mīrzā.	
7 /f••	hein -Kāshī v. Muhammad b. Murtaḍā -Kāshī.	
37 :	zām -Dīn v. Nizām -Dīn Mullā b. Mullā Kutb -I)in -Sahālī.
Q _	drā v. Muḥammad b. Ibrāhīm ·Shīrāzī Şadr ·Dīr	반역을 하를 만든 살림을 받아 하는 만난 것이 되었다. 그 나는 사람들은 사람들이 살아 살아 없다.
	어머니는 하늘 등 전투 하는 경기 모습을 보고 하는 것 같아. 하는 사람들은 목록 목표를 받아 모습니다. 하는 것이	414
Müller, I		- 그리는 그는 사람들은 얼마를 가는 것을 하는데 하는데 다른데 다른데 다른데 다른데 다른데 다른데 다른데 다른데 다른데 다른
	Khan Nawwab	118
M ntaja	o -Dīn -Kummī v. 'Alī ə. 'Ubaidallāh -Kummī h	lunta, ab -Din.

,, III, ,,	nlī Sultān (761–792) ., (982–1003)			417
,, IV, ,,	., (1032–1049)			
Murtadā - Ansārī			•	
., Saiyid			•	490
Miīsā b. Ja'far -Imēi	m Kāzim (d. 183)			36
	Du'ā' al-Jaw <u>ek</u> an as Şagkir			P, 203
,, ,, Muhammad	Kādīzāda -Rūmī (d. 815).			80, 80
	Sharh A <u>sh</u> kāl at-Ta'sis			
	Sharh Chaghmini (815)		•	373
., ,, Yūsuf -Māze	andarānī acribe	and American Gusta de Alexandro	•	383
Mushkin Banti.			••	205
	Risāla Mu <u>sh</u> kīn Bānū			348
Muslim bḤajjāj -Ķ	ushairī (d. 261)	90	90 91	
Muștafa b. Fathallāh		49,	30, 31	1.12
Mustakim Zāda				136
Mustamsik Billāh			•	461
Mustar <u>sh</u> id ,, (51	2–529)			235
Mu'tadid ('Abbaside	HONE - IN NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO. 10 NO.		• •	452
Mutahhar b. 'Alī b			• •	313
	Hasan b. Yüsuf bMutahhar -Hilli.			225
Mutanabbī (a. Taivil	Almad bHusain, d. 354)	성본 경찰 :		
Mu'taşim ('Abbaside	Calinh 212 227		• • •	481
Mutawakkil (,,	실패하다가 하면요? 그리고 하는데 느라는 사람이 나라가 살아 나타다다.		A 1 1 A	338
Mutawakkil b. Hārūn				313
Muzaffar Husain b. M				67
ilosanat ilusam D. M	그리 살다는 한민을 하면서 생생님의 신경 한번 함께 하면 다른 사람들이 모르는 사람	99, 210, 254	and the second second	
Nābieka Dhuhiā-i		349, 351, 38		
Total (a. T.	Ziyād b. Mu'āviya, d. A. D. 604)		476,	477
	ailā Ḥassān b. Kais, d. 61)		•	478
	abdallāh bMukhāriķ)		• •	478
Nadir Shah (1148-116)	《·秦···································			468
T-fans v. 'An b.a. I	Jaram bNafīs -Kura <u>sh</u> ī (d. 687).			
lefis b. 'Iwad -Kirmā				
lajaf 'Alī -Mawlavī	Shark al-Asbāb wa'l 'Alāmāt		•	405
Najīb aKhair (d.	KROY		• •	471
Najjā <u>sh</u> ī (Aḥmad b. '.	我们就是我们的一个大人的对话,我们就是我们的一点,我们就是我们还是这样的,我们们的人的一定是一个人的,他们也不		•	98
				461
lees!: (Abmed b. Mu)	nammad -Nasafī, d. 537)			119
lasā'ī (Alimad b. 'Alī	-Nasa7, d. 303)		27,	, 29
ashwan b. Ea'id -Hir	A TO CONTROL OF THE PROPERTY AND THE SEA CHARLES AND THE SEA TO			
	Shams al-'Ulūm			414
asir b. 'Abd -Saiyid	-Muțarrizī (d. 610).			
	al-Mughrib			416
lāşir b. Fattālı				459
Edia De Dille -	Abdallāh b. 'Umar -Baiḍāvī.			=08
sair -min -paidan o'	Auganan b. Umar - Baidavi			

Nāṣīr Ḥusain Shams - Ulamä					δl
,, li. Dînallāh (575-622)				odia e salata (•i•) A sala — oj jakao	e a la ferra de Sil
Nașīr Maḥmūd b. Muḥammad	l Jiläni, scribe				394
a. Nașr -Fārābī v. Muhamma	d b. Muhammad	h Terkhan I	Panak:		132
,, ,, b. Ḥasan.		D. 101 Ellell	rarapı,		Yoğundu Gürleri
	al-Fawā'id al-	<u>K</u> hāķānīya	Principal Control		112
,, ,, -Ḥusainī					18
Nașr aLai <u>th</u> -Ḥāſiẓ -Samarl	kandî (d. 294)				171
" b. Muḥammad -Fāķih a	. Lai <u>th</u> -Sam a rke	andī.			
	<u>K</u> hizānat al -]				170
., ,, Ya'kūb -Dīnawarī (c. 400)				391
Nașrallah b. Muhammad b				27	, 455
이렇게 되었다. 그 가는 아니는 아이는 말이 나는 아이에 본 그들은 것이 되었다. 그는 사람이 되었다.	alkhālī,				,
	Ḥā <u>sh</u> iya <u>Sh</u> crḥ	Hidāvat al-H	ikma		351
-Nawawi v. Yahyā b. Sharaf -	Nawawi.				
Ni'mat b. Karamallah, scribe					211
Nix, L.					376
Nizām -A'raj vḤasan b. M	uhammad -Nizān	a-A'rai			
Nizām -Din Amaitahyī					337
., ,, Mulla b. Mulla Ķ	utb -Dīn -Sahālī	(d. 1181)		AARA V	336
	Sharh Musalla				161
	Ḥā <u>sh</u> iya <u>Sh</u> arḥ		i kma		352
,, -Jîlānî v. Aḥmad b. Mu	ihammad Nizām	-Jî]ānī	• • • • • • • • • • • • • • • • • • •		002
,, -Mulk (d. 485)				10	ATR
., -Nīsābūrī vḤasan b.	Muhammad -Nie	am -A'rai		10	, 476
" Shah of Ahmadnagar (896-914)				200
b. Nujaim -Miṣrī v. Zain - Abi		. Nuisim "Mis			300
Nuķrakār v. 'Abdallāh b. Mu	hammad Nukrak	ār -Husainī			
-Nu'mān v. a. Ḥanîfa -Nu'mā	n b. Thābit.				
Nűc 'Alī					117
Nüralläh bSaiyid Sharif -Ḥ	usainī -Shūstarī (d. 1019).			***
	as-Şawārim al-	医双环状态 化二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基			124
	Muṣā'ib an-Na				4819 17 1
	Iḥķāķ al-Ḥaķķ				125 127
	<u>Sh</u> arh Tah <u>dh</u> ib	化氯化物 医多类性 化二氯甲基甲基二氯甲基甲基甲基甲基			
Nür-Hakk Mawlavi					327
, Hudā					13
Plato					117
Prideux, W. F					338
Ptolemy				970	414
Rabī b. Ziyād - Absī				379,	
Radi -Dīn					478
,, ,, -Ustrābādī v. Muḥa	mmad h - Hasan	-Motoskad:			425
b. Rajab v. 'Abd -Rahmān b.					
	Animad D. IVAJAD	-Dagnasal.			
Ramadān 'Alī, scribe					424
Rasūl Bakhsh, ,,					133
	医多乳蛋白 化氯化二酚 电电流电流 化多氯化	人名英格兰 化二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基			网络阿拉拉斯斯

Rāwandī v. Sa'īd b. Hibatallāh -Rāwandī. -Rāzī v. Muḥammad b. Muḥammad -Rāzī Kuṭb -Dīn, ,, v. ,, 'Umar -Rāzī Fakhr -Dīn. Ridājī b. Muḥammad, scribe Rudloff Rukn b. Ḥusām -Nāgūrī. al-Fatāwā al- 2mmādiya	
,, v. ,, ;, 'Umar -Rāzī Fakhr -Dīn. Ridājī b. Muḥammad, scribe Rudloff	
Ridājī b. Muḥammad, scribe Rudloff Rukn b. Ḥusām -Nāgūrī.	e di mendalia
Rudloff	
Rukn b. Ḥusām -Nāgūrī.	60
	383
	186
,, -Dîn Dailamî (320-366)	51
Sa'sdat (Ali Khan Bahadur Nawwah	529
Sa'dallāh b. Mas'ūd b. 'Umar -Taftāzānī	420
Sacy v. Silvestre De Sacy.	-20
Sa'd -Din	101
,, Khāja	495
,, ,, -Taftāzānī v. Mas'ūd b. 'Umar -Taftāzānī.	
Şādik b. Ahmad	84
,, Mullā, scribe	506
Sadr -Dīn Ahmad -Mūsavī 98, 131, 134, 163, 182, 199, 203, 237, 245,	
290, 291, 295, 404, 454	
,, ,, -Ņunavi v. Muņammad b. Isņāķ -Ķūnavī.	
., ., -Shîrazî v. Muḥammad b. Ibrāhîm -Shīrāzî Şadr -Dîn.	
-Şadr -Shahīd -Bukhārī v. 'Umar b. 'Abd -'Azīz -Şadr -Shahīd -Bukhārī.	
Şadr -Sharī'a -Akbar v. Ahmad b. 'Ubaidallāh -Mahbūbī Şadr -Sharī'a -Akbar.	
., ., -Aṣghar (or -Thānī) v. 'Ubaidallāh b. Mas'ūd Şadr -Sharī'a	
Asghar.	
a Nofodi 4 + K holil 4 + Aibab Rafall Rafall III - I - I - I - I - I - I - I - I -	
-Şafadī v. Khalīl b. Aibak -Şafadī.	
Şafî -Dîn b. Naşîr -Dîn	425
Şafi -Dîn b. Naşîr -Dîn	425 424
Şafi -Dîn b. Naşîr -Dîn	
Şafi -Dîn b. Naşîr -Dîn	424
Safi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥķiķ Dastūr al-Mubtadī Hall Tarkīb Kāfiya Sāfi b. Muḥammad Amīn -Sānī, scribs	424 425
Şafi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥķiķ Dastūr al-Mubtadī Hall Tarkīb Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Şaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Hindī.	424 425 425
Safi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥkik Dastūr al-Mubtadi Hall Tarkib Kājiya Sāfi b. Muḥammad Amīn -Sānī, scribs -Şaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Ḥindī. Sahl b. Aḥmad Bāḥasan	424 425 425
Şafi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥķīķ Dastūr al-Mubtadī Ḥall Tarkīb Kāfiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Ṣaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe	424 425 425 112
Şafi -Dîn b. Naşîr -Dîn <u>G</u> hāyat at-Taḥķiķ Dastūr al-Mubtadī Ḥall Tarkīb Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Şaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Hindī. Sahì b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'id Gūrgān Mughīth -Dîn Gūrgān (855-872)	424 425 425 112
Şafi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥkik Dastūr al-Mubtadī Hall Tarkīb Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Şaghānī v. Hasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'id Gūrgān Mughīth -Dīn Gūrgān (855-872) Sa'id b. Hibatallāh -Rāwandī (d. 573)	424 425 425 112 142 527
Safi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥkik Dastūr al-Mubtadi Hall Tarkib Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Şaghānī v. Hasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'id Gūrgān Mughīth -Dîn Gūrgān (855-872) Sa'id b. Hibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī.	424 425 425 112 142 527 497 461
Şafi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥķiķ Dastūr al-Mubtadī Ḥall Tarkīb Kāfiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Ṣaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'īd b. 'Alī -Ḥaddādī, scribe a. Sa'īd Gūrgān Mughīth -Dīn Gūrgān (855-872) Sa'īd b. Hibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Fāshiya 'Alā Sharḥ Mukhtasar al-Muntahā	424 425 425 112 142 527 497 461
Şafi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥķiķ Dastūr al-Mubtadī Ḥall Tarkīb Kāfiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Ṣaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'īd Gūrgān Mughīth -Dîn Gūrgān (855-872) Sa'īd b. Hibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Hāshiya 'Alā Sharh Mukhtasar al-Muntahā ,, ,, -Taftāzānī (d. 916)	424 425 425 112 142 527 497 461
Safi -Dîn b. Naṣīr -Dīn Ghāyat at-Taḥķiṭ Dastūr al-Mubtadī Hall Tarkīb Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Ṣaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Ḥindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'id Gūrgān Mughīṭh -Dīn Gūrgān (855-872) Sa'id b. Ḥibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Hāshiya 'Alā Sharḥ Mukhtasar al-Muntahā ,, ,, -Taftāzānī (d. 916) -Saiyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Shīrāzī -Saiyid 'Alī Khān -Madanī.	424 425 425 112 142 527 497 461
Safi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥkik Dastūr al-Mubtadi Hall Tarkib Kāṭiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Şaghānī v. Hasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'id Gūrgān Mughīth -Dīn Gūrgān (855-872) Sa'id b. Hibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Hāṣhiya 'Atā Sharh Mukhtaṣar al-Muntahā ,, ,, , -Taftāzānī (d. 916) -Salyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Shīrāzī -Saiyid 'Alī Khān -Madanī. Saiyid ,, -Ṭabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'ī.	424 425 425 112 142 527 497 461
Safi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥkik Dastūr al-Mubtadi Hall Tarkib Kāṭiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Şaghānī v. Hasan b. Muḥammad -Ṣāghānī -Hindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'id Gūrgān Mughīth -Dīn Gūrgān (855-872) Sa'id b. Hibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Hāṣhiya 'Atā Sharh Mukhtaṣar al-Muntahā ,, ,, , -Taftāzānī (d. 916) -Salyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Shīrāzī -Saiyid 'Alī Khān -Madanī. Saiyid ,, -Ṭabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'ī.	424 425 425 112 142 527 497 461
Safi -Dîn b. Nasîr -Dîn Ghāyat at-Taḥķiķ Dastūr al-Mubtadi Ḥall Tarkīb Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Ṣaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Ḥindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'īd Gūrgān Mughīth -Dîn Gūrgān (855-872) Sa'īd b. Hibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Hāshiya 'Alā Sharh Mukhtasar al-Muntahā , , , -Taftāzānī (d. 916) -Saiyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Ṣhīrāzī -Saiyid 'Alī Khān -Madanī. Saiyid , -Ṭabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'īSaiyid Bāķir -Dāmād v. Muḥammad Bāķir b. Muḥammad -Ḥusainī -Dāmād.	424 425 425 112 142 527 497 461 159
Safi -Dîn b. Naşîr -Dîn Ghāyat at-Taḥķiķ Dastūr al-Mubtadī Ḥall Tarkīb Kājiya Sāfī b. Muḥammad Amīn -Sānī, scribe -Ṣaghānī v. Ḥasan b. Muḥammad -Ṣāghānī -Ḥindī. Sahl b. Aḥmad Bāḥasan Sa'id b. 'Alī -Ḥaddādī, scribe a. Sa'īd Gūrgān Mughīth -Dîn Gūrgān (855-872) Sa'īd b. Ḥibatallāh -Rāwandī (d. 573) Saif -Dīn Aḥmad -Abharī. Ḥāshiya 'Alā Sharḥ Mukhtasar al-Muntahā ,,,, 'Taftāzānī (d. 916) -Saiyid 'Alī Khān Madanī v. 'Alī b. Aḥmad -Shīrāzī -Saiyid 'Alī Khān -Madanī. Ssiyid ,, -Ṭabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Ṭabāṭabā'īSaiyid Bāķir -Dāmād v. Muḥammad Bāķir b. Muḥammad -Ḥusainī -Dāmād. ,, -Murtaḍā v. 'Alī b. Ḥusain -Saiyid -Murtaḍā.	424 425 425 112 142 527 497 461

-Sajjād v. Zain - Abidīn.					
-Sakhāvī v. Muḥammad b. 'Abd -Raḥmān	-Sakhāvī.				
-Sāķī b. Muḥammad Amīn, scribs					11
-Sakkākī (Yūsuf b. a. Bakr-Sakkākī, d. 6	326)				43
Şalāḥ -Din -Şafadī v. Khalīl b. Aibak -Şaf					
,, ,, Yüsuf b. Aiyüb (564-589)					26
Sālim b. Aḥmad Bā'alavī (d. 1085)					
Miftāh as	SEPPRESANTE TO SE				14:
,, ,, Muḥammad -Sanhūrī (d. 1015).					14
그는 아들이 들고 있으면 하고 있는데 얼마를 가는 아름은 점심이라고 하고 있다면서 아무를 깨끗했다며 하나 살아야 하나?	Lailat an-N	ldel min O	La(L=u		
Salmān -Fārisī (d. 33)	CARROLL INTO-14	(rel 110110 17	<u>u</u> u van		50
-Sam'ānī v. 'Abd -Karīm b. Muhammad -	Temimi S	amiānī		•	8)
Saujar Sulțān (b. Malik Shāh, 511-552)	TOTHIN D				
Sasan II		• •		• •	171
					34'
근데 "만든 한국 ''라' 도움도움 과학도라 하는데 ''다' 다른데 하는 그림은 "부모하는 하다는 항 중 중 하는데 되는 하는데 되는 하는데 되는 그 때문도로 되었다고 되어 모든데 함도 나는데 그를 다 되다.	TT	.1.1.			182
b. Shaddād -Ḥalabī v. Yūsuf b. Rāfi b. Si	usaasa -H	aladi,			
-Shādhilī v. 'Alī b. 'Abdallāh ·Shādhilī.					
b. Shadkam -Madani v. Hasan b. 'Ali b. S		ladanī.			
- <u>Sh</u> āfi ⁴ ī -Imām v. Muḥammad b. Idrīs - <u>Sh</u> ā	ād'ī,				
Shāh 'Alam I. Kutb -Dîn (1119-1124)					241
,, JI. (1173-1221)	•	•		8, 328	
,, Jahan (1037–1069)		6, 11	10, 119, 3	25, 328	, 513
Shāh Muhammad					382
- <u>Sh</u> ahid - <u>Th</u> āni v. Zain -Din b. 'Ali - <u>Sh</u> āmi	i -Shahid -	<u>l'h</u> ānī.			
Shāhrukh Mīrzā (son of Tīmūr, 807–850)	•	•	• •	• •	- 5
Shaikh -Islām -Haravī					183
", "-Bughdi	••				172
- <u>Shaikh -Maktül v. Yahya b. Habash</u> -Suhi	rawardi.				
Shaikh Mubërak Nëgëri					337
- <u>Shaikh</u> -Mufid v. Muḥammad b. Muḥamm			h -Mufid	•	
Shaikh -Şadük v. Muhammad b. 'Alī b. Bā	ibüya -Kur	nmī,			
,, -Sīwāsī			•••		144
,, -Ra'īs vḤusain b. 'Abdallāh b. Si					
., -Țā'ifa v. Muḥammad bḤasan -Ţ	ប៊ីនរី.				
Sliaikhzāda (Muḥammad b. Muṣṭafā, d. 95					4
a. Shāma ('Abd -Raḥmān b. Ismā'il, d. 668			••	• •	194
Shams -A'imma -Ḥalwānī v. 'Abd -'Azīz b.	Ahmad -H	alwānī.			
,, ,, -Sarak <u>h</u> ei v. Muḥammad b	. Aḥmad -8	larak <u>h</u> si.			
., -Dîn -Kühistānî v. Muḥammad -Khu	ırasanî -Kü	histānī.			
., ,, Nawwab -Majlis - 'Alī	• •	• • •			508
,, ,, Shaharzūrī		• • •	• • •		379
Shamsī v. 'Abd -Ra <u>sh</u> īd b. Muştafā -Jawnp	ūrī.				
Shanfarā			•	473,	477
). Shhar Āshūb (Muḥammad b. 'Alī, d. 588)			• •	461
Sharaf -Dīn - Alamī v. Ḥusain b. Aḥmad - 🤆					
., -Bulkini	• •			• •	185

Sharif Khan Hakim v. Muhammad Sharif Khan b. Akmal Kha	in.		
-Sharif -Murtadā v. 'Alī bḤusain -Saiyid -Murtadā.			
,, -Radî v. Muhammad b. Husain -Sharîf -Radî.		valade is	
Shihab -Din b. Shams -Din -Dawlatabadi (d. 848)			425
al-Ir <u>sh</u> ād			432
,, ,, -Suhrawardī v. 'Umar b. Muḥammad -Suhraward			
,, ,, ,, v. Yahya b. Ḥabash -Suhrawardi.			
-Shirishī (Ahmad b. 'Abd -Mun'im -Shirishī, d. 619)			452
-Shirwani v. Ahmad b. Muhammad b. 'Alii-Yamani -Shirwani.			100
Shuja' (Muhammad Shah) second son of Shahjahan (d. 1070)			327
-Shumunnī v. Ahmad b. Muḥammad -Shumunnī.			
-Shurunbulālī v. Ḥasan b'Ammār -Wafā'ī -Shurunbulālī.			
Sibt bJawzī v. Yūsuf b. Kuzughlī Sibt bJawzī.			
Siddīk Ḥasan Khān Nawwāb (d. 1307)			470
Silvestre De Sacy			476
b. Sīnā vHusain b. 'Abdallāh b. Sīnā.			7/0
-Sinbīsī v. 'Abd -'Azīz b. Sarāya -Sinbīsī.			
Subhān Kuli Muḥammad Bahādur Khān			112
-Subkī v. 'Abd -Wahhāb b. 'Alī -Subkī			
Subuktigin (366-387)		980	475
-Suhrawardî v. 'Abd -Kādir b. 'Abdallāh -Suhrawradî.		200,	710
,, v. Umar b. Muḥammad -Suhrawardī.			
., v. Yahyā b. Ḥaba <u>sh</u> -Suhrawardī.			
Sulaimān I, (U <u>th</u> mānlī Sultān, 926–974)			457
" Jah (Naṣīr -Dīn Ḥaidar, King of Oude, 1243-1253)	. 5	52.71	
205, 359, 37			
Sultān Aḥaiād			358
,, Husain Baikarā (873-911)			Б
,, -'Ulamā' v. Muḥammad b. Dildār 'Alī Sulṭān -'Ulamā'.			
-Suyütî v. 'Abd -Rahmān b. a. Bakr -Suyütî.			
Syro	•		387
-Tabāṭabā'ī v. 'Alī b. Muḥammad 'Alī -Tabāṭabā'ī.			
·Tabrīzī (Yahyā b. 'Alī -Tabrīzī, d. 502)			476
Taftāzānī v. Mas'ūd b. 'Umar -Taftāzānī,			
Ţāhir b. Aḥmad -Bu <u>kh</u> ārî (d. 542).			
Khulāeat al-Fatāwā			178
,, Mutahhar-Ghazālī.			
Risāla Awzin Taḥṭāvī (Aḥmad b. 'Abd -Raḥīm, d. 1302)			524
			437
b. Taimiya (Aḥmad b. 'Abd -Ḥalīm, d. 728) Taiyiballāh, scribe			120
-Țaiyibī v. Ḥusain b. 'Abdallāh -Țaiyibī.	•		411
Tāj -Dīn -Hanakî			
			112
, b. Wali Muhammad -Ḥusainī, scribe Tajammul Ḥusain, scribe			327
			496
Tāj -Sa'īd -Ardabīlī v. Muḥammad b. Amīn Tāj -Sa'īd -Ardabīli Taķī -Dīn -Ḥamavī v. a. Bakr b. 'Alī b. Ḥijja -Ḥamavī.			
- whi - in indicate v. a. Dakt D. 'All D. Hilla - Hamavi.			

-Tantarani v. Alimad b. 'Abd -Razzāk-Tant	arānī.			
Tarafa b'Abd				476
Tātār Khān, Khān A'zam				180
b. Țā'ūs -'Alavī v. 'Alī b. Mūsā b. Ṭā'ūs -'A				
Terrick Hamilton				482
<u>Th</u> ābit b. Kurra (d. 288)			6, 377,	200
Theodorus	음식들을 그리고 했다.			314
Thedosius, Bishop				313
Timur or Tamerlane, born 736 (771–807)			1, 319,	
-Tirmidhī v. Muḥammad b. 'Isā -Tirmidhī,			, , , , ,	201
Tughrā'i vHusain b. 'Alī -Tughrā'i.				
NG 중요하다 전 보다는 전 시간 이 이 전 하라고 있는 것 같습니다. 하는 사이트 이 전 시간 전 경우 하지 않는 다시 하다 되었다.	• •			
-Tūsī v. Muḥammad b. Muḥammad -Tūsī Na	아프 나는 사람들은 얼마를 가는 것이 없다.		100	105
'Ubaidallāh b. Mas'ūd Şadr -Sharī'at -Aşgh	ar <i>or - <u>Th</u>an</i> i (c			(1) 1 (4) 11
		372, 373, 38	13, 405,	
'Umair bMutawakkil - <u>Th</u> akafi	•	• •	••	67
'Umar b. 'Abd -'Azīz Şac': -Shahīd -Bukhāri				
'Umdat al-I	'atāwā	•	• •	174
,, ,, Alā'-Dīn, soribe	•	•	••	11
,, ,, -Fāriḍ (d. 632)		••	••	480
al-Ķaṣā'id ,	•	• •		479
., ,, Muḥammad -Nasafī, d. 537 .	•		• •	119
., ,, ,, -Suhrawardī (d. 632) .	•		137,	346
I'lām al-Hu	dā	••		98
Umm Ḥabīb, daughter of -Māmūn		• •	•	219
-Urmavi v. Maḥmūd b. a. Bakr -Urmavi.				
-Ushmuni v. 'Ali b. Muhammad -Ushmuni.				
Ustādh -Hind v. Nizām -Dīn Mullā b. Mullā	Kutb -Din -Se	ahālī.		
'Uthman b. Sa'id Dani (d. 444).				
Kitāb at-Tai	sir	• •	••	1
Uzun Hasan, the Ak Kuyunlu (871–883)	•	••		496
Van den Berg, L. W. C ,			••	194
Vilāyat Ḥusain, Shams - Ulamā', Mawlānā (d. 1340)	•	366,	462
Wājid 'Alī Shāh 17, 7	1, 168, 207, 37	2, 433, 435, 44	8, 464,	530
Wajîh -Dîn -'Alavî -Gujarātī (d. 1000).				
Ḥā <u>sh</u> iya 'Al	ā <u>Sh</u> arķ al-Wi	ķāya		187
	Alā Sharķ al-J		• •	427
Walī -Din -Khaṭib -Tabrīzī v. Muḥammad b.				
VValid (og og)		- ·		478
-Watwāt v. Muḥammad b. Abd -Jalīl -Watv				
, ບ. ,, ,, Ibrāhīm -Waṭwāṭ				
TN7=- (A1=!L_				228
L A /A I: (I: 1515		••		469
,, ,, D. Auwar An -Sandin Diwān al-Wi		•		470
-Yāfi'i v. 'Abdallāh b. As'ad b! 'Alī -Yāfi'ī.	azir	• •		
This season				24
Yangub b. Malik Yanga b. 'Adi (d. 364).	•	••	••	
Rivila Alif	ış-Şug <u>h</u> rā	•	• •	339

Yahyā b. Ahmad -Ruwaitī, scribe	an ing Ngjar
", " Alī Zandavaisatī	45
Habash Subnamous	13
,, Hasan bBiṭrik -Ḥillī (d. 600).	, 34
al-Umda	
,, ,, -Husain -Hādī ila'l Hakk (d. 298)	23
,, ,, Māsawaih (d. 243)	22
,, ,, Sh of -Nawawi (d. 676)	313
그 집 점점 그림에 나는 하는 그 점점에 가지는 것을 가고 있는데 그는데 그는데 그는데 그는데 그를 다 하는데 그를 다 가지 않는데 그를 다 되었다. 그 사람들 답답했다. 그 사람들은데	41
Minhāj at-Tālibīn	198
Ya'kūb b. Ishāk -Kindī (d. 250).	
1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1	
Yāķūt b. 'Abdallāh -Rūmī (d. 620).	338
사는 회에 있는 마이트 이번 경험을 가고 있다면 한 점점에 들어왔다. 아이들 학생들은 이번 가게 가득했다면 되었는데 회사는 그 아이들에게 되고 있다면 되었다면 되었다는 것이 없었다. 그 없는 것들은	
Muʻjam al-Buldān	309
	66
a. Ya'lā v. Muḥammad b. Muḥammad -Farrā' -Hanbalī.	
Yūsur b. 'Abdallāh b. 'Abd -Barr Kurtubī (d. 463).	
Kitāb al-Istīvāb	272
., ,, (Abd -Raḥmān -Mizzī (d. 742)	, 280
,, ,, Ahmad Najm -Dîn (d. 832).	
az-Zuhūr 'Alā Kitāb al-Luma'	225
,, ,, Aiyūb Şalāh -Dīn (Saladin, 564-589)	261
. 는 하는 사실 = 	435
,, b. Ibrāhīm -Kājūrī	215
,, ,, Ismā'il Baghdādī (d. 710)	16
보고 하다는 보다 가득 있는 맞으면 보고 있다. 그는 사람들은 사람들은 사람들이 되었다면 하는 것이 없는 사람들이 되었다면 하는데 그렇게 되었다면 하는데 다른데 다른데 다른데 다른데 다른데 다른데 다른데 다른데 다른데 다른	406
一个大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大	498
,, ,, Kuzughlī Sibt bJawzī (d. 654).	
Ta <u>dh</u> kirat Khawōs al-Umma ,, ,, -Makhzūm -Manṣūrī 193	236
	124
,, ,, Muhammad Jān Karābāghī (d. c. 1034)	114
al-Ḥāghiyat al- <u>K</u> bānķāhīya (999)	113
Risālat al-Ķarābāghī	119
,, ,, Rāfi' b. <u>Sh</u> addād Halabī (d. 632).	A PARTY
an-Nawādir as-Sul ţānîyaa. Zafar -Hindî -Saiyāh	261
	459
Zāhid -Haravi v. Muḥammad Zāhid Mir b. Muḥammad Aslam -Haravi.	ARANA Marana
b. Zahīr v. Muḥammad -Kudsī b. Zahīr. Zaid b. Rifāsa	
	363
Zain - Abidîn v. Alī b Husain Zain - Abidîn,	
,, ,, · b. Ibrāhīm b. Nujaim -Miṣrī (d. 970) 187,	437
al-Ashbāh wa'n Nazā'ir (969)	185
,, -Dīn b. 'Ali -Shāmī -Shahīd -Thānī (966).	
Sharh al-Bidāya	528
Zakarīya b. Muḥammad -Ansārī (d. 926)	497
表表表表の W. A. A. A. A. A. A. A. A. A. A. A. A. A.	108

-Zamakhshari v. Mahmud b. Umar -Zamakhshari.		
-Zanjānī v. 'Abd -Wahhāb b. Ibrāhīm -Zanjānī.		
-Zawzani vḤusain b. Aḥmad -Zawzani.		
Zenker, J. T4	• •	313
Ziyād b. Mu'āviya vNābigha -Dhubyānī.		
Zufar b. Hudhail (d. 158)	• •	. 291
Zuhair b. a. Sulma (d. A. D. 031)	•••	476

CLASSIFIED INDEX.

The works are here classified according to subjects, and arranged, as far as possible, in chronological order. A number within parentheses after the title of a work denotes the Hijra date of its composition, or, when preceded by 'd.' the year in which the author died. The last number refers to the page of the Catalogue.

Various Readings and Orth	IOGRAPHY	OF THE	Ķur'ān.		
Kitāb at-Taisīr by al-Ķurtubī (d. 444)	•				1
Commentaries of	тне Ко	R'AN.			
Al-Kashshaf by az-Zamakhsharī (528)					2
Anwar at-Tanzil by al-Baidavi (d. 685)					3
Al-Ḥāshiya 'Alā Anwār at Tanzīl by al-Isf	arā'īnī (d.	944)			5
,, ,, ,, by as-Sij	alkūtī (d.	1067)			6
그런 사람들 하는 사람들이 있다는 그는 사람들이 함께 하는 것이 되었다. 그는 그는 그는 그는 그는 그는 그는 그는 그들은 그는 그를 모르는 그를 그를 모르는 것이 없었다. 그는 사람들은 그는 그를 모르는 것은 그를 모르는 그를 모르는 것이다.	afājī (d. l	069)			7
	id al-Jawı	pūri			8
Jāmi' at-Tafāsīr by Ahmad al-Badakhshī (1057)			• •	8
Tafsīr Sūrat Yūsuf by al-Ghazālī (d. 505)			••	••	9
Ad-Durr an-Nazīm by Ibn al-Khashshāb				• •	11
Al-Itķān by 🙉-Suyūṭī (878)					12
Commentaries on the Kura'n	ACCORDIN	ю то Ѕн	I'A SCHOOL		
At:Tafsīr by al-Imām Ja'far aş-Şādiķ (d. 1		••			13
,, by al-Imām 'Askarī (d. 260)					15
Majma' al-Bayan by at-Tabarsi (d. 548)					16
Jawami' al-Jami' by ,, ,,					18
				• •	19
Nür ath-Thakalain by 'Abd 'Alī al-Huwaiz	zī.				
Zain al-Fatā by Aḥmad al-'Āṣimī					20
Tradit	IONS				
Shamā'il an-Nabī by at-Tirmidhī (d. 217)					21
Al-Ḥulyat al-Mubāraka by ,, ,,					22
Sharh as Sunna by al-Baghavī (d. 516)				•	23
Ash-Shifa' by al-Kādī 'Iyād (d. 544)					24
Sharh ash-Shifa' by al-Khafaji (d. 1069)					25
Jāmi' al-Uşūl by Ibn al-Athīr al-Jazarī (d.	606)				26
Tajrīd al-Uşūl by Ibn al-Bārizī (d. 645)					28
Mashārik al-Anwer by aş-Şaghānî (d. 650)				• •	30
At Targhīb wa't Tarhīb by al Mundhitī (d	.1656)				32
Mishkāt al-Maşābīḥ by at-Tabrīzī (737)					33
Sharh Mishkāt al-Maṣābih by et-Țaiyibi (d	. 743)				34
– ,, ,, ,, by al-Jurjānī (d	. 816)				38

Sharh Mishkat al-Masabih by 'Ali al-Kari (d. 1014)		
'Umdat al-Kārī by al-'Ainī (847)	• •	3
Mukhtagar al-Bukhārī	• •	3
Al-Jāmi' aş-Şaghir by as-Suyūjī (d. 911)	••	3
Al-Khaṣā'iṣ al-Kubrā by		4
Al-Fauz al-'Azīm by ,, (882)	••	4
Al-Budūr as-Sāfira by		4
Sharh al-Barzakh		4.
Az-Zawājir by Ibn Ḥajar al-Haitamī (d. 973)		4
Al-Arba'in	••	4
Al-Fath al-Mubin by Ibn Hajar al-Haitami (d. 973)	• •	44
Tadhkirat al-Mawdū'āt by al-Fatanī (d. 986)	ik svivitay	40
,, by 'Alī al-Kārī (d. 1014)		40
	••,	47
Sh'fa Tradition.	eritire i vie	i va atras diseri
Kurb al-Isnād by 'Abdallāh al-Himyarī al-Kummī	rental, met den Die Statione	48
Man La Yahduruhu'l Fakih by Ibn Bābūya al Kummī (d. 38	1)	5
Kifāyat al-Athar by 'Alī al-Khazzāz al-Kummī	. •	53
Al-Istibşār by Abū Ja'far Muhammad at-Tūsī (d. 458 or 460)		54
Kitāb al-Ḥadī <u>th</u> Rawdat al-Janān	1 (1 € 1	55
Avendar ar Janan	ining salah dari Menadah dari	50
Prayers.	nan kang diakan Kabupatèn	
Hizb al Barr al-Kabîr by Abū'l Hasan ash-Shādhilī (d. 654)		
,, al-Lutf by		58
Al-Fawā'id wa's Salāt wa'l 'Awā'id by az-Zabīdī (d. 893)	•	58
Al-Hişn al-Ḥaṣīn by Muḥammad al Jazarī (791)		59
Miftāh al-Ḥiṣn al-Ḥaṣīn by ,, ,, (831)		60
Sharh ,, ,, by Mulla Hanafi		61
Dalā'il al-Khairāt by al-Jazūlī (d. 870)	sing majo	62
[뉴일 -) '프로젝트 (프로젝트) HE (-)		63-65
SHI'A PRAYERS.	생활 얼른	
Kitāb ad-Du'ā' by 'Alī bin Abī Tālib (d. 40)		65
Al-Munäjät by ", ", ",		66
Aş-Şahıfat al-Kamila by al-Imam Zain al-'Abidın (d. 94)	••	66-69
Ad'iya Aiyam Sab'a by ,, ,,		69
Sharh as Sahifat al-Kāmila by as-Saiyid Bāķir ad-Dāmād (d.	1040)	70
Riyad as-Salikin by as-Saiyid 'Ali Khan al-Madani (d. 1117)		71
Misbah al Mutahajjid al-Kabir by Abū Ja'far Muhammad	aț-Ţūsī (d. 458
or 460)		74
Al-Ikbāl bi Ṣāliḥ al-A'māl by Ibn Ṭā'ūs al-'Alavī (d. 664)		75
Mahajj ad-Da'wāt by ,, ,, ,, (662)		77
Kitāb al-Ad'iya		78
Sūrat al-Kahf		78
Al-Munājāt by al-Imām Zain al-'Abidīn (d. 94)		78
Du'ā' Duwāzda Imām		78
Ad-Du'i' al-'Adīla by al-Işfihānī		78

Du'ā' aṣ-Ṣabāḥ w'al Masā' by al-Imām Zain al-'Abidin (d.	94)	7
Ducet at true		7
Kitāb al-Ad'iya		7
Du'ā' al-Jawshan al-Kabīr by al-Imām Zain al-'Ābidīn (d.		7
,, ,, aṣ-Ṣaghīr by al Imēm Mūsā al-Kāzim (d.		8
,, as-Samāt		8(
", al-Mi'rāj	• •	8
"Kadā' al-Ḥawē'ij		8
Kitāb al-Ad'iya		82
Du'ā' Sahm al-Lail		82
"Nūr		88
,, al-Jaw <u>sh</u> an al-Kabîr by al-Imām Zain al-'Ābidīn (d. 9	4)	8:
Kitāb al-Ad'iya		83
Du'ā' Ṣebāḥ by 'Alī b, Abī Ṭālib (d. 40)		84
Ta· kībāt		84
Du'ā' Kumai		84
,, Khāb Bad	ary an arthur an an Maria an an an an an	88
,, al-Jaw <u>sh</u> an al-Kabīr,		86
		86
		87
Ziyārat 'Alī b. Abī Ţālib		87
,, Imam Husain	res, erent e en jedre de instrumit fransk	87
,, Akhir rūz 'Ashūra		88
Kitāb al-Ad'iya		88
Du'ā' Ṣabāḥ		89
,, Amīr al-Mu'minīn		89
", Suryānī		90
Munājāt	•	90
Darūd Kibrīt Ahmar	• • • • • • • • • • • • • • • • • • • •	90
Awrād Usbū' by 'Abd al -Ķādir al-Jîlī al-Baghdādī (d. 561)):	91
Kitāb z-Ziyāratain		92
Ziyārat an-Nahī		92
,, Ahl al-Baķī'		92
Arba'in Süra		93
Suhaf Idrīs		94
SCHOLASTIO THEOLOGY.		
Kunūz al-Jawāhir		94
I'l ām al Hudā by <u>Sh</u> ihāb ad-Dīn as-Suhrawardī (d. 632)		98
Sharh Tajrīd al-'Akā'id by Ibn al-Mutahhar al-Hilli (694)		99
어려면 하다 하는 것이 그리고 있는데, 그리고 아이들은 것들이 하다면 되는 것이었다고 있는데 하는 사람들이 하는 것이 되었다. 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은	ach-Shirāzi	
Al-Hāshiyat al-Jadīdat as-Ṣadarīya by Mīr Ṣadr ad-Dīn (d. 903)		100
는		
Hāshiyat al-Khidrī	L altele	101
At-Ta'līkāt 'Ala'l Ḥāshiyat al-Khidrīya by 'Abd ar-Razzā (d. c. 1050)	r-naml	102
At-Ta'likāt 'Ala'l Ḥā <u>sh</u> iyat al- <u>Khi</u> ḍrīya by Mīrzā Ibrāhīm	och Shinser	104
(d. 1070)	PDT-DIMASI	103

Ḥāshiya Mīrzā Jān ((d. 994)				• •		10
Minhiyāt 'Ala'l Ḥā	hiyat a		by Mīrzā Jān	•			10
Nabj al-Mustarshidîr							10
Anwär al-Malaküt	bу ,,	,,	•				10
Al-Mujlī Mir'at al-M							10
Hāshiya Sharh al-Me	awāķif	by Hasan	Chalabi (d. 8	86)			10
)	by Mir Zā	hid al-Harav	ĭ (d. 110	1)	••	11
Sharh al-'Akā'id al-)			11
Al-Fawā'id al-Khāķē							11
Al-'Aķā'id al-Aḍudī	ya by ',	Adud ad-I	Dîn al- I jî (d. 7	56)			11
Al-Ḥāshiyat al-Khār			rābāg <u>h</u> ī (d. c.	1034)			11
Ḥāshiya Sharḥ al-'A			• •			,,	11
	as-Saiyi	d Bāķir a	d-Dāmād (d.	1040)		••	111
At-Takdīsāt by	•••	••	,,	,,			11
Nibrās aḍ-Diyā' by		•	•				11
Mazhar an-Nür by Ķ					• •		11'
Bahr al-Madhahib b				ī (1125)	• •		118
Risālat al Karābāghi						• •	119
Ḥāshiyat al-Khayāli	by as-S	liyalküti (d. 1067)			•	119
Kitāb al-'Uluv			••	•	•		120
Risāla fī Ithbāt al-Wājib by ad-Dawwānī (d. 907)							
Sharh Risāla Ithbāt	al-Wāji	b by Muh	ammad al-Ḥa	nafi (d.	c. 900)	••	122
		Polem	HOAL WORK.				
At-Tawdih al-Anwar	by Khi			• •	•	• •	123
Aş-Şawārim al-Muhril				1. 1019)	• •		124
Mașā'ib an-Nawāșib	by	,,	.,	19	• •		125
Iḥķāķ al-Ḥaķķ	by	,,	,,	,,	(1014)		127
Jalā' Jalā' an Nazar			• •	• • • • •			128
Iḥyā' 'Ulūm Din l	reference de la companya de la companya de la companya de la companya de la companya de la companya de la comp	ascericis ņazālī (d.	M AND SUFII:	SM.			129
한 생기는 요즘 집에 프라 가다라는 아들리 문화가 하다							130
Al-Fath ar-Rabb a ni l			ol Tili al Dan		 I 5811		132
Talbīs İblīs by Ibn a	l-Tower	/d 507\	arom ar-bag	muaur (133
Rawdat al-'Ulamā' b							134
Sharh Miftāh al-Ghail	"我看到我们想到我看到这样就是						135
,, Hayākil an-Nū							136
At-Tarīķat al-Muḥam							137
Rūḥ ar-Rāḥ by al-'Ai							138
Majālis al-Abrār by A			 d o 1040)				139
Ḥujjat al-Widād by '				经现货 经未经营 医多克性氏病	••		140
Miftāḥ as-Sarā'ir by /							141
Risālat al-Mu'āwanat							142
,, al-Mu <u>dh</u> ākara				,,	,,		143
Al-Kibrīt al-Aḥmar by							144
Sunan al Hudā by 'Al							146

Tarjuma Majma' al-Bahrain by Muhammad Şālih	al-Misrī		a _{de} maise A da d a	150
Rawdat al-Anwār by 'Abd ar-Rasūl al-Bījāpūrī	ুজার গ্রাংকীর হ			152
A CONTRACTOR OF THE PROPERTY O		adija li d	et such für	51
THE PRINCIPLE OF JURISP	RUDENCE.	galling lysels Table 18 of 18	THE STATE OF STATE	
Al-Mankhūl by Mahmūd ál-Ghazālī	Spanish of the	- 14.00 mm	er er er er er er er er er er er er er e	156
Sharh Mukhtasar al-Muntahā by 'Adud ad-Din al-	Tit (794)	• • •	•	157
has Mushamana d al III		786)	••	158
Hāshiya 'Alā Sharh Mukhtaşar al-Muntahā by Sai			•	159
Minhiyāt Musallam a <u>th-Th</u> ubūt by Muḥibballāh al-			N ilmakii	159
Sharh Musallam a <u>th-Th</u> ubūt by Mullā Niẓām ad-D			unis, s	161
by (Abd al (Alt Bahn		1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		162
,, ,, ,, by Mulla Barkat (123				164
The Principle of Jurisprudence Accor	DING TO	<u>Зн</u> і'а Sоно	OOL,	ar. R
As-Sab' ash -Shidad by as-Saiyid Bakir ad-Damac	d. 1040)			165
Sharlı Zubdat al-Uşül by al-Māzindarānī (1038)			167,	168
Tanķīḥ al-Marām by 'Alī Asghar al-Ķazvīnī (1103)) Maryland S			169
Al-Kawānīn al-Muḥkama by Abū'l Kāsim al-Chapl	lāķī (1205)			169
STATUTES OF LAW (AL -FURU): Hanaf	is.	AN Alle	
Khizānat al-Fiķh by Abū'l Laith as-Samarķandī (c	d. 373 1)	alas , Rep		170
Al-Mabsūt by Shams al-A'imma as Sarakhsī (d. 43	and the second of the second o	and the second of the second		171
Jumal al-Aḥkām by an-Nāṭifī (d. 446)	••		• •	173
'Umdat al-Fatāwā by aş-Şadr ash-Shahid (d. 536)			••	174
Khulasat al-Fatawa by Tāhir bin Ahmad al-Bukha	arī (d. 542)) 118		178
Al-Fatāwā at-Tātārkhānīja				180
Khizanat ar-Rawayat by al-Kadi Chakan al-Hindi	(d. 920)			181
Multaka'l Abhur by Ibrāhīm al-Ḥalabī (d. 956)				182
Jāmi' ar-Rumūz by al-Kuhistānī (d. 962)				183
Fatāwā Ibrāhīm Shāhī by Nizām al-Jilānī	• •	••		184
Al-Ashbāh wa'n Nazā'ir by Ibn Nujaim (969)				185
Al-Fatāwā al-Ḥammādīya by al-Muftī an-Nāgūrī	Salan (••alage)		olar tol.••a	186
Nabdhat Tawdîh fi Şalāt at-Tasbîh by al-Makki			era jesta i telebili. Projektor (* 1881)	187
Ḥāshiya Sharh al-Wikāya by Wajih ad-Din al-Guj	arātī (d. l	000)		188
Risālat al-Ihtidā' fī Iķtidā' al-Ḥanafīya bish			al Kārī	
(d. 1014)	A. 3.3.		•	188
Al-'Ikd al-Farid by ash-Shurunbulālī (d. 1064)	•		ones de la la la la la la la la la la la la la	190
Rasā'il al-Arkān by 'Abd al-'Alī Baḥr al-'Ulūm (d	. 1235)			191
Kitāb al-Fiķh				192
Majmū'at al-Uṣūl			일을 강된 시 약 나타나 # 1년 중	192
	, visu debili ili di Na plobbili di d			
<u>Sh</u> āri'is.				
Minhāj aṭ-Ṭālibīn by an-Nawawî (d. 676)				193
Sharh al-Mukaddama by Ibn Ḥajar al-Haitamī (d.	973)		••.	195
al-Irshād by			••	196

Taisīr al-Wuki	īf by al-Munāvī (d. 10	031)				
Kitāb al-Mizār	by 'Abd al-Wahhāb	ash-Sha'rānī (d	l 972\	••	• • •	197
Raḥmat al-Un	ıma	ं क ा का विकास के का का का का का का का का का का का का का 	., 0,0,	••	••	198
Mawāhib al-F	ttāḥ by al-Burrī		••	••	••	199
	Jidāl by Ḥasan Bāḥa	mīd al-Ansārī	•	••	• •	200
Al-Kashshāf	by ,,	a v Viliada)	gagi 1944	edydd o ta	day aga M	201
	arri (para)		Adalah saba	na Ngantahasan		202
	communications	SHĪ'AS.		ŧ		
Al-Masa'il by '	Alī bin Ja'far bin Mu	- 1 - 1 - 1 - 1 - 1	aapga Ka	Agrica 113	3 5 5 4.7	nga . Nga
Tadhkirat al-F	ıkahā' by Ibn al-Mu	inammad Tills (-	• • • • • • • • • • • • • • • • • • •		5 • • .	203
Kanz al-Fawā'i	d by 'Amīd ad-Dīn	remer ar-Him (c	1. 726)	129 * *	• •	204
	dat wa'l Burhan by A	hadabili (d. 000)	• •	• •	••	205
Madarik al-Ahl	ām by Shams ad-Din	al-Tabit (u. 993)	• • •	• •	••	206
Miftāh al-Falāh	by Rahā' ad	·Dîn al-'Āmilī (c	1000	1001)	• •	207
Risāla I <u>th</u> nā 'A		Durgi. Amin (C	ı. 1080 or	, 1031)		208
	niya by as-Saivid Bal	rin od Damad (d	1040)	,,		210
Jāmi' al-Ma'āri	f wa'l Aḥkām by 'Ab	delläh el Truccia	1040)		• •	211
Mafātih ash-Sh	arā'i' by Mullā Muḥs	in al Wart austin	000)	• •	• •	212
Al-Masabih by	Muḥammad Mahdī (d	n ar-17a <u>an</u> ani (1	บษบา	•	• •	213
Ash-Sharh al-K	abir by as-Saiyid 'Ali	i. 1212) i. ot Tobstabet /	1100	••	• • •	215
Risāla fi'l Fikh	High his hard	air tabataba.1 (1192)	••		216
•	al-Imām 'Alī ar-Rid	* (A .000)	• •	• •		217
Az-Zuhūr 'Alā I	Citab al-Lum'a by Na	im ad D= 17=	4.1.000			219
· · · · · · · · · · · · · · · · · · ·	and at ham a by 149	ilta aa-Diu Anst	u (a. 832)		225
Age of the second	HISTORY:	GENERAL HISTO	RV.	i de la martina de la compansión de la compansión de la compansión de la compansión de la compansión de la comp La compansión de la compansión de la compansión de la compansión de la compansión de la compansión de la compa	star ta per Politico	
Tārīkh Duwal al	-Islām by a <u>dh</u> - <u>Dh</u> aha	hi /a #40)		a in North State (1997) Boson (1997)		
Mir'at al-Janac	by al-Yafi'i (d. 767)	DI (G. 748)				227
	And Andrews	in in in in in in in in in in in in in i	ing grades			228
N		THE PROPHETS		Markatatikani. Teoreta katan	ang dan sang Lagarangan	: 11 년 14 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년 - 12 년
Bad' ad-Dunya i	y Muḥammad al-Kis		 Alikaraja Lucio Status 	Note that have a second		alli A
	A projecting BI-VIS	BI (F. Carrier	kar — 11 et. kijas ••• uži — 1 et. turijas	• •	and the second second	230
	177	o serigeori integralization. <u>DEC</u> TERNO Seriet Consul		Transformations Authorization		a de Cal
 [7]:(=)		LY CALIPHS.	and the first Carlo Savilla Nation		en en en en en en en en en en en en en e	: ++ : <u>}</u> :
rrien er-imeme	wa's Siyāsa by Ibn	Kutaiba ad-Dine	awarī (d.	270)		31
FILTRINIE IS LECT	al-Arba'at al-Khulaf	ā' by Ibrāhīm a	l-Waşşāb	ī (963)	2	31
rs. ai 1 kuwan aş-Ç	safā' by al-'Aidarūs (1010)	• •	Fr. 1984 (1984)	2	35
#4:					e de la la compania. La la compania de la compania de la compania de la compania de la compania de la compania de la compania de la	4. VS
is. Padhilda a ser	ALL AND E	IIs Descendan	rs.			A
HOURILAY IZDAM	is al-Umma by Sibt I	bn al-Jawzī (d. (354)		2	36
TO OTHER DY TON	ar-pittik al-Hilli (d'	600)	• •		2	38
rinan ar takin p	y Ibn Ța'üs al-'Alavī	(d. 664) **	• •	• •	24	
rity =1 re	Jarā 'Alā Al ar-Ras	ūl by Ḥaidar al-	Husaini	••	24	***
Zirao al-Mamadq	a fi'l Kurba by 'Ali a	l-Hamadānī (d.	786)		24	
amauit ai-, Ykda	ın by as-Samhüdi (89	71		• • • • •	. 24	
uitan an-Naja' b	y Mīrzā Muhammad	al-Bada <u>khsh</u> ī (1	124)		24	31
ınınat al-'Anbar	iya by Muḥammad K	āzim al-Mūsavī	(1074)		2ŏ	24
	and the first of the same of t	1,44			1.5	

Manāķib Ahl Bait by Ḥaidar 'A				• •	••	250
Al-Majālis al-Mufji'a by as-Saiyi	d Husain	an -Nașir	ābādī (d.	1271)	• •	254
Kitāb al-Manāķib	• •	10 g ± . ••	• •	2	57, 258,	260
					•	
	GII AZN	AVĪS.	te e a fill			
Tārikh al-Yamīnī by al-'Utbī (c	<u>्रका</u> (हा)	The Late	er t il er i i i		2 1744	44.5
Tankin at I ammit by at- Othi (5. 411)	* * *	• •	. • •	• •	260
	A					
	Aiyu					
An-Nawādir as-Sultānīyā by Ibr	ı Shaddād	al-Halab	ī (d. 632)			261
•						
· ·	distory o	F EGYPT				
Al-Fadā'il al-Bāhira by Ibn Zah			liin •••	• •		262
Jawāhir al-Buḥūr by Ibn Wāṣif	Shah al-M	[ișri	• •	• •		264
Tarikh Hushaibari	in the state of t	esijit od tes •••	• •	• •		265
		A A Marcial	a de Villago	* 1 *:		
Ar	PENDIX T	o Eistor	Y.			
Kitāb al-Awā'il by Abū Hilāl al	-'Askarī (c	1. 395)			-	266
						200
ing and a second	Biogr	APHY.	T 4 - 4 - 4 - 4 - 1	***		
At-Tārīkh aş-Şaghīr by al-Bukh				and the second		
Hilyat al-Awliya' by Abū Na'im					• •	267
Kitāb al-Istī'āb by Ibn 'Abd al-				• •	• •	268
				••	• •	272
Al-Jam' Bain Rijāl aş-Şahihain l Al-Kāshif by adh-Dhahabī (720	transfer and the contract of t		(a. 607)	• •	• •	274
그렇게 되는 사람들이 되는 사람이 가장 하는 사람들이 되는 사람들이 하는 사람들이 되었다.				ajaka•t yi Taraka		275
Tah <u>dh</u> īb Tah <u>dh</u> īb al-Kamāl by l	748)					275
Al-Mughni by al-Fatani (952)		141 S. C. S. C. S. C.	4 4 7 4)2)	••	276
Mukhtaşar Tärikh Baghdad by		P1-1		• •	••	280
Kitāb al-Ansāb by as-Sam'ānī (1.0		• • •	• •	281
Tarājim al-Ḥuffāz by Mīrzā Mul		J Dodolsk			• •	282
Al-Jawahir al -Mudi'a by 'Abd a					• •	285
I'lam al-Akhyar by Mahmud al-	State of the second second second second second second second second second second second second second second		(a <i>. 110)</i>		• •	288
Al-Athmer al-Janiya by 'Ali al-			UNI** °	• •		289
Tabakāt ash-Shāfi'iyat al-Kubr			** 21 Vol. 1995 (1)	es •• Sumustantina esta	• • • • • • • • • • • • • • • • • • •	290
ash Chadina has The W						291
al Danhalina has Al # 3						295
-1 TT1 11 T1 T1			and the second of the	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		296
Bughyat al-Wu'at by as-Suyūtī				ariani ya		297
Sulafat al-'Aer by as-Saiyid 'Ali	Khan al I	Madani ()	0821	gwir ••ill	• •	299
Ad-Durar al-Kāmina by Ibn He				• •	• •	300
An-Nür as-Sāfir by al-'Aidarüs (•	veram (or	, v)	••	••	302
•	1012) l'1 (d. 768)	· ·	••	••	••	303 304
Khulaşat al -Mafakhir by ,,	1 1 (u, 108)		* (*	• •	ែ • • បញ្ជាក់ ស្រីម៉ឺ	
Mukhtasar Bahjat al -Asrār	• •	••	••	• • 143	and the Market Later and Alberta	305
Transcor Doulan at . Water	•, •	• •	• •	• •	• •	306

Ñ

SHI'A BIOGRAPHY.	¥ 4	sala salah
Khulasat al-Akwal by Ibn al-Mutahhar al-Hilli (d. 726)	5° 5	· · · · · · · · · · · · · · · · · · ·
Shudhur al-'Ikyan by I'jaz Husain al-Kanturi (d. 1286)	• • · · · · · · · · · · · · · · · · · ·	307
·	••	308
COSMOGRAPHY AND GEOGRAPHY.		
Mu'jam al-Buldan by Yakūt al-Hamawī (d. 626)		900
Mabahij al-Fikar by al-Watwat (d. 718)	• • Heat to the	309
Zubad Maḥās: Mir'at az-Zamān by Ibn Wāṣif Shāh al-Miṣrī	••	310
the second of th	• •	311
Logio.		** 1
Kitab al-Makūlat		010
Kitāb Ķātīghūras by Ḥunain bin Ishāķ (d. 269)	• •	312
,, Bārmīnus by Ishāk bin Ḥuṇain (d. 298)	••	312
,, al Kayas by Theodorus	in in tage of the second to t	313
", al-Burhan by Matta al-Kanna'î (d. 328)	• • Sede Form	314
Kitāb ash-Shifā' by Ibn Sīnā (d. 428)	• •	314
Lawanni al-Aspar by Kuch at Day	• •	315
Lawāmi' al-Asrār by Kutb ad-Dīn ar-Rāzī (d. 766) Hāshiya Sharb al Matsik b	••	318
Hāshiya Sharh al-Matāli' by al-Jurjānī (d. 816)	• • • • •	. 319
,, ,, by Dā'ūd ash-Shirwānī	• •	321
Al-Kutbī by Kutb ad-Dīn ar-Rāzī (d. 766)	• •	321
Mīr Ķutbī by al-Jurjānī (d. 816)	• •	322
As-Sa'dīya by at-Taftāzānī (d. 792)		323
Al-Hāshiya 'Alā Mīr Kutbī by 'Imād al-Fārisī (d. c. 900)	er Windowskia	324
", ", by as-Siyālkūtī (d. 1067)		325
" ,, ,, by Ahmad al-Abiwardi	Adda sign	325
As-Sa'dīya by at-Taftāzānī (d. 792)		326
Sharh Tahdhīb al-Mantik by Nūrallāh ash-Shūstarī (1019)	19,000	National Control of Control
Hāshiya Badī' al-Mīzān by Mullā Muḥammad Şādiķ		327
Sharh Sullam al-'Ulum by Muhammad Firuz	Nisa-pa vij	327
by 'Abd al-'Ali Bahr al-'U	ne (1 100	328
Ta'likāt 'Alā Sharh Sullam al-'Ulūm by	tum (a. 123	
Sharh Sullam al-'Ulum by Muhammad Ashraf al-Barduwani (1)		329
by Alimad (Ali as Sandili (d. 1900)	150)	330
" " " Admad All as-Dandill (d. 1200)		331
Hāshiya Sharh Sullam al-'Ulūm by Muḥammad Sharif Khān (d	. 1231)	332
Al-Hachive (Ala Short al Erit)	kanī	332
Al-Ḥāshiya 'Alā Sharḥ al-Ķādi by Ḥāfiz Darāz (d. 1263)		333
Hāshiya Hamdallāh		. 334
Risālat al-Ja'l by Ghulām Ḥusain		335
Al-Ḥāshiya by Chulām Yaḥyā (d. 1180)		335
" Ala'l Ḥāshiyat az-Zāhidīya by Mullā Ḥasan (d. 119	B)	336
" by Kādī Mubārak Gūpāmū'ī (d. 1162)		337
Mizān al-Mantik	AND SECTION AND SE	337
And the second of the second o	वर्ग स्वीक्षत्रे कर्	
PHILOSOPHY, HAMN'S AND AND		
Akwāl Aflātūn		. 338
Jthlūjiya by Aristotle	salaa laaga	. 338
	• •	. 000

				1984 N. B. 1982 L. 1982 L. 1982
Risāla Alif aş-Şughrā by Yahyā bir			A. S. S. S.	339
Kitāb an-Najāt by Ibn Sīnā (d. 428)	• • •	gr 🤨 s	340
Sharh Kitāb an-Najāt	e e ve e e e e e e e e e e e e e e e e		olika ika ay	341
,, 'Uyūn al-Hikma by Fakhr ac			• • • • •	342
,, al-Ishārāt wa't Tanbīhāt by				344
" Hikmat al-Ishrāk by Kuib a	d-Dĩn ռ <u>ո</u> լի- <u>Sh</u> ĩr	azī (d. 710)	• • • • • • • • • • • • • • • • • • • •	346
Risāla by Adar Sāsān	••			347
Nāma by Dādyār	• •	San San San		347
Risāla Dah Gūai by ,,	••			348
,, by Mu <u>sh</u> kīn Bānū		a dana	• • • • • • • • • • • • • • • • • • • •	348
" Dastbūai by Isfindiyār		• • • • • • • • • • • • • • • • • • • •		348
Sharh Hidayat al-Hikma by Mīrak		٠.	• •	349
	oi <u>dh</u> î (880)	_ ••	••	., 350 ., 351
Hāshiya Sharh Hidāyat al-Hikma l	oy al-Khalk <u>i</u> tā	i		352
**	v Mullā Nizār	n ad-Din (d	. 1101)	352
Risāla Hai'at by al-Ķūshjī (d. 879)	• •	• •	••	353
Sharh Hikmat al-'Ain by Mīrak Sh			• •	354
Hāshiya Sharli Hikmat al-'Ain by	Muhammad H	តិ <u>ន</u> ្ត់ក្រពា	10.40)	354
Al-Ufuk al-Mubin by as-Se	iyid Bāķir ad	Dลิทเลิส (d.	1040)	355
Al-Kabasāt by ,	1 = 1 1	,,	• •	356
Aş-Şirāt al-Mustakin by "	**	99, · · ·	• •	357
Al-Imādāt wa't Tashrīķāt by ,,		,,	••	358
Al-Asfār al-Arba'a by Şadr ad-Dīn			• •	. 359
Nakd al-Jawahir by Khair ad-Din	Jawnpüri (121	2)	••	360
A'-Hāshiya 'Al'ash Shams al-Bāzig	ha by Mulla L	lasan (d. 11	98)	361
" 'Alā <u>Sh</u> arḥ Şadrā by '				362
•••	Iuhammad A	lam (d. 120	0)	362
Sharh Risāla Muhakkik Tūsī	• •	•••	• •	363
Rasā'il Ikhwān aş-Şafā	••	• •	• •	,, 303
Матнема	TICS AND AST	RONOMY.		
Ash-Shamsiya by an-Nizām al-A're		and the first of the second	• •	370
Ar-Risāla fī'l Ḥisāb by Bahā' ad-D				371
Sharh ash-Shamsiya by 'Abd al-'Al		• •	••	371
Miftāh al-Ḥisāb by Ghiyāth ad-Dīn		Käshi	••	372
Sharh Ashkal at-Ta'sis by Kadizad			alisti. . ••	373
Kitāb al-Munāzar by Nasīr ad-Dīn	at-Tüsi (d. 67	2)	• •	374
Tashrih al-Aflāk by Bahā' ad-Din s			••	374
Majmūʻat ar-Rasā'il al-Ḥikamīya	we see and to a fil			374
Tahrir Kitāb al-Munazar		d-Din at-Ti	isī (d. 672)	375
Risāla In'ikās a <u>sh</u> -Shu'ā'	by ,,			975
Kitāb al-Mu'atīyāt	by ,,			
al-Kurat al-Mutaharri		1997 - A. S.		376
,, al-Mairūdāt	b y ,,)	••	377
al-Mākhūdhāt	by ,,	,, ,,		377
,, al-Kurat wa'l Ustuwa	•	,, ,,		378
77				

Risāla fī ?	l'arbī' ad-Dā'ir	a by Ibn al-	Haitha	m (d. a	4901			
Kitāb Ma		āl al-Basīta	Largia	ui (a. e. Kirnira	. 4.3U) 		1.77	378
av + uoi	(41.012)				• оу	Nesic	ad-Din	
Tahrīr al Mijistī	by Nasir ad-D	in at-Tāsī //	 1 670\	• •		₹ .•.	or Marate	7.,714
Sharh Tahrir al-	Mijisti by 'Abd	lol. (Alf al D	1. 0/2)		٠.	agrigion in	5 - 13 - 14 - 1	379
11. 11	by 'Ism	otalish - a	arjand	<u> </u>		• •	:. i, ; : • •	380
Az-Zīch al-Mula	khkhaa khkhaa	atallah as-S	anaran	pürī		• •		381
At-Tuhfat ash-Si	pepino pa Karti munitos		• •	• •		• •	· .	381
At-Tuhfat ash-Si	in Kaleri	ο αα-Din ael	n-Shira:	zī (d. 71	0)	• •		382
Sharh Chaghmin	n på fradisada	ar-Rūmi (8)	15)			• •		383
Al-Ḥāshiya 'Alā At-Takmila tī Si	onari onagem	ini by 'Abd	al-'Alī	al-Barj	andi	• •		383
At-Takmila fi 81	jarn at-Tadhkii	a by al-Khi	idrī	• •		• •		384
Tashrih al-Affak	by Baha'ad	Dîn al-'Am	ili (d. 1	030)				385
Khulāsat al-Ḥisā	b by	,,						385
Risāla 'Ilm Ḥisā	b by al-Küshjî	(879)	.				• •	386
							••	000
V14=1 11 m		Astrolo	OGY,				19	
Kitāb a <u>th-Th</u> ame	ira by Ptolemy		• •	,			,	387
	·	.vti					. ••.	907
Al Double so A -	La ELLO Salar	ALOHEM	fY,				· · · · · ·	HARM
Al-Burhān fi Asrā	ir 'Ilm al-Mīzān	by al-Jilda	ki (d. c	. 743)				387
Dava ik al-Mizau	by aş-Şārūkh	ānī		• •			• • •	388
As-Sirr ar-Rabbār	nīby "					****		389
t					ed pres	ti i i i i	- * * * * * * *	309
WAR		MAGIO	J. 3424	* 1		er et et		1.35
Kitāb at-Tilsm	• •	••	: • •		1 4 4 4 4		. · ·	900
Manāfi' al-Ahjār	• •	end partition of	•		- -		•••	390
5.5.	143 A	en en en en en en en en en en en en en e	3 ++ 4 -	73.	*		••	390
721	Inter	PRETATION	OF DRI	eams.				
Kitāb al-Taḥbīr							5.17	001
				• • •		•	•,•	391
		MECHANI	os.					
Kitab al-Ḥiyal by	Ismāʻil al-Jaza	rī .						200
***	•				* * * * * * *		- f.,	A144 A16
40:		MEDICIN	E.	Trace (1964) T			i in almii	1
Kulliyat al-Kanun	by Ibn Sinā (d	428)						
DURLU BI-Yapap ME	'l 'Alāmāt hv N	Jossa al IZI		27)				404
Majma' al-Manāfi' Kitāb aṭ-Tibb	al-Badaniya by	al-Antākī	(d. 100)	#747 a da R\	1 . 1.	*.* t = .c.	Sauger d	4UD
Kitab at-Tibb	•• /	aurrenge Na		97 a. a.	ME :	r sank	ukta j	406
9.4 ₃		Basin Bar	tale to				1.70	
		DIALEGTIC	38.				sa agasti	s (B. Dr
Al-Ādāb al Bāķīya	by 'Abd al-F			1 1000		viscos pro-		
Al-Abhāth al-Bāķīy	a by					der wer		
Sharh al-Adab al-'A	dudiva by 'Al	d al.: 4 it al.	Dania	 J:	· · · · ·	e e q	dari 🚧 4	111
Al-Hāshiya 'Alā Sh	arh ar Riaglas	ojn Varras. .~ et. VII 81.	-Darjan	d1		vii av _{iid}		112
,, ,,						Vigariana.		113
	,, ,,	**		l'āj es S		al -Arc	labîlî	•
			(4	d. 950)		• .50 5.0		13

LEXICOGRAPHY.	
Shams al-'Ulum by Nashwan al-Himyari (d. 573)	414
An-Nihāya by Ibn al-Athir al-Jazari (d. 608)	415
Al-Mughrib by Nasir al-Mutarrizī (d. 610)	416
Al-Kāmūs by Majd ad-Din al-Firūzābādi (d. 817)	417
ETYMOLOGY.	
Sharh ash-Shāfiya by al-Jārabardī (d. 746)	418
,, by 'Abd al-Bāsit al-Kannawji (d. 1223)	419
,, Taṣrīf az-Zanjānī by at-Taftāzānī (737)	420
,, Uşül Akbari by 'Alī Akbar (d. 1091)	421
,, al-Lāmīya	421
184, N	
SYNTAX.	
Sharlı al-Kāfiya by Radî ad-Din al-Ustrābādī (683)	422
Al-Wāsiya fi Sharh al-Kāsiya by Rukn ad-Din al-Ustrābādī (d. 713)	423
Sharh al-Kāfiya by al-Isfarā'īnī (d. 944)	424
Chāyat at-Taḥķiķ by Şafi ad Dîn	424
Al-Hāsh iya 'Alā Sharh al-Jāmī by al-Isfarā'īnī (d. 944)	420
by Waith ad Din al-Guiarati (d. 1000) 427
hy Jamal ad-Din (1019)	428
he USSe VSmaki	428
by og-Siyalkūtī (d. 1067)	429
Hāshiyat al-Muwashshalı	429
Hall Tarkib Kāfiya by Kūkilū'i	430
Sharh al-Lubāb by Nukrakār (735)	431
Al-Irshād by Shihāb ad-Dīn ad-Dawlatābādī (d. 842)	432
Manhaj al-Masālik by ash-Shumunnī (d. 872)	433
	434
Tankīh an-Nahv by 'Azmatallāh	
Rhetoric.	
Sharh Miftāh al-'Ulüm by al-Jurjānī (803)	435
Khizānat al-Adab by Ibn Ḥijjat al-Ḥamavī (826)	435
Mukhtasar al-Ma'ānī by at-Taftāzānī (756)	436
Hāshiya Mukhtaşar al-Ma'ānī by al-Ḥafid (d. 916)	438
Al-Ḥāṣhiya 'Alā Ḥāṣhiyat al-Khaṭā'ī by 'Abdallāh al-Yazdī (972)	439
Hāshiyat al-Mutawwal by Ḥasan Chalabī (d. 886)	440
by as -Siyālkūtī (d. 1076)	441
,, by as -Siyaikuti (d. 1010)	441
(TI) 1 1 T 1 (7 (15 (4 1070)	442
'Ukūd ad-Durar by Ḥusain al-'Āmilī (d. 1076)	dans it to 442
PROVERES AND MAXIMS.	4.84.25 V.B
1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1990年,1	443
Zubdat al-Akhbār	. 444
Churar al-Hikam by al-Amidi	. 446
Kalimāt Maknūna	447

PROSE.

Al-'Ikd al-Farid by Ibn 'A	Abdrabbih (d. 32	(8)			. 4.4	ο.
Trage it ph for fir. Will (a. 360)			1	44	
Nahj al-Balāgla by ash-S	harif ar-Radi (d.	406)			The State of the S	
I'lam Nahj al-Balagha by	'Aiī bin an-Nās	sir	16.赞尔克勒 1 9424、7 一点是:	a d y fan e	45	
Al-Makāmāt by al	l-Ḥarīrī (d. 516)	• •		** **********************************		
Durrat al-Gliawwas by	,,				45	
Rabī' al-Abrār by az-Zam	akhshari (d. 538	1 1	rangang Nasa panjangan	ing teritoria. Portugalista	. 45	
Al-Falak ad-Dā'ir by Ibn	Abi'l Hadid (d.	/ በឥ६ነ ነው።		• •	45	
Kahwat al Inshā' by Ibn	Hijiat al-Hamay	71 (d. 837).	•	••	. 45	
Asās al-Iķtibās by Ikhtiyā	ir ad-Din (897)	1 (4. 001)	• • '	• •	450	
Rawd al-Akhyār by Muhai		. (928)	••	••	457	
Kitāb al-Murāsalāt by 'Ab	od ar-Rahmān al	- (000) -Marshidi	(d. 1037)	• •	458	
- 1)), , , ,			(u. 1007)	••	458	
Al-Makāmāt al-Hindiya by	y Abū Bakr al-	Alavi (1128	R)	· • •	459	1.5
Ḥadā'ik al-Adab by Sharal	f ad Din al-'Ala	mi (112		1	460	
· · · · · · · · · · · · · · · · · · ·			Albania.	# A	400	
	Poer	RY,	PART BAR	and a backura	An anag	
Ad-Diwan by Ali bin Abi	Talib (d. 40)	salah dan ja	1.10	1.00		
,, by 'Abd ar-Ral	ıim al-Bur'i		• •	* *	461	
Sharh Lāmiyat al-'Ajam by	v as Safadi (d. 7	61)	• •	••	463	
Ad-Dīwān by Ibn Ḥajar al-	· Askalānī (d. 8)	ντ. Κολ		• •	464	
Al-Manh al Makkiya by Ibr	n Haiar al-Haite	mi (d. 079	· ·	• •	465	
Fath al-Jawad	by al-'Aidarüs	/d 1030)	ን) ያካለ	gensam i de d	465	i.,
Sharh al-Kaşîdat an-Nünîy	a by	(999)		y die Halifie	466	
Jawahir al-Wakkad by Alin	nad ash-Shirwa.	(<i>999)</i> at/1999\	Ti bulgaya	eg [•] • tosa, o	467	
Ad-Dīwān by Wazīr 'Alī as	-Sandîlî	11 (1200)	at - White	Walter y	468	174
Majmūʻat al-A <u>sh</u> ʻār	W.	B. Brand	or the grade		470	1.5
Al-Kharidat al-Jaride	s by 'Abdallah d	 al.∈Abbant		••.	471	
Al-Kaşīda by al-Fara	zdak (d. 110)	M. UKKAM	ir	• •	471	
Sharh Banat Su'ad b	v 'Abdallāh al-	Akkāahī	• •	• •	472	
Lāmīyat al-'Ajam by	at-Tughra's (d	VKKuelli	iki da jalayi	9 1 1 - 149	473	1.
Al-Kaşīdat al-Lāmīya	by as-Safadi (d	7841		utif farehel	473	97.
,, an-Nünïya	by al-Bustī (d.	400\	HAT/HE IN	Marine Comment	474	
,, al-Lāmīya	by Ibn al-Mul	-₹00) crî (d. 897	n ngarasababa	r Merewaliji in	474	Ŷ
,, at-Tantari	anîya by at-Tan	torānī	Ziforayê	្តាំស៊ី 318 m	475	
Al-Kaṣā'id al-'Ashr		december mu		ay•dis a sadis a t	476	i.
Sharh Lämiyat al-'Aj	am	Allest Free Kipt		••	476	
,, ,, al-'Ar	n.h	••	• -•	••	477	
Al-Ķaṣīda by an-Nābi		'	iga an an sa	••.	477	.1
Az-Zahriya by Rabi' j	b. Zivād al-(Aba	*/ : :	.••	• •	477	
Al-Kaşā'id by Ibn al-	Fārid (d. 632)		• •	• •	478	
,, by al-Bikri	i	• •	• •	• • And Carlot	479	j.
Al-Kaşida by Ibn al F		• •	• • Nicha Alina	• • • • • • • • • • • • • • • • • • • •	480	÷
Al-Kasidat al-Badi'iya	anii (a. 632) a by Ihn Sarāva	// 750°	• •	••andigman	480	
· · · · · · · · · · · · · · · · · · ·	J -ou Datayu	(d) 100)	★ ★ 15 A 24 T II.	• • Taka adalah	480	

244	74 f	FABL	****		3. 200 a		v-1.1	
Sîrat 'Antra	• •		May	3345	akt _i ja .	Santi sali sa		482
			184 au	halff-la	e salijan	MARK SEE	MANA SA	
5 49 10 0		Mis	CELLAN	wows.			HANN G	
Al-Arba'ün 'an al A	rhafin hv	Muntai	ab ad-l	Din al-I	Cummī	• • •	5. F. No.	486
Muhasabat an Nafs						1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-		487
Ugül ad-Din					ā (d. 20	2)		488
Ar-Risālat adh Dha	•			িত কেল্ট •	- V-844-64	· ·		488
Al-Fawā'id ar-Rada		ohamm	ad bin	al Has	an al-Ma	shhadi	Service (489
Sirāj al-'Ibād							and a Markey of	490
Tarjumat aş-Şalāt	We Thomas		**		17		. () () () () () () () () () (490
Sharh al-Fawa'id by	v Ahmad a	l∙Ahsā'i	i (d. 12	41)				491
Ar-Rasa'il by			. (,	a dayları	• 44	• •	492
Ar-Risālat as-Sa'dīy			hhar al	l- H illi <i>(</i>	d. 726)	The second part of	1	495
Risāla fī Lafz Ḥawl							s Şisti , tanı	495
Sharh Tajrid al-'Ak	•					• •	Nydain Nydain	496
Ar Risāla by Zain a	•						**************************************	497
Ad-Durr ath-Thami		by al-	Aidarū	s (944)	• •	And 1 A	* * * * * * * * * * * * * * * * * * *	498
'Ikd al-La'āl bi Fad		by	••		38)	1943年4年 17日 	intergrija inter Linguis interes	499
Al-I'tikādiya		by	1 A - A - A - A - A - A - A - A - A - A		1. 1.61 1.1.1.1	ali esta esta. On Audo <mark>es</mark> ta esta		500
Şidk al-Wafā'		by	,,		iski maa meel Ingaalise		i entreligiem. Som om ••	501
Risāla fī Manāķib a	l-Bukhārī	by	,,		eng Militaga ••		i ika ma	501
		•		n 'Alī a	l-Baska	rī (1008)	andahakan T	501
Al-Ibtihāj bi'l Kalā	im 'Ala'l Is						(d. 981)	502
Risāla fī Lailat an-l								503
Majınü'at ar-Rasa'i	•		State of the State	Madrida (n. 15) • •	v. 1480) 1984	(selekti i se	• •	503
Kitāb al-Was		rifat al	-Awā'i	l by as	-Suyūtī	(d. 911)		504
Risāla fī Ḥay			16 TH 1745 25 15 15	by	,,	,,		504
Al-Fikh al-Al		45.4	Abū H	•	150)	: M		505
Bad' al-Amā	•							505
Majmū'at ar-Rasā'i	•					••		506
Al-Makālāt a		z al-'Ai	darūs (d. 1038		••		507
Al-Kawl al-Ji	-		,,	,,				507
Bughyat al-N		•	19	,,	• •			508
Al-Fath al-K		•	,,	,,				508
Kitāb at-Tahsīn by				••				509
Risāla dar Ādab Ḥ			,				• •	509
Hadā'ik Dhāt Bahj		•	,			••		510
Al-Kaşida		• •						511
Al-Faraj min ba'd a	sh-Shidda					• •		511
Ad-Da'vat at-Ţaiyi					••		• •	512
Sharh Tahdhib al-M		Abdalla	ih al-Y	azdî (d.	1015)	••		512
Al-Ādāb ar-Rashīdi						038)		513
Sharh Risālat al-M					,			514
Rangt Swad by Ko		-:-		- •		qi Tiri		514

Risāla fī Jam' bain Rā'yai Aflāṭūn wa Ars	tū by al-F	ārābī (d. 2	339)		515
Risālat al-Kūnavī by Sadr ad-Dīn al-Kūna	vi (d. 672)		,	••	515
,, aț-Tūsī by Nașīr ad-Dîn aț-Tūsī (d	1. 672)	••	••	• •	515
,, al-Kūnavi by Sadr ad-Din al-Kūna	01-, avi (d. 672)	••	••	• •	
Risāla fī Ithbāt al-Wājib by ad-Dawwānī	// ONT\	••	• •	··	516
,, ,, ,, by Mīr Şadr ad-1		ir Inselva o		516,	State Service
1 1 771 4 3 4	4 1 4 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	irbzi (u. 8	108) 6.7.67	• • •	517
Tahrīr Uklīdas by Naṣīr ad-Dīn aṭ-Ṭūsī (d.	. • •] _[2]	•• .	••	· • • · _{**}	518
'Ain al-Hikma	072)	• • • •	• • • • •	• • •	519
Risālat al-Falsafa	• •	••	• • • • •	• •	520
		••	• •		520
Risāla fī Bayān al-Māhiyat wa'l Huwaiyat 'Ain al-Ḥikma	_	vwānī (d.	907)	•••	521
4.14 + -	by ,	,	**		521
Risāla fī 'Ilm mā Ba'd at-Tab'īya	••	••	• •	••.	521
,, Juz' lā Yatajazza by Muḥibballāh al	l-Bihārī (d.	1119)		a ti Natar	522
Hall al-Mūjiz by al-Akṣarā'ī (d. c. 770)			• •	••	522
Al-Kanunja by Mahmud al-Chaghmini (d. 7	45)	••	•••	• •	523
Kitāb at Tibb	•• asis.	• •	••	•	523
Risāla Awzān by Ţāhir Muṭahhar Chazālī	••		••;	• • •	524
Sharh al Fusül al-Ilāķīya	• •	• •	• •	• •	524
At Talvih ilā Asrār al-Tankih by al-Khujan	dî	• •	• •		525
Sharh Risāla Adāb al-Baḥth by ash-Shirwā	nī (d. 905)			318.25	526
Al-'Alam ash-Shāmikh by an-Narilī	•		• •		526
Tanbih al-Labib by ,, (939)	• •	• •	••	F 1	527
Khulāṣat al-Akwäl by Ibn al-Muṭahhar al-H	Lillî (d. 726	3)			527
Al-Wajīza by Bahā' ad-Dīn al-'Āmilī (d. 103	30)	in Taka	प्रोहित्स १५	1000	528
Sharh al-Bidāya by Zain ad-Dīn al-'Āmilī (c	1. 966)	ĀĀS KAR	Fig.		28 528
AND THE RESERVE OF THE PARTY OF	41,000)	••	PARAMETERS.		140
Supplem	DNT.	1944-40	New Arthurs	CR.	
Ḥadā'iķ ash-Shu'arā by Amīr Beg '' Amīr ''		All Control	State Contract	arie .	
Amir Dog . Amir	(1202)	in gias	3.10 (1.10) (1.10) (1.10)	5	29
	No.	e version d	Mary Land		

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Andrew Miller of the Angree of the Control of the C

ADDITIONS AND CORRECTIONS.

```
Read Kur'an for Kur'an.
Page
       2. line
               1.
               33.
                   Read Nasir ad -Din for Nasir ad -Din.
               9.
                   Read
                                        for
                   Read Escuria for Eacuria.
               24.
                   Read al -Is/arā'īnī for Isfrā'īnī.
               lő.
                   Read 'Ulama' for 'Ulama.
                9.
                    Read (A.H. 1173-1221, A.D. 1759-1806) for (A.H. 1173-
               10.
                      1202, A.D. 1759-1788).
       9,
               36.
                    Read Yūsu/ for Yusuf.
                    Road Muhammad Bāķir bin Muḥammad Takī al Majlisī for
               34.
      14.
                      Muhammad bin Muhammad at -Taki al -Mailisi.
      16,
               11.
                    عبادة الله for عباد الله Read
                    Read Tabakāt al -Kubrā, Vol. IV for Tabakāt al -Kubrā,
               27.
      : 3.
                      Vol. V.
                    شرح الشفا for شرح الشفاء Read
      25,
               23.
      26,
              21.
                   Read Majd ad -Din for Maj dad -Din.
               28.
                   Read an -Nasā'ī for an -Nisā'ī.
      27,
                   Read
                                     for
      29,
               9.
               14.
                   Read Tadhkirat al -Huffaz for Tadhkirat al -Huffaz.
      32,
                   Read Tabakāt al · Kubrā for Tabakāt al - Kubra.
               15.
               16.
                    Read Suyūţī for Suyūtī.
       j,
               30.
                    Read 'Abd ar -Rahman for 'Abd ar -Rahman.
      41.
               14.
                    Read Nasta lik for Nasta lik.
      43,
               19.
                    Read AZ -ZAWAJIR for AR -ZAWAJIR.
                    Read Nur as -Safir for Nur as -Safir.
               38.
       ,,
                    Read 'Abd ar -Rahim for 'Abd ar -Rahim.
      46,
                ,,
                    Read Khān 'Azam for Khan 'Azam.
               39.
       ,,
                3.
                    Read Akhbar al -Akhyar for Akhbar al -Akhyar.
      47.
                    Road at -Ta'likāt as -Sanīya for at -T'alīkat as -Sanīya.
                4.
       ,,
      48,
               31.
                    Read Fihrist Tūsī for Fihrast Tūsī.
       53.
               20.
                    Read an -Nu'man for a -Nu'man.
               32.
                    Read as -Sadūk for as -Sadūk.
       55,
               27.
                    Read Ya'kūb for Ya'kūb.
       56,
               12.
                    Read Imamite for Imamite.
               14.
      60,
                    لدعوات for الدعوات Read
               27.
                    Read an -Nubalā' for ān -Nubalā'.
                    Read Tamerlane for Tamarlane.
       61,
               lő.
               30.
                    Read Hājī Khalī/a for Hajī Khalīfa.
       ,,
       62,
               14.
                    Read Jol for Jol
```

15.

63.

Read also for alss.

```
Read al - Awliya' for al - Awlya'.
      66, line 30.-
Page
                    Read Kuth Shah for Kutub Shah.
                8.
               12.
                    Read (A.H. 1083-1089) for A.H. 1085-1089.
       9 9
               12.
                    Read see for set.
       83.
               16.
                    Read jeel for jee
      85,
               20.
                    Read the for the.
      86,
                    Read المرير for
      88,
               31.
                    البني for النبي Read
               10.
      93,
                    Read Kash! al -Hujub for Kashf al -Hujab.
      99,
               28.
                    Read Ghiyath ad - Din for Ghayath ad -Din.
      100.
  13
               19.
                    Read Bayazid for Bayazid.
       ٠.
                    Read his life No. 99, I for his life No. 98.
               24.
                    Read Chiyath ad Din for Chayath ad Din.
      101,
                    Read Al-Khidriya for Al-Kidriva.
                4.
      102,
                     Read 'Ala'l Hashiyat Al-Khidriya for Al'l
                                                                      Hāshiyat Al
                4.
      103,
                       -Kidriya.
                     Read See No. 92 for see No. 93.
      104.
               32.
                    Read as . Saivid for as -Sayid.
                8.
      106.
                     Read al -Iḥsā'ī for al-Ihsā'ī.
               31.
      107,
                    Read
                 1.
      108,
                     Read Imāmīya for Imamīya.
                18.
                     Road Şāḥibzāda for Sahibzāda
                8.
      114,
                     لأصفياء for الأصفياء Read
               37.
      120.
                     Read Şiddiki for Şiddiki.
      122
                 l.
                     Read A.D. 1501 for A.D. 151.
                     Read Casiri for Caisiri.
                13.
                     Read his life No. 289 for his life No. 288.
                7.
      123,
                     Read as -Saiyid for as -Sayid.
                11.
      125.
                                      for
                 7.
      127,
                     Read Jamal ad -Din Hasan bin Yusuf for Jamal ad -Din bin
                16.
                       Yüsuf.
                     Read WA'L for WA,L.
      132.
                16.
                     Read Hamza for Hamaza.
                28.
      135.
                     Read 'Umar bin Muhammad for 'Umar bin 'Abdallah.
                17.
      137,
                     Read Khulasat al-Athar for Khulasat al, Athar.
                22.
      141,
                     Read ink for nk.
                19.
      150.
                     Read after-effect for after-affect.
       155,
                30.
                     Read Bihār for Bihar.
       160,
                 3.
                     Read al - Asghar for al - Asghar.
                 5.
       183,
                     Read Wishāh for Wishāh.
                36.
                     Read Ahmad for Ahmed.
       185,
                34.
                     Read Aḥmad bin 'Ubaidallāh for 'Ahmad bin Ubaidallāh.
                36.
       187.
                                      الدين العلوى الكجواتي for وجيه الدين العلوي
                     الكجراتي Read
       188,
                        وحيه
                      Read Browne for Brown.
                 17.
```

```
Read Hadrami for Hadrami.
Page 195, line 13.
                 Read Haitami for Haitami.
             15.
                 Read Naskh for Naskh.
     197.
                 Read ash -Sha'rani for ash -Sh'rani.
     198.
             19.
                 Read 'Aidarūs for 'Idrūs.
                 Read (died A.H. 183, A.D. 799) for (died A.H. 180, A.D. 796).
     203.
             20.
                 Read Saiyid for Saiyed.
                 Read A.D. 321 for 1620.
     210,
              8.
                 Read al -'Amili for al -Amili.
     212,
            8, 15,
                  Read Yūsuf tor Yusūf.
                 Read Vol. I., p. 406 for Vol. I, p. 409.
     216,
             12.
                 Read A.H. 746 for A.H. 786.
     227.
     230,
                 Read Hamza for Hamaza.
             13.
     231,
             23.
                 Read Mohammaaan Dynasties for Mohammadan, Dynasties.
                 Read Al-Arba'at for Al-Araba'at.
             36
      ,,
     234,
             23.
                 الدر المرصعة for الدرر المرصعة Read
                 Read al - Aidariis for al - Idrus.
     235,
             16.
     238,
             10.
                 Read Imamiya for Imamiya.
                 Read 'Amr for 'Amar.
     245,
             35.
     249,
             28.
                  Read Mahdi for Mihdi.
                 Read 'Amr bin al -'As for 'Amar bin al -'As.
     263,
             14.
                  Read Nasta'līķ for Nasta'liķ.
             23.
     289.
                  Read Ad-Durur al-Kāmina fi A'yān al-Mi'at ath -Thāmina
             22.
     302,
                    for Al-Durur al-Kāmina fī A'yān al Mi'at ath -Thāmina.
              2.
                 Read al - 'Aidarūs for al - Idīūs.
     304,
                 Read A.H. 767, A.D. 1365 for A.H. 768, A.D. 1366.
             30.
      ,,
                 Read ,, ,, ,, for ,, ,, ,,
     305
             24.
             24.
                  Read Yūnus al -Kannā'ī for Yūnus al -Kannā'ī.
     314,
                 and الشيخ الرئيس for the titles of الشيخ الرئيس Read the title of
     315,
                    المعلم التاني
                  Read ash -Shifa' for Ash -Shifa.
             22,
                  Read Tabakāt for Tabakāt.
     318.
             14.
                 تمام زائدة مبارة هذه for تمام عبارة هذه الصحيفة زائدة Read
             15.
                   كناه والمحيفة
                  Read preceding one for preceding, one.
     320,
                  تصدیقات و for affirmation تصدیقات , Read affirmation
     321,
             13.
                  Read A.D. 1390 for A.D. 1389.
                  Read See No. 399 for See No. 398.
                 Read as-Saiyid for as -Sayid.
                 Read as -Sa'diya for As -Sa'adiya.
             17.
     326,
                 Read A.D. 1390 for A.D. 1389.
             20,
                  Read See No. 399 for See No. 398.
                 Read as -Saiyid for as -Sayid.
              8.
     327.
                  Read al -'Ali for Al -'ali.
             26.
                 الحاشية الغلام يحيى for الحاشية لغلام يحيى Read
             25.
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Page 327, line 30:
                 Read Mizan for Mizan.
                 Read Haneberg for Heneberg.
                 Read Nasta'lik for Nasta'lik.
                 لحواشي للقطبية for الحواشي القطبية Read
                 مراط المستقيم for الصراط المستقيم
    356,
            20.
                 Read As -Şirāt for Şirāt.
     358,
            16.
                 Read A work on for A wo rkon.
            32.
                 Read al-Hādi bin Mahdi for al-Hādi bin -Mandı.
            28.
                 Read Ghiyāth for Ghayath.
             7.
                 Read No. 288, II for No. 282, II.
    376.
             8.
                 Read ,, ,, ,, for ,, ,,
            14.
                 Read Paris Cat. No. 2523 for Paris Cat. No. 2516.
    382.
            25.
                Read At -Tuhjat for At -Tahfat.
            20.
                 Read Ibn Jabir for Ibn Jubair.
            14.
                 Read Nishwan for Nashwan.
             7.
                 Read as -Sāvī for as -Sāvī.
                Read al -liāhābādi for al -Ilāhābādi.
                Read al -Isfarā'inī for al -Isfrā'īnī.
            12.
                Read Bughyat al - Wu'at for Bughyat al - Wu'at.
                Read Tankih for Tankih.
                Read 'Abd al - Malik for 'Abad al - Malik.
            16.
    435
             7.
                Read Mi/tah for Mitah.
                Read al -Bahr for Bahr.
            14.
            37.
                Read al -Hasan for al -Husain.
                Read Ghiyāth for Ghayāth.
            22.
                Read al -Akhbar for al -'Akhbar.
    457.
                Read al - 'Aidarūs for al - 'Aidrūs,
    459
            6.
                حدائق الاداب for حدائق الآداب Read
                Read al -Adab for al -Adab.
            4.
                Read 'Aidarūs for 'Aidrūs.
                             for day, it may make the a mage
    467.
            16.
                Read
                Read ,, for ,, ,,
            20.
    ٠,
                Read Printed in Calcutta, A.H. 1231 f for Printed in Calcutta,
   469.
                  A.H. 1231. Survey subvises a michael di Aunt
            8.
               Read Akkāshī for Akkāshī.
                Read Golius for Golias.
                Read Bahran for Bahran.
                Read Subuktigin for Subuktagin.
   486
                Read Muhammad b. 'All bin al-Husain for 'All bin al-Husain.
                Read as -Sirāj al -Wahhāj, a work on for Sirāj al -Wahhāj, A
                  work on.
               Read al -Mu'allim ath -Thani for Mu'allim ath -Thani.
           25. Read Ghiyāth for Ghayāth.
```

Page 521, line 27. Read See No. 462, IX, for See No. 462, X1.

خوان الصفا ص for اخوان الصفا م 533, ,, 20. Read البحر الرائق for بعر الرائق for بعر الرائق for بعر الرائق for مفاح البيب مفاح البيب for شرح مفاح البيب for شرح مفاح البيب

Printed at the Baptist Mission Press. Calcutta.

مركزالخدمات والإبطاث الثفافية مندرق البريد ١٤/٥٠٨٣ ببررت – لبنان

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VOLUME II

CATALOGUE OF THE ARABIC MANUSCRIPTS IN THE BŪHĀR LIBRARY

BY

SHAMS-UL-'ULAMĀ' M. HIDĀYAT ḤUSAIN Khān Bahādur, Ph.D.

Professor of Arabic and Persian, Presidency College, Calcutta, and Fellow of the Calcutta University

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TABLE OF CONTENTS

					Page
i.	Preface	• •	• •	••	vii
2.	Transliteration Table	• •	• •	1 ••	ix
3.	Synopsis of Contents	••	• •		x
4 .	Catalogue	· •	•, •	• •	1
5.	Alphabetical Index of Titles			••	531
6.	,, ,, ,, Persons'	Names	••	• •	5 63
7.	Classified Index	••	• •		601
8.	Additions and Corrections			••	615

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PREFACE.

It was stated in Volume I of the "Catalogue Raisonné of the Bühār Library" (Calcutta, 1921) that the cataloguing of the Arabic manuscripts had been begun in 1905 to 1906 by Maulavī Abul Khair Muḥammad Yūsuf, and that what Shams-ul- Ulamā' Dr. Hidāyat Ḥusain was appointed to do was to revise and complete what the other had begun. A comparison of Maulavī Abul Khair Muḥammad Yūsuf's and Shams-ul-'Ulamā' Dr. Hidāyat Ḥusain's notices has shown that the Shams-ul-'Ulamā' had much more to do than revise and complete his brother-scholar's work: he had to write a new catalogue. I have therefore omitted Maulavī Abul Khair Muḥammad Yūsuf's name from the title-page.

The manuscripts deserving of special mention on account of their excellence in calligraphy and illumination are:—Man I.ā Yaḥduruhu'l Faķīh (No. 50), Dalā'il al-Khairāt (No. 60), Munājāt Amīr al-Mu'minīn (No. 64), aṣ-Ṣaḥīfat al-Kāmila (Nos. 65, 66 and 68), al-Iķbāl bi Ṣāliḥ al-A'māl (No. 75), al-Asfār al-Arba'a (No. 331), Kalimāt Maknūna

(No. 409), and Diwan 'Ali (No. 426).

From the point of view of uniqueness or rarity the following manuscripts, among others, deserve special mention:—Sharh Mishkāt al-Masābīh (No. 35), Ķurb al-Isnād (No. 49), Kifāyat al-Athar (No. 51) Riyād as-Sālikīn (No. 72), at Ta'līķāt 'ala'l Ḥāshiya al-Khidrīya (No. 91), Nahj al-Mustarshidīn (No. 94), Anwār al-Malakūt (No. 95), at-Taķdīsāt (No. 102), Miftāh as-Sarā'ir (No. 128), Sharh Zubdat al-Usūl (No. 146), Kanz al-Fawā'id (No. 181), Madārik al-Aḥkām (No. 183), al-Iktifā' fī Fadl al-Araba'at al-Khulafā' (No. 200), Is'āf Ikhwān aṣ-Ṣafā' (No. 201), al-'Umda (No. 203), Kitāb al-Yaķīn (No. 204), al-Kashkūl fī mā Jarā 'Alā Āl ar-Rasūl (No. 205), Miftāh an-Najā' fī Manāķib Āl al-'Abā' (No. 208), Manāķib Ahl Bait (No. 210), Tarājīm al-Ḥuffāz (Nos. 252-253), Tabaķāt al-Ḥanbalīya (No. 265), Zahr ar-Riyād (No. 269), al-Ḥāshiya 'Alā Ḥāshiyat al-Khatā'i (No. 401), Rasā'il Ibn al-'Amīd (No. 412) and Ī'lām Nahj al-Balāgha (No. 413, II).

The Arabic collection cannot boast of possessing any MS. of an early age, but the following works may be of some interest for the

students of Arabic palæography:-

Name.			Date.
Sharh Mishkāt al-Masābīh (No. 34)		A.H	. 802 (3)
Hāshiya 'Alā Sharh Mukhtasar al-Mu	ntahā		
(No. 138)			≥45
Az-Zīch al-Mulakhkhas (No. 347)		• •	C. 700
Kitāb at-Taḥbīr (No. 358)		,,	808
Sharh Tajrīd al-'Aķā'id (No. 452)		,,	899.

Shams-ul-'Ulama' Dr. Hidayat Husain has compiled his Catalogue on fuller lines than those of Volume I, devoted to the Persian

manuscripts. Biographies have been given; also references to earlier

biographies, and to notices of manuscripts in other collections.

The following are references used: "Asiatic Society Cat." = Shams-ul-'Ulama' Mirzā Ashraf 'Ali's Catalogue of the MSS. in the Asiatic Society of Bengal; "Bankipur Cat." = the "Maḥbūb al-Albāb" by Khān Bahādur Maulavi Khudā Bakhsh; "Rampur List"=the hand-list of the Rampur State collection; "Hyderabad List"= the shorter hand-list of the Hyderabad State collection published in 1900, not the fuller list in two volumes published in 1916.

Our thanks are due to the Government of Bengal for placing the services of Shams ul 'Ulama' Dr. Hidayat Husain at our disposal, and to the Government of India for their generous provision of

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